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STUDENTS AND THE MODERN MISSIONARY CRUSADE

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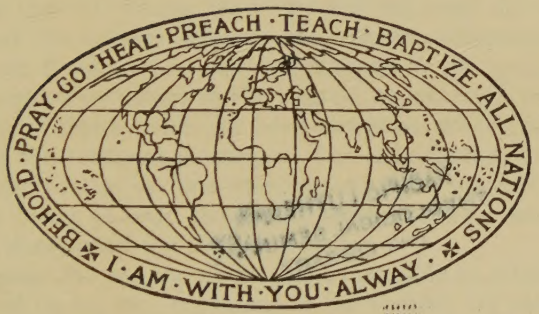
ADDRESSES DELIVERED BEFORE THE FIFTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS NASHVILLE, TENNESSEE, FEBRUARY 28–MARCH 4, 1906



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INTRODUCTORY

THE SERIES of conventions, of which the one here reported is the fifth, constitutes one of the agencies employed by the Student Volunteer Movement for Foreign Missions. The purpose of these gatherings is to bring together carefully selected delegations of students and professors from the important institutions of the United States and Canada, and the leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world and unitedly to resolve to undertake, in His strength, greater things for the extension of the Kingdom of Christ. A fuller statement concerning the Student Volunteer Movement is found on pages 39-64 of this volume, to which the reader is referred.

In the present volume the addresses, informal discussions, and questions of the various sessions are reported substantially as they were uttered, though with such emendations by the speakers and the editor as seemed necessary in the interest of clearness and profitable abridgment. Condensation has been somewhat more conspicuous in the case of the sectional meetings. The introductory statements of the chairmen of the various meetings and the prayers offered are omitted as being of only temporary interest. The denominational rallies are unreported for obvious reasons.

To render the volume as helpful as possible as a book of reference, lists of books, etc., contained in the Exhibit are printed in Appendix A. In order to make the contents easily accessible, a full index has been added.

83

CONTENTS

	PAGE
REPARATORY SERVICE	1-15
The Possibilities of This Convention. Mr. John R. Mott, M.A.	3
The Fulness of the Living Presence of Christ. Mr. Robert E. Speer, M.A.	9
HE SUPREME BUSINESS OF THE CHURCH TO MAKE CHRIST KNOWN TO ALL MANKIND. Rev. George Robson, D.D.	19-25
HE OWNERSHIP AND LORDSHIP OF JESUS CHRIST. Mr. J. Campbell White, M.A.	27-36
HE UNIVERSITIES, COLLEGES AND THEOLOGICAL SCHOOLS PROPAGATING CENTERS OF PURE AND AGGRESSIVE CHRISTIANITY	37-78
The First Two Decades of the Student Volunteer Movement. Mr. John R. Mott, M.A.	39
Some Facts in the Missionary Life of Continental Universities. Karl Fries, Ph.D.	64
Greetings from the Students of Germany. Mr. Wilhelm Gundert	71
Valuable Lessons from the Student Volunteer Missionary Union of Great Britain. Rev. G. T. Manley, M.A.	72
The Missionary Possibilities of the Women Students of the World. Miss Una M. Saunders	75
HRISTIANITY AND THE NON-CHRISTIAN RELIGIONS	79-100
Christianity the Only Absolute Religion. Right Rev. Thomas F. Gailor, D.D.	81
The Non-Christian Religions Inadequate to Meet the Needs of Men. Mr. Robert E. Speer, M.A.	85
THAT THE MAN OF GOD MAY BE COMPLETE, FURNISHED COMPLETELY UNTO EVERY GOOD WORK"	101-128
Care of One's Health a Divine Requirement, and the Essentials of Maintaining Physical Efficiency. Herbert Lankester, M.D.	103
Intellectual Equipment and Continual Growth Indispensable to Largest Success in Mission Work. Rev. James L. Barton, D.D.	108
Efficiency is Limited and the Kingdom is Retarded by Violating Reasonable Standards of Taste or Propriety. Rev. Harlan P. Beach, M.A., F.R.G.S.	114
Spiritual Prerequisites for the Persuasive Presentation of Christ. Rev. Donald Fraser	122
MISSIONS AND THEIR WIDER RELATIONSHIPS	129-151
A Diplomat's View of Christian Missions. Right Honorable Sir Henry Mortimer Durand, G.C.M.G., K.C.S.I., K.C.I.E.	131
The Relation of Christian Missions to Diplomacy. General John W. Foster, LL.D.	136
The Relation of the Student Volunteer Movement to International Comity and Universal Peace. Honorable Henry B. F. Macfarland	142
The Secular Press and Foreign Missions. Mr. J. A. Macdonald	146

THE SUCCESS OF THE FOREIGN MISSIONARY CAMPAIGN DEPENDENT UPON THE STRENGTH AND LOYALTY OF THE HOME BASE . 153-
The Minister's Essential Relation to the Success of the Foreign Missionary Campaign. Rev. James I. Vance, D.D. .
The Latent Resources of the Laymen. Honorable Samuel B. Capen, LL.D. . . . . .
The Educative Value of Missionary Literature. Rev. F. P. Haggard . . . . . .
The Strategic Importance of the Student Volunteer Movement to the World's Evangelization. President John Franklin Goucher, LL.D. . . . . .
The Vital Relation of Intercessory Prayer to the Success of the Foreign Missionary Campaign. Mr. John W. Wood

MESSAGES FROM THE ORIENT 187-
Greetings from the League of Student Volunteers in Japan. Mr. V. W. Helm, M.A. . . . . .
The Students of India. Mr. B. R. Barber . . . .
The Students of China. Mr. Robert R. Gailey, M.A. . .
The Students of Japan. Mr. V. W. Helm, M.A. . . .

UNPRECEDENTED OPPORTUNITIES IN THE UNEVANGELIZED WORLD . . 197-
Opportunities for Service in Latin America. Rev. James B. Rodgers, D.D. . . . . .
The Opportunity in Pagan Africa. Rev. Donald Fraser . .
The Unprecedented Opportunity in the Far East. Rev. Arthur Judson Brown, D.D. . . . . .
The Unprecedented Opportunities in Southern Asia, with Particular Reference to the Indian Empire. Bishop James M. Thoburn, D.D. . . . . .
Unprecedented Opportunities for Evangelizing the Mohammedan World. Rev. Samuel M. Zwemer, D.D., F.R.G.S.

THE CONVENTION SERMONS 227-
"The Love of Christ Constraineth Us." Bishop James M. Thoburn, D.D. . . . . .
The Final and Supreme Authority of Jesus Christ. Bishop William F. McDowell, D.D. . . . . .

CALLS TO PERSONAL SERVICE 241-
The Story of the Cambridge Intercollegiate Christian Union. Sir Algernon Coote, Bart. . . . . .
Not Pressed Men, But Volunteers. Rev. G. T. Manley, M.A.
Showing Men the Door. Mr. Edward W. Wallace . .
Which Side of the Street? Mr. W. A. Tener . . . .
Inconclusive Thinking. Mr. Frank V. Slack . . . .
A Doctor's Reasons for Going to China. Cyril H. Haas, M.D.
"Ye Are Not Your Own." Rev. Donald Fraser . . .
Am I My Sister's Keeper? Miss Una M. Saunders . .
The Surrender of Life to the Lord Jesus Christ. Miss Ruth Paxson . . . . . .
Proportion in Vision. Mrs. Lawrence Thurston . . .

CLOSING MESSAGES OF THE CONVENTION 271-
The Plenteous Harvest and Prayer. Karl Fries, Ph.D. . .
Honor Roll . . . . . .
Cable Greetings . . . . . .
A Testimony from a Volunteer. Mr. W. B. Pettus . . .
Farewell Messages from Volunteers Soon to Sail . . .
The Uplifted Eye and the Life Laid Down. Mr. Robert E. Speer, M.A. . . . . .

AFRICA 285-
General Survey of African Fields and of Methodist Work. Bishop J. C. Hartzell, D.D. . . . . .
Experiences of a Pioneer Missionary on the Congo. Rev. William H. Sheppard, D.D., F.R.G.S. . . . .

PAGE

Work of the United Presbyterians in Northeastern Africa. Rev. James G. Hunt 297
The American Board's Work in West Central Africa. Rev. Walter T. Currie 298
In British Central Africa. Rev. Donald Fraser 299

SAM, BURMA, CEYLON, AND MALAYSIA 307-331
Assam as a Mission Field. Rev. W. E. Witter, D.D. . . 309
Gospel Triumphs in Burma. Rev. Sumner R. Vinton . . 313
The Ceylon Mission of the American Board. Rev. Richard C. Hastings, M.A. 317
Mission Work in Malaysia. Rev. H. L. E. Luering, Ph.D. 322
The Buddhism of Southern Asia. Rev. J. E. Cummings, D.D. 325

INA 333-363
The Present Status in China, Especially in the North. Mr. Robert R. Gailey, M.A. 335
Present Status in East China. Miss Annie R. Morton . . 336
The Present Status in South China and Its Significance. John M. Swan, M.D. 338
Prospects in Western China. Rev. H. Olin Cady, M.A. . 339
Permanent Factors Which Make China a Most Inviting Field. Rev. Hunter Corbett, D.D., LL.D. 342
The Appeal of China's Women. Miss Frances B. Patterson 347
The Demand for Missionary Statesmanship. Rev. Arthur Judson Brown, D.D. 351
Spiritual Power. Frank A. Keller, M.D. 357
China's Appeal to Life. Rev. Henry W. Luce 362

IA 365-390
Signs of Spiritual Awakening in India. Rev. W. B. Anderson, M.A. 367
Work for the Women of India. Mrs. Alice McClure . . 370
Medical Opportunities in India. A. S. Wilson, M.D. . . 372
Educational Work in India. Rev. W. M. Forrest . . . 376
Mass Movements in India. Rev. H. F. Laflamme . . . 379
Some Statistics and Deductions Therefrom. Professor William I. Chamberlain, Ph.D. 382
India's Clamant Appeal. Rev. Henry J. Scudder . . . 385

AN AND KOREA 391-413
The Influence of Christianity in Japan. Rev. Henry B. Price 393
Present Conditions Favorable and Unfavorable to Missionary Work in Japan. Rev. Henry Topping 396
Reaching Japanese Women. Mrs. Harriet Gulick Clark . . 398
The Importance of Japan's Homes. Miss Fanny E. Griswold 400
Work of the American Bible Society in Japan. Rev. John Fox, D.D. 402
The Opportunity for Teachers in Japanese Government Schools. Mr. V. W. Helm, M.A. 403
The Unique Importance of Japan as a Mission Field To-day. Mr. R. S. Miller 405
The Essential for Korea's Uplifting. Rev. W. B. Hunt . . 407
Woman's Work in Korea. Miss Lulu E. Frey 408
Korean Opportunities and Needs. Rev. W. B. Swearer . . 411

IN AMERICA 415-437
Is There a Call to Labor for Latin America? Rev. John Gaw Meem, B.S. 417
Practical Difficulties in Answering the Call from Latin America. Rev. A. W. Greenman, Ph.D. 419
The Call from the Women and Children of Latin America. Miss Layona Glenn 425
Answer to the Call from Latin America—Methods. Rev. Jesse L. McLaughlin, M.A. 427

Answer to the Call—Some Results. Rev. Robert F. Lenington
War on the Western Coast of South America. Rev. Archibald B. Reekie . . . . . .
Tidings from Cuba. Sylvester Jones . . . . . .
Summing Up the Latin American Situation. Rev. James B. Rodgers, D.D. . . . . .

Moslem Lands 439
Islam in the Levant. Rev. James L. Barton, D.D. . . .
The Moslem Situation in Persia. Rev. Lewis F. Esselstyn .
Work for Women in Arabia. Mrs. S. M. Zwemer . . . .
Work for Moslem Women in European Turkey. Miss Ellen M. Stone . . . . . .
The Educated Moslems of India. Mr. B. R. Barber . .
Islam in Africa. Rev. Charles R. Watson, D.D. . . . .
The Evangelization of the Mohammedan World in This Generation. Rev. S. M. Zwemer, D.D., F.R.G.S. . . .

Evangelistic Work in Missions 469
The Duty of Emphasizing Evangelistic Work. Rev. S. M. Zwemer, D.D., F.R.G.S. . . . . .
Evangelistic Itineration. Rev. R. F. Lenington . . .
Personal Dealing the Great Missionary Duty. Rev. Sumner R. Vinton . . . . . .
Evangelistic Work for Women. Miss Nellie Zwemer . .
A Typical Result of Evangelistic Work. Rev. H. L. E. Luering, Ph.D. . . . . .
Preaching in a Persian Mosque. Rev. Lewis F. Esselstyn .
The Training and Use of Native Evangelists. Rev. Hunter Corbett, D.D., LL.D. . . . . .
Relation Between Evangelistic and Other Forms of Work. Rev. James B. Rodgers, D.D. . . . . .
Methods in Evangelistic Work. Rev. H. F. Laflamme . .
Principles Underlying Evangelistic Missions. Rev. Donald Fraser . . . . . .

Medical Missions 49
The Importance of Medical Missions. Dr. Herbert Lankester
The Medical Mission as an Evangelistic Agency. A. S. Wilson, M.D. . . . . .
Medical Work Among Women. Rev. Ellen Groenendyke, B.S.M. . . . . .
Women's Medical Itinerating Work. Dr. Frances F. Cattell
Training Natives as Doctors. John M. Swan, M.D. . .
Medical Missions in Korea. Rev. Robert Grierson, M.D. .

Educational Work in Missions 52
Elementary Education in Mission Work. Rev. H. F. Laflamme
The Service of Women in Educational Missions. Miss Anna R. Morton . . . . . .
Christian Colleges in Mission Lands. Rev. W. M. Forrest .
Theological Training Schools in Mission Fields. Rev. James L. Barton, D.D. . . . . .

Conference of Theological Professors 5
The Importance of Giving Mission Study a Prominent Place in the Seminary Program. Professor O. E. Brown, D.D.
The Monthly Missionary Day: Its Reasonableness and Usefulness in the Seminary. Professor W. O. Carver, D.D.
Relation of the Seminary to the Mission Field. Professor Charles R. Erdman, D.D. . . . . .
The Seminary as a Recruiting Ground for Missionary Statesmen. Professor Robert K. Massey, D.D. . . .

PAGE

ERENCE OF PROFESSORS IN COLLEGES AND UNIVERSITIES . . 555-578
The Importance of Interesting Our Students in the Missionary Enterprise. Professor Edward C. Moore, Ph.D., D.D. 557
The Reasonableness of Expecting the Co-operation of a College or University Faculty in Arousing or Fostering the Missionary Spirit. President Henry Churchill King, D.D. 561
How to Indoctrinate Students with the Missionary Spirit Before They Enter College. Principal W. M. Irvine, Ph.D. 564
What Has Been Done by Mount Holyoke to Further Missions. Professor Louise Baird Wallace, M.A. 568
The Sources of Missionary Enthusiasm at the Ohio Wesleyan University. Professor Rollin H. Walker, M.A., S.T.B. 572
Professorial Opportunities for Exerting a Christian and Missionary Influence. Rev. G. T. Manley, M.A. . . . 576

ERENCE OF MISSIONARY AND BIBLE TRAINING SCHOOLS . . 579-586
Necessity for the Pedagogical Training of Missionary Candidates. Dean E. H. Knight, M.A. 581
Importance of the Study of Missions. Rev. Edward Marshall 583
Bible Study in the Missionary's Preparation. President Elmore Harris, D.D. 586

ERENCE OF EDITORS 587-600
Why the Religious Weekly Press Should Give an Adequate Treatment of Missionary Problems. Mr. John W. Wood 589
The Kind of Articles Calculated to Do the Most Good in Educating and Inspiring the Church. Rev. John Bancroft Devins, D.D. 591
The Attitude of the Secular Press Toward Missionary Interests. Colonel F. P. Sellers 595
How to Interest the Secular Newspapers in Missions. Mr. J. A. Macdonald 597

ERENCE OF PASTORS 601-619
The Pastor a Student of Missions. Bishop E. R. Hendrix, D.D. 603
Financial Possibilities of a Church. Rev. Charles E. Bradt, D.D. 606
The Montclair Plan. Rev. Abner H. Lucas, D.D. . . . 609
The Pastor's Responsibility in Directing the Missionary Prayer Life of His People. Rev. R. J. Willingham, D.D. 612
Points to be Emphasized in Developing the Missionary Interests of the Congregation. Rev. George Robson, D.D. . 614

LAYMAN'S PART IN THE MISSIONARY ENTERPRISE . . . 621-640
Missions from a Business Man's Point of View. Mr. Edward B. Sturges 623
The Effect of Missions Upon International Relations. Honorable John W. Foster, LL.D. 626
The Layman's Place in the Development of Foreign Missions in the Church at Large. Mr. C. A. Rowland, Jr. . 629
The Layman's Part in Furthering the Financial Support of Missions. A. J. A. Alexander, M.D. 630
Study and Prayer as Related to the Maintenance of Missionary Interest. Mr. John W. Wood 633
How the Laymen are Being Enlisted in the United Presbyterian Church. Mr. J. Campbell White, M.A. . . . 634
How the Congregational Laymen are Being Enlisted. Honorable S. B. Capen, LL.D. 637
What Northern Presbyterian Laymen are Doing. Mr. David McConaughy 638

ERENCE OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT . . 641-656
Co-operation Between Students and the Young People of the Churches. Mr. Harry Wade Hicks 643
The Need for Student Leadership Among Church Young People. Honorable S. B. Capen, LL.D. 645

Mission Study and Other Forms of Missionary Instruction of the Young. Mr. S. Earl Taylor, M.A. . . . . .
Text-Books for Young People's Classes Used by the Women's Boards. Mrs. N. M. Waterbury . . . . . .
Summer Conferences of the Committee for the United Study of Missions. Mrs. Alonzo Pettit . . . . . .
Summer Conferences of the Young People's Missionary Movement. Mr. C. V. Vickrey . . . . . .
The Normal Mission Study Movement. T. H. P. Sailer, Ph.D.

APPENDIXES 6
A The Exhibit . . . . . .
Outline of the Exhibit Scheme . . . . . .
Bibliography of Recent Missionary Literature . .
B Organization of the Convention . . . . . .
C Statistics of the Convention . . . . . .
INDEX 6

HE SPIRIT WHICH WILL INSURE THE LARGEST POWER AND FRUITFULNESS OF THIS CONVENTION

The spirit of teachableness—Let my mind be hospitable to truth.

The spirit of helpfulness—"What wilt thou have me to do?"

The spirit of intercession—This is the most urgent need for these days of n and opportunity.

The spirit of expectancy—As we have a great God with inexhaustible re-ces let us have great faith.

The spirit of magnanimity—Let me rise above petty fault-finding and be-e absorbed with the great interests of the Kingdom.

The spirit of hopefulness—It is possible to become strongest where I am weakest.

The spirit of humility—It is possible that I may become weakest where I ıow strongest.

"Do not pray for tasks equal to your powers;
pray for powers equal to your tasks."

SUGGESTIONS FOR THE MORNING WAT

Thursday, March 1, 1906

"In the morning will I order my prayer unto Thee, and will keep wat

SCRIPTURE— Luke 4:16-19.

PRAYER—O Heavenly Father, Lord of the harvest, have respect, we b
Thee, to our prayers, and send forth laborers into Thine harvest; t
Jesus Christ our Lord. Amen.

HYMN—O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!

Friday, March 2, 1906

"I myself will awake right early and will give thanks."

SCRIPTURE—Matthew 25:31-46.

PRAYER—That it may please Thee to give us a heart to yield ourselves
unto Thee, to go where Thou wilt and do what Thou wilt; throu
Lord Jesus Christ. Amen.

HYMN—Be mine some simple service here below
To weep with those who weep, their joy to share,
Their pains to solace or their burdens bear;
Some widow in her agony to meet,
Some exile in his new-found home to greet;
To serve some child of thine, and so serve thee.
Lo, here am I; to such a work send me.

Saturday, March 3, 1906

"It is a good thing to show forth Thy loving kindness in the mornin

SCRIPTURE—Ezekiel 33:1-9.

* At the close of each evening session a card containing suggestions for the obser
the morning watch was handed to each delegate.

AYER—That it may please Thee to guide us who seek to know what Thou wilt have us to do, and to make Thy way plain before our face, through Jesus Christ our Lord. Amen.

HYMN—O Strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

Sunday, March 4, 1906

wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught.

IPTURE—Matthew 7:24-27; James 1:22-25.

AYER—That we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

HYMN—My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign:
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant,
And found in Thee its life.

Monday, March 5, 1906

n the Morning, a great while before day, He rose up and went out, and departed into a solitary place and there prayed."

IPTURE—Exodus 33:15; Psalm 121—the Traveler's Psalm.

AYER—Grant that we may spend this day without stumbling and without stain, that coming to our journey's end victorious over all our temptations, we may praise Thee who art worthy to receive honor and glory and power. Amen.

HYMN—Did we in our strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His Name,
From age to age the same,
And He must win the battle.

A HOMEWARD MEDITATION

Let me cherish the spirit of thankfulness for all the opportunities of days spent in Nashville.

May the humbling influence of high privilege keep me from the tain pride.

For days I have been getting, now let me give.

Let me brace myself to meet with heroism and without flinching the s of the indifference of others to the great ideas which now possess me.

By study and meditation let me keep renewing the present vision o nearness and resourcefulness of our God and the claims of His Kingdom.

Let me think conclusively on the facts brought before me during the vention, that is, let me not stop until I come to a clear decision on the evide as to whether I shall not become a missionary.

Let me highly resolve that no matter where my lot may be cast, I w live as to carry always the marks of the missionary spirit: —

The sense of stewardship of life and money.

The planning of everything with reference to the needs of others, no own.

The recognition of the element of urgency perpetually present in the sp ing of the Kingdom of Christ.

The joyful yielding of life to Christ the Savior and Lord of all.

Let me by associating my efforts with those of other members of my d tion so plan that my institution may have a far larger part than heretofo hastening the realization of the world-wide purposes of Jesus Christ.

Above all let me carefully distinguish my feelings which will change my determined purpose which, by the help of God, shall endure.

O may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia! Alleluia!

PREPARATORY SERVICE

The Possibilities of this Convention

The Fulness of the Living Presence of Christ

THE POSSIBILITIES OF THIS CONVENTION

MR. JOHN R. MOTT, M.A., NEW YORK

THE POSSIBILITIES of this Convention are limitless. Its very gnitude suggests its boundless reach. It is not only the greatest dent conference ever held but is likewise the largest missionary embly ever convened in the history of the Church. It is not ply national; it is not merely continental; representatively it is reat universal or ecumenical gathering.

The personnel of this conference emphasizes its large possibili-. Here we have a vast company composed largely of the youth the communities represented. Disraeli has said that it is a glori- sight to see a nation saved by its youth. Is it not a more piring sight to see the youth coming up from many nations to te their forces on behalf of the salvation of the world? It is o a personnel that includes not only the youth, but the educated uth, the students of nations, from whose ranks are to come the lers in the various spheres of thought and action.

The possibilities of the conference are great, because of the ategic relation which it sustains to the varied enterprises of evan- ization. In what gathering have there assembled so many of the ving spirits and leaders of the aggressive forces of Christianity organized and developed on the North American continent? It nulates the imagination to reflect upon the significance of this asion, when the flower of the colleges and seminaries and schools ngle with the responsible leaders of the mission boards, with the lers in the conflicts on the far-away battle fields of the Church, h the editors of the religious press, and with various other im- tant classes who are in a position to wield mighty influence and ring the power which will be generated here to bear most directly, ectively, and largely upon the various bodies of Christendom.

We are reminded likewise of the possibilities of this gathering en we recall the extensive preparations which have been made for And here let me not yield to the temptation to speak of that ensive, tireless, self-sacrificing, and most devoted preparation de by our hosts in Nashville, which is simply beyond all praise. t me simply allude to one form of preparation for this confer- e—that of intercessory prayer. In not less than forty countries n and women who know what it is to prevail with Almighty God ve had on their hearts the preparations for this Convention, and

many in all parts of the world are doubtless meeting at this hour to wield on our behalf the irresistible forces of the prayer dom. Who can even hint at the limits of the possibilities of u prayer to achieve and to transform!

We recognize the possibilities of this Fifth International vention of the Student Volunteer Movement when we think o great energies which are to be released from this platform an many associated platforms of this city and in the mingling of cl of delegates during the five days that we are to spend toge Think what energy is wrapped up in powers like the follow The power of truth. Single facts will be proclaimed from this form which, in themselves, when given right of way, will trans universities, stir deeply entire churches, and influence nations. power of great ideals, to lead us to crucify self, to emancipa from the things which limit and bind, to liberate us, and to coursing through us into the world new energies and life. power of the Word of God. Words from the Christian Scrip are going to drop into the hearts and minds of many delegates such germinating and dynamic power as to create life revolu and transformations. The power likewise of the uplifted C He will be lifted up in this Convention. This will be true of session. His promise has never failed, that if He be lifted u will draw men. That strange but certain and potent attra which many here have already felt in other days, will be powe felt in our sessions. Why should that attraction not be greater in Nashville than on any preceding occasion? The power of pe alities charged with the Spirit of the living God. These in selves, as they will come before us, will be vehicles through the mind and Spirit of God will get larger access to the lives of I do not venture to speak of the manifestation of the power Holy Spirit Himself in answer to countless prayers. The Spi God is as able to hush and sway and energize this Conventi any gathering which has ever convened, and He will do so.

This Convention has significance to every delegate. As I pret that significance, it is to enable each one of us to under more clearly and to realize more fully the great mission of to us personally and through us to others.

What is the mission of Christ to us individually? Mani His mission includes guidance. Who among us does not need implicit guidance with reference to opportunities for life i ment, with reference to fields of labor, with reference to ideal should dominate, with reference to motives that should swa animate? Christ's mission includes emancipation as well as ance. Here and there, unhappily, are some among us who the emancipating power of Jesus Christ: His power to eman from narrowness, His ability to emancipate from low ideals energy to emancipate from selfishness, His matchless might to

shackles of any evil habit which binds and hinders the largest
nifestation of Christ's power through us. Christ's mission in-
les not only guidance and emancipation, but also transformation.
has the ability to make delegates strongest where they are now
ikest. This alone should stimulate us to large expectation.

Christ's mission includes commissioning His followers. There
othing which gives more power to a person than to be perfectly
e that God has spoken to him, has assigned him a task, and has
l that He would stand by him. This constant sense of vocation
very real thing. God grant that it may be experienced by many
elegate who has not hitherto known it, that he may go back to
college with that triumphant assurance which characterizes the
n who is able to say with Paul, "The Lord stood by me," or with
vid, "The Lord is at my right hand."

The significance of this Convention to our universities, colleges,
theological seminaries, I might interpret as to bring to bear upon
m through their delegates a larger current of Christ's life and
it, of His truth and energy. I like to think of this Convention
a great dynamo. Only a few weeks ago, attending a little private
ference at Niagara Falls, I was given the interesting privilege
going down into the earth into the greatest power-house of the
rld, where some twenty vast turbines were being impelled by
ceaseless energy of the upper Niagara river. As I stood there
he midst of the comparatively quiet yet mighty movement of that
t machinery and reminded myself of the energy there being
ierated and released in sufficient quantities to light whole sections
a distant city, to drive the machinery of great factories, to heat
ny houses, to impel many cars and trains, I said, would that this
ght prefigure the Nashville Convention, that there might be gen-
ted and released energies which would impress every college and
ool represented, not simply with natural power but with super-
ural power—the greatest need in all these institutions of higher
rning. Forty men came from Harvard to the Toronto Conven-
n. They came not in vain. The dynamo of God's Spirit energized
t delegation and sent them back as a solid phalanx to work for
rist's Kingdom. From their associated effort on their return dates
splendid missionary epoch in the life of Harvard. May this
o prove to be true of many universities which to-day are not
aracterized as centers of missionary life and energy.

What is the significance of this Convention to the United States
l to Canada? Nothing pleases me more than to see the flags of
se two nations clasping the world. The juxtaposition and union
these two Anglo-Saxon countries is indeed significant. I venture
say to-day that there is no tie between these two lands which is
secure, which is so satisfying, and which is so mutually helpful
the tie of the Christian student movement. Certainly political
tiny is no such tie; certainly commercial enterprises are not; cer-

tainly the intermingling of population is not. This binding together of the future leaders of these nations, who have come to know one another, to have confidence in one another, to love one another, to resolve that they will work together for the world's evangelization is a sign of large promise for His Kingdom. We are told in a German aphorism that what you would put into the life of a nation must be put into its schools. If the United States and Canada are to constitute a strong and adequate base for making possible, so far as North America is to have a share, the evangelization of the world in this generation, this great ideal must be put into the thought of the schools. The Student Volunteer Movement and the Young Men's and Young Women's Christian Associations dominate the position. Under the Spirit of God what may they not do, and therefore, what may not our conference do in hastening the realization of this sublime ideal!

I would not venture to suggest the significance of this Convention to the world. We could adopt no better creed right here at the first session of the Convention than that of St. Augustine, "A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish." Every Convention of the Student Volunteer Movement has taken the whole world into its plan. It is one of a very few gatherings which does that with absolute impartiality. This Convention will be no exception in this respect. It ought to mean more for the world than any of its predecessors. The world is far better known now than it was four years ago. It is even much more accessible. It is a great deal smaller world. Its need is more articulate and intelligible. Far more momentous changes are impending than was the case in 1902. A much more acute crisis is on in the Far East and in Southern Asia and even in Latin America. I see no reason, therefore, why this Convention should not accomplish more than any of its predecessors in hastening the realization of our watchword, "The Evangelization of the World in This Generation."

There is only one thing that can defeat the realization of the possibilities of the Convention and the accomplishment of its high purposes. That one thing is sin. Sin is a veil. No delegate ever saw the plan of Christ through it, still less did he see Christ through it. Sin is an insulator which keeps turned off the irresistible energies of the ascended Son of God, and it will do so here in any heart. Therefore, nothing is more important—let me check myself—nothing is so important as for us to pause and, if need be, humble ourselves on the threshold of this Convention and deal faithfully, relentlessly with the piercing eye of Almighty God upon us, with our sins. If here and there there is a delegate who has some unconfessed or unforsaken sin in his life, well might this Convention pause in its proceedings that that sin may be cast forever behind the back of Jesus Christ. There may be some sins which we do not know about

l yet we are conscious that our lives are not right with God. A
end of mine started out to row one day, and he took hold of the
s and tried to move the boat. It would not go. He pulled harder
n ever. The boat would not budge. He jerked out one oar and
d to push the boat off. Still it would not leave the wharf. Finally
looked down and found a rope holding the boat beneath the
ter. So it is here and there with some delegates—some secret
and, it may be of pride, of indifference, of selfishness, of impurity,
inding us to the shore. May we not with sincerity and earnest-
s offer the prayer: "Search me, O God"—there will then be
rching indeed—"and know my heart: try me, and know my
oughts; and see if there be any wicked way in me"—which hitherto
ave not detected—"and lead me in the way everlasting." I hope
re is no proud or self-sufficient delegate in this Convention. No
e can be who will take an honest, unhurried look at the inner
e. The outer life may be free from entanglement and incubus
sin; but does not such an one discover much of pride, deceit,
vy, jealousy, selfishness, vindictiveness, and uncharitableness
re? If this does not humble him, let him take a fearless, unpreju-
ed look at Jesus Christ, our Pattern, and the sense of sinfulness
ll deepen.

It may be that some among us are tolerating a sinful spirit or
itude. For example, it may be an attitude of uncharitable judg-
nt. I have known that to defeat the purpose of such a convention
the life of many a delegate. Let us not permit the spirit of belit-
ng criticism, or unkind, hasty remarks concerning others or the
nvention itself, to keep our minds from the great sweep of God's
rpose and the realization of that in our lives.

Or the attitude of some may be one of rebellion or disobedience.
ie heart is very treacherous at this point. Many a man says, "I
n not disobedient." That reminds one of the prayer which St.
ugustine caught himself offering once, "Lord, give me charity,
t not yet." Here and there is a delegate saying: "Lord, give
e the missionary spirit, but do not let it impel me to go to some
stant land. Lord, give me unselfishness, but let me have my way
this particular course that I have marked out for myself." May
ere be no subtle spirit of disobedience or rebellion which will
event God's great purpose being realized in any life in this Con-
ntion.

Or it may be that some here are guilty of sins of omission. For
ample, we may have neglected to pray. May not one of us be a
ad weight in this Convention. Rather may each one be so in the
irit of prayer that the Convention will be like the great tides of
ie sea, lifting vast ships and bearing them on their way. I am not
ire but that some of the greatest centers of power are going to be
nong the most obscure delegates, whose hearts are right toward
hrist, and who, therefore, prevail with Him in prayer.

There is also the sin of omitting to keep near Christ. There many hungry people here. The most pathetic fact there could b connection with this Convention would be to come together fr the ends of the earth to lay plans to distribute the bread of all over the world, and then to go forth to do our work with em ated hands because we ourselves are starving. May the sin of om ting to feed upon Christ by right habits of meditation and B study come to an end in this opening session.

Or some may be guilty of the sin of omitting to expect la things from God. Recall that startling statement of the Psalm "They limited the Holy One of Israel." May it not be said that delegates of any college here hindered the mighty Christ from co ing with irresistible energy through the Nashville Convention. M God save us from a life of mediocrity, from slipping down to levels, from failing to be responsive to higher ideals, from liv the life of slavery and of defeat!

There is no more remarkable passage in the Old Testament t the one which represents God as looking up and down the wo among the lives of people to find those whose hearts are right tow Him. What for? That He may show Himself strong toward th I pause and tremble, as I think of this passage, that the mighty G thus early in our Convention is searching with His piercing g to discover the hearts among this great multitude toward whom can show Himself strong.

One day, in the little village of Princeton, He found a yo woman whose heart was so responsive that He could show Him strong toward her, and as a result under God we have the Stud Volunteer Movement and a Convention like this. One day th stood a young man outside a tent at Keswick, in England, who he God speak through a human voice and was obedient, and as a re there came a great advance in the Student Movement of the Bri Isles, one of the most spiritual and fruitful in the world. One ti away up in the Punjab in India, a young man who had been ceiving himself and thought he had been deceiving God, had cour and honesty enough to fall to his knees and confess his sin, and Spirit of God came upon him that day, and before a week had pas God used him in leading many into the Kingdom of Jesus Christ.

May our all-seeing, loving, holy Lord find among us m hearts so pure, so responsive, so humble, so believing, so courage that He may trust them with a large bestowal of His power. Th will be the young men and young women who, going forth fr Nashville knowing their God, will be strong and do exploits.

THE FULNESS OF THE LIVING PRESENCE OF CHRIST

MR. ROBERT E. SPEER, M.A., NEW YORK

We do not need to wait another hour in order to receive that or which God has brought us together in this Convention. It may, ideed, already have come to many of us before ever we entered the oors at this opening session. Perhaps in some hour of quiet on our ailroad journey to this place, we beheld the great vision that we ad anticipated when we came away from home, or we heard the lear voice speaking to us which it was the purpose of God that we ould hear as He made choice of us to come to this place. And we have not received already that which God was already willing o give us, there is no reason why, here in this opening hour of this onvention, we should not receive it. It is not necessary that anther hour should pass away, that we should wait for another sesion of this Convention, that we should delay for the influence of ie coming Sabbath Day. Jesus Christ is here this afternoon more ager to give to every student that has come to this place that hich we need than we are to receive.

There are many of us who have attended Student Volunteer onventions in the past. We remember, perhaps, that it was after certain address at the last Convention, or at a certain time in its essions, that the great Spirit came to us; and we are tempted to ait until that same voice speaks again, or that same condition ccurs again, before we are ready to receive that which God is ready o give here and now. Or there are many of us who have come here or the first time, and friends who have come before have told us that e must wait for a certain meeting, or we must wait for a certain nfluence, or we must wait for a certain personal message.

My friends, we do not need to wait for anything. Right here in is hall, this afternoon, before another moment has passed, there an come to every one of us who desires, the great gift of God of hich we stand in need; and if we are not even now aware of the ouring in upon our lives of that which we know we require and hich we believe God has brought us here to receive, it must be ecause some of those things are hindering of which Mr. Mott was peaking just a moment ago. And I think we could not do better han just quietly, as if each one of us were all alone here, under ie scrutiny of Christ, look in upon our lives and see whether any

of these things are hindering us. I ask my own heart, Are any these things hindering me? Will you just forget for a moment t there is any one else here and ask your own heart, honestly, relc lessly, "Are any of these things standing now in the way of seeing, in the way of my receiving?"

The fact that we have gathered here as men and women p sumably advanced in Christian experience is no proof that th are not even here and now in our hearts just such gross sins those to which Mr. Mott has alluded, hindering our receipt of great blessing and fulness of the presence of Christ. There an article in the magazine of the British Student Movement sc years ago, entitled, "Perils of the Forgiven Life," and one of five perils of the forgiven life which this discerning Christian r pointed out was the peril of grievous moral fall. I suspect t there are many of us here who would not wish to expose this af noon to the others every thought, every imagination that pas through our minds as we came here—perhaps, every thought, ev imagination that has been in our minds since we have been sitt in this room this afternoon. There are even sins like these w which the Spirit of God will have to deal in our lives, if we are receive Him. Shall we ask ourselves directly and personally, not i mere general way, regarding those other sins as well, those uns sins of temper, of thought, of disposition? I ask you to test yc selves, for example, by those simple little rules of the late Archbisl Benson: "Not to call attention to crowded work, or petty fatigue trivial experiences. To heal wounds which in times past my cr and careless hands have made. To seek no tenderness, no comp sion; to deserve, not ask for, tenderness. Not to feel any uneasir when my advice or opinion is not asked or is set aside." We ju our own lives by some such cutting standards here to-day, wonder whether Christ would be willing to trust us with any m

Suppose we all look in now at the beginning, in honor and h esty, upon our hearts. Are there no things there that we oursel can discover that hinder the receiving now, here, this afternoon that which Christ has brought us here for? And are there no of reluctant will? I read as I came down on the train the life Samuel J. Mills, which has just appeared; and though his mot had dedicated him as a child to the missionary service, when at by his own voluntary act he had given himself to the great minis of his life, her heart overflowed over his sacrifice with sorrow. " little did I know," she said, "when I dedicated this child to G what it was going to cost and whereunto it would all end." An may be that in our hearts there has been such hesitation, such luctance, such holding back of will as would keep us from giving and, therefore, from getting from Christ what He waits to o us to-day.

Or it may be that we have not defined to ourselves clearly w

is for which we have come here. We came because many were oming; we came because we heard that a great mass of students ere to gather here, the greatest body of delegated students ever ssembled in the history of the Christian Church; we came out of ıriosity, perhaps, because we had heard stories of past conventions ıd their mysterious power, and we wished to see all this for our-lves. Perhaps we did not really make clear to ourselves what was of which we stood truly in need.

I will tell you some of the things of which we stand in need ere at this opening hour. We stand in need, all of us—and Christ ands ready to supply these needs—first of all, I will not say of a earer vision of Christ, for words like those have grown so familiar o us as to have lost their power over us. I will say that we stand need of a more unhesitating exposure of our lives to the scrutiny Christ, that we should be aware that we stand in His vision to-day ıd that His eyes are looking down upon us and searching us rough and through. And standing where He can look thus upon s, we stand where we can also look, if we will, with unveiled eyes on Him. One of the personal influences to which I look back ith the most gratitude is the personal influence of old Dr. William enry Green of Princeton, the greatest Hebrew scholar of our land his day. He was a man of just as simple and gentle Christian fe as he was of great and humble learning. What I remember st about him are the chapel services which he used to conduct, and which he often gave out one hymn in which occurred the two ıes,

> "And bring us where no clouds conceal
> The beauty of His face."

hat is the first thing that we need here this afternoon, that we ight come where no clouds of sin or selfishness, of evil, of low-indedness, of un-Christlike temper, conceal the beauty of His face. Vhat the Greeks said in their simple way to Philip expresses clearly ıough the great and profoundest need of our hearts. We want o look to-day at the beginning, not upon one another's faces, al-ough it is good to do that, but clearly and with unveiled eyes on the face of Jesus Christ.

And we need to feel at the very opening of this Convention a rger measure of His living power. We know the weakness of ır own wills; we know the fadingness of our own visions of Him. Ve need to-day a power from outside ourselves that shall come to s with all the fulness and the abidingness of God in it to help us be what we ought to be and to do the great duties that are to laid upon us here.

We need to enter not alone into the living power of Christ, ıt into the richness of His passion. We are to come close enough Him in these days to feel for the world as He felt for it, to look

out over the world with the eyes with which He looked out o
the world; maybe, if His heart is in us, to make sacrifice for
world of our lives, even as He laid down His life for the wo
That law of life which controlled Him we have got to learn h
in these days; and we can learn it if we will, here in this open
session of our conference together—that law to which He g
expression after He knew of the desire of the Greeks to behold H
"Except a grain of wheat fall into the earth and die, it abideth
itself alone. . . . For he that loveth his life loseth it; and
that hateth his life in this world shall keep it unto life eternal."
have got to learn in these days—and there are hundreds of stude
who have come up to this student Convention who have to learn
great lesson—we have got to learn Christ's own law of life.
heard Secretary Watson of the United Presbyterian Board, on
train yesterday afternoon, speak of the way in which Chinese G
don's influence is still felt in every lane and byway of the city
Khartum. Men said he threw away his life when he died the
he might have escaped if he had wished to do so, and he delibera
waited and laid down his life. After Lord Cromer has been
gotten, Chinese Gordon will be remembered in the Sudan. He
down his life, but he laid it down with the certain assurance t
even in the Sudan he will find it again. Some day—it is surer t
anything that has gone by us in the past—some day North
Africa will come to the ideals for which Chinese Gordon sto
simply because in obedience to the law of Christ for life he bu
himself as a grain of corn in Khartum, and therefore cannot al
alone. Some day the seed will rise again and the world will
in multitudes the great and radiant Christian life that Chinese G
don laid down. We have need, every one of us who has come
here, to learn this great law of Christ for our lives. We have
learned it, fellow students, many of us, have we? We have
been laying down our lives in any such sense as Christ laid do
His life. We have not hated them in any such sense as He ha
His. Many things that never would have bound Christ have bo
us; many shackles we have worn that He would never have wo
and here on the very threshold of our Convention we must learn
we want to receive now what He is ready to give, His lesson
the meaning and purpose of our life.

How are we to do these things? We are to be courage
Christian men and women to-day in cutting free at the outset fr
all those weights and sins that will hinder us from receiving w
Christ desires to impart. Both the weights and the sins that
cumbering and enshrouding us, we must mercilessly cut away fr
our lives; and we must, in these opening hours of this Convent
judge what things constitute our weights and our sins in the v
presence of our Savior Himself. You know how it is among o
selves. I meet with this friend; certain things in my life fall

e background under his lofty influence over me. We draw close Christ this afternoon, and much that seemed tolerable becomes ntemptible and squalid to us. How many of the ideals and values our life readjust themselves, as we look now at everything and dge everything in the clear, certain light that falls upon our e from the face of Christ! We ought this afternoon, if we see ese things, to courageously cut loose from what hinders us; and we ust be willing even now fearlessly and unwithholdingly to yield rselves up to the obedience of Jesus Christ.

I went a few weeks ago out to Bellefonte, Pennsylvania, to tend the dedication of the gymnasium there built in memory of ugh McAllister Beaver; and as I came away, his father gave me e history of his regiment in the Civil War, the 148th Pennsylvania olunteers. It seems to me one of the most remarkable historical ooks that has grown out of that great struggle. It is the story of is one regiment told by different people—by the brigade com-ander, by the colonel, by the adjutant, by the ambulance officer, by ie captains of the companies, by the private soldiers themselves—nd one of the first chapters of all is entitled "The Sister's Story." : is the story of how some of the lads of the regiment came to be nrolled. It was in the year 1862. President Lincoln had issued call for 300,000 men and then a call for 300,000 more, and the War Department had drawn up provisions for a draft in case the ien were not voluntarily offered; and this one county in Pennsyl-ania did not wish to stand under the ignominy of a draft, but de-red that the men who were to go from that county should offer iemselves freely in response to that call. This sister tells of how ie appeal came to the little village in which she and her brother ved, in Center County, Pennsylvania. There was a small country cademy there, and the summer vacation was just over, and the oys and girls had come back from the farms for the first day of ie academy year again. She said that she came walking up the illage street with a friend of hers, another little child, and as they ame up the pathway through the yard of the school, arm in arm, vith a little bunch of flowers held in both their hands and their eads bowed down very close together, as little girls would talk vith one another confidentially, they were suddenly impressed with he silence of the school yard. Instead of the noise of play and he chatter of an opening day at school, all the boys and the little irls were sitting quietly on the school stoop, and when they came ip they asked the older boys what the trouble was. Were there any pecially dark tidings from the war? And they said: No, it was iot that; but Professor Patterson had decided to enlist and he vanted to know how many of the boys of the school would go vith him, and a meeting was to be held in the village church that evening in which they were all to be given an opportunity to say vhat they would do. She said that at once she left her little com-

panion and sought out her brother, and she said to him, "Harry, a you going to enlist?" and he said, Yes, he thought he would. "W but," the mother argued after they reached home, "you are o sixteen years old; you cannot enlist without father's allowing y to go, and you know how we have all built on you, on your brig ness, and are making sacrifices at home in order that you might to college. You must not go away now to the war." He insis that when the opportunity came he was afraid he would have respond. And the sister tells how that night in the little villa church, when Mr. McAllister of Bellefonte made his appeal volunteers and had finished, the principal of the academy rose w a long paper in his hand; and her little girlish heart almost stopp beating when she realized what it was that he was going to do, a then when he had made his careful, simple statement as to the p poses that led him and the motives that constrained him, he s he was going to call the school roll, and every boy who want to could respond "Ready" to his name. And in a silence like t silence of death he began at the top of the line: "Andrew "Ready"; "Baker," "Ready"; and when he came down to K t little girl said her breath just absolutely stopped, and when t name Keller was called, she heard a clear boyish voice answ without a tremor "Ready" to his name.

There were thousands and tens of thousands and hundreds thousands of the lads of this land, North and South, who gave free and eager response to the call that came to them in those da of need; and here to-day, in a sense more clear and appealing, O is standing who will call during the days of this Convention—l lieve me—the name of every delegate who has come here. Are prepared now in the very opening session of all to answer joyful without reluctance, with eager response and complete surrender, our names as He is calling them here this afternoon? To be su we shall not hear Him, as we do not hear Him now, with any audi voice, and we shall not see Him, as we do not see Him now, wi these physical eyes of ours; but there is a sense in which He here more really than Mr. Mott is here, a sense in which at th moment He is Himself confronting every student who has come to this Convention and calling to that student to compare his li her life, with Christ's life, and to respond now to Christ's pleadi and entreating call.

Why should we not do that here at this very opening sessi of the Convention? Why should we put off until Thursday, Friday, or Saturday, or Sunday, that which we can do now, th which if it is right for us to do then it is right for us to do no Why should we not here this afternoon, in the quietness and si plicity and stillness of our opening meeting together, just cut aw all the things that hinder the incoming of the fulness of the livi presence of Christ upon our life, here and now make free and u

ithholding surrender of all that we have and all that we are to the ving rule of Jesus Christ?

Only in proportion as here in this opening hour each one of us us personally and individually, as though alone with Christ, draws ar to Him, are we going to be able to have as a body here what e long for and desire. Any one of us here can hinder the blessing at would come to the rest of us. It is not possible for any one us to be evil of mind, selfish of heart, disobedient to the calls Christ, without the whole body suffering because of that evil and at disobedience. We can only have, each of us here in this gather-g, the things that we desire as we all of us together come and seek ose things now from Christ; and I simply ask in this opening hour, iietly, each one alone, to forget everybody else, to be just as though hrist and you were here in this hall together and everything else ist silence and emptiness round about us. That is the fact in the ise. Would that here, during these first moments, we could realize iat there is the fact—that over against each one of us the Lord standing, the Lord with a thorn-crowned head and the nail-pierced inds and the pleading voice of His infinite love calling to us, call-ig. Surely we can almost hear His voice calling to us. How can e hold back from that call? How can we—as we realize how near Ie is to us, how much nearer He would come to us, how tender and itreating His love is—how can we now at the beginning do aught se than lay our lives, holding back no part of them, into our avior's hands. Shall we not do that—not to-morrow, but now?

HE SUPREME BUSINESS OF THE CHURCH
TO MAKE CHRIST KNOWN TO ALL MAN-
KIND

HE SUPREME BUSINESS OF THE CHURCH TO MAKE CHRIST KNOWN TO ALL MANKIND

THE REV. GEORGE ROBSON, D.D., EDINBURGH

THE THEME assigned me to-night is but the translation into a ›dern thesis of the last command of our Lord. On the eve of His :ension and having in view the constituting of His Church on -th by the sending of the Holy Spirit, at His final meeting with ; initial leaders of His Church He summed up the task before ;m in the words, "Ye shall be witnesses unto me both in Jerusalem, d in all Judea, and in Samaria, and unto the uttermost part of the :th." To-night, on this opening day of our Convention, being thered together in the name of the Lord and with Him in the dst, is not our first concern to apprehend clearly His present will ncerning His Church, that this and nothing else may be the basis d the guide and the goal of our proceedings? The primary charge nds unfulfilled and unrepealed. The presentation of Jesus Christ all mankind is still the supreme business of the Church.

I. Included in this thesis are four points. The first is that the urch is the appointed organ of missionary enterprise, to initiate to order it, and to maintain it. Now that may seem to you nere truism, but it is no small gain to have it accepted as such. took the Churches of the Reformation three centuries to learn this ıth; for you must remember that the Reformation was simply a eat revolt against the tyranny of Rome, a revolt which by recog-:ing the supreme authority of the Word of God liberated the faith the Church from papal prescription and the government of the urch from papal autocracy. It did not by any means effect the -formation of the Church on the Apostolic basis; it only made ; process of such re-formation possible. Ever since the initial act emancipation this process has been going forward, by slow steps is true and through tangled and painful conflicts, but with grow-g hopefulness. Again, you must remember that the civil power, ; organized state, was in the providence of God the shelter and ; bulwark of the Reformed Churches against the Papacy. In each ıd the Church emancipated from the Papacy was reorganized as entity within the state, and the state cared for its order and ıintenance. No better solution of the situation may have been acticable under the circumstances of the times, but it was a solu-

tion disastrous for the realization of the missionary function
the Church. In effect it made the exercise of that function depend
on the state. In Germany, Justinian von Weltz, the noblest advoc
of missions in the 17th century, addressed his summons, not to
Church, but to the Diet of the Empire, and its rejection there
the Church missionless for two centuries. In Denmark it ma
the sending of Ziegenbalg, the first Protestant missionary to Ind
exactly 200 years ago, an affair of the Court, from which the Chu
held itself unsympathetically aloof. In Holland and in Britain it
the state to avow a missionary design as a pious reason for planti
colonies and seizing territories in newly discovered lands beyond
seas, and the Church was brought in simply as an auxiliary to th
design. Even the work of John Eliot among the Indians was v
dicated by him as an implementing of the obligation imposed in
charter of the colony. But the wonderful story of that work ga
to men a new vision of the opportunities within their reach. T
work of evangelization was seen to admit in many ways of free
operative endeavor; and forthwith there began to spring up lit
societies for disseminating knowledge, for promoting prayer, a
gathering contributions to aid the work in the colonies.

Then came the strong religious movements on both sides of t
Atlantic in the earlier part of the 18th century; and the close of th
century brought the splendid birth time of what are now the gre
missionary societies of the Protestant world. These societies, ho
ever, were at first only *ecclesiolae in ecclesia,* groups of Christia
voluntarily associated for missionary purposes, who while remaini
within their churches were far from committing the churches
their special endeavor. Almost everywhere indeed the Church in
organized administration held aloof from these societies and ev
disapproved their constitution and methods, if not their aims. Gra
ually, however, and in recent times with wonderful rapidity, the m
conceptions of the past have rolled away like morning mists befo
the sun; and in the clearer light of a wider day almost all have co
to see what the Moravian Church perceived from the beginning
its history, that the Church as such is the institution entrusted wi
the Gospel for mankind. There are still indeed diversities of metho
There are churches which conduct their missionary operations as
work organized by the Church itself; and there are churches whi
conduct their missionary operations through an independent socie
in close alliance with itself; and there are societies conducting m
sionary operations by means of the co-operation of members
various churches in the work. But whatever be the line of acti
along which we seek to give practical effect to the common oblig
tion, we are one in recognizing that the Church as such, of her ov
inherent right, in virtue of her constitution, and at her own charg
is the appointed organ for the evangelization of the world.
last we have won this rich fruit of the Reformation in the recove

id acceptance of the Apostolic conception of the Church as the strument chosen, fashioned, and endowed by the ascended Savior r the work of gathering mankind into union with Himself.

II. This brings me to my second point. If the Church has been vinely formed to be the organ of the missionary enterprise, what xactly is the missionary enterprise entrusted to her? I venture say that it is most truly conceived when we recognize that its sence and sum is the presentation of Christ—that before all, that rough all, that beyond all. This enterprise is not a mere campaign overthrow the beliefs and worships of heathendom by the introuction of Christianity, but is a campaign to present Christ as the ght of the world, who lifts into fulfillment the scattered prophecies f truth and aspirations of good, conserved and struggling in the eligions of heathendom, and who at the same time compels the rateful abandonment of the whole mass of what is false and evil those religions. The missionary enterprise is not a scheme for reating foreign extensions or dependencies of the home churches, ut it is a scheme for presenting to those of other kindreds and ngues the Christ, who is the Way for all to the Father of all, and whom there is for all nations a fellowship of equal and eternal rotherhood. The missionary enterprise is not a movement for the xpansion of commerce and culture and civilization, but it is a ovement for the making known of that Divine Lord who, wherever His influence is received, guides human life to nobler uses, enriching like the individual and the community. May I add that if you have egard simply to the task of the Church, the missionary enterprise s not even an endeavor to convert the heathen; for conversion is istinctively the work of the Holy Spirit, and the work committed o the Church is only that of so making Christ known that He shall e seen to be the Redeemer of mankind.

How, then, is He to be made known? In three ways. He is o be declared in missionary preaching. The message entrusted to he Church is a proclamation of Christ. It is the story of His birth nto the human family, of His unique life in the flesh, of His death f awful mystery upon the cross, and of His wondrous resurrection rom the dead. But it is more than a story. It is a statement of hese facts so that they become the certification of a Savior who s the gift of God to all time and to all mankind. True, the missionry has to show to men their sinful and lost condition, but it is in he beholding of Christ that the reality and the sinfulness of sin re most convincingly brought home to the conscience. True, the issionary has to educate men in ethical practice, but the supreme thical standard, as well as the supreme ethical dynamic, is Christ. The true morality, O bleeding Lamb, is love of thee." Christ, herefore, must be the all-transcending, all-pervading, all-dominating heme of missionary preaching.

The Christ is also to be revealed in missionary life. There is

sometimes a preaching of Christ which is unaccompanied by personal reflection of His image. When this occurs in a fore field it is quite possible that the missionary may still be highly h ored for the impression he gives of superior culture, of West civilization, of foreign power, but the failure to give any impress of the distinctive quality of Christian saintship is failure in the v essence of the enterprise. For, just as at home the Christian pas should be the most Christlike man in the congregation, so the r sionary who goes among heathen people goes not only to ca tidings of Christ, but to let them see a vision of Christ in the m ner of his own life and spirit.

And Christ is to be attested also by missionary beneficer "The works that I do in my Father's name," said Christ as He st on the earth, "they bear witness of me." The works done in h name on the mission field bear witness of Him still. The dispensa the hospital, the school, the production of Christian literature, industrial institution, the manifold influences that create pure hor and social order and peaceful well-being—these have their pl in the missionary enterprise simply because they are insepara from the spirit of Christ living and working in His servants w are face to face with the needs of heathendom; and all these in th various ministry to the good of men are but a part of the revelati of the all-embracing Saviorship of Christ. Thus the essence a the sum of the missionary enterprise is to make known the Christ the living, divine, eternal Christ, who is present among us in t power of His Spirit, who through us is seeking and saving the lo and is mighty to save them to the uttermost. And wherever t missionary enterprise is successful, there is in the human heart instinctive recognition of the revelation of Christ as the basis a crown of the whole change which has been wrought. It was put a nutshell by the little Manchurian girl, who, in speaking of t flower-planted grave of her baby brother, said, "The grave h become a new place to us since Jesus came to our village." O work is simply to make Him known, who wherever He is welcom makes all things new.

III. My third point naturally follows. The scope of the m sionary enterprise is conterminous with mankind. The Christ is be made known to all men everywhere. For this reason amo others, our Lord ascended to the right hand of the Father, that t revelation of Him might no longer be conditioned by connecti with a particular locality or nation, but that he might place Himse in equal relations to all men everywhere. And, correspondingly, t coming of the Holy Spirit, whose office it is to glorify Christ, is n affected by race or by color, but is free as the wind which ben alike the Northern pine and the Southern palm. Most emphatical does the Book of the Acts of the Apostles teach that nationalit climate, territory, have no place among the foundations of the Ci

God. Geographical considerations may order the procedure of
enterprise, but they are forbidden to limit its scope. And so
distinction between home and foreign missions, while convenient
administration, has no spiritual basis. The true home land of the
urch is defined by the words, "In Christ Jesus"; and all who know
t Christ, wherever they be, whether within the walls of your city,
the boundary of your state, or beyond those boundaries among
ighboring nations, or in the uttermost parts of the earth, these
nstitute the one outland, the field of missionary enterprise. And
that outland is there a single class of society at home, is there a
ngle tribe or sect in the non-Christian world of which you are
epared to say that the incarnation of the Son of God has no mean-
g for them, His life no message for them, His atoning death no
lue for them? that they are beyond the embrace of His love, or
ove His power of blessing or beneath it? Those who know not
sus may use such language, but we who know Him cannot. Have
not seen among the most vicious in the cesspools of our crowded
y life, as well as among the bloodthirsty cannibals of New Guinea,
d the brutish weaklings of Tierra del Fuego, and the lustful idola-
rs of India, that even those in the very lowest depths of degenera-
n the love of Christ is mighty to rescue and renew? And have
not also seen how in the mission fields among Eastern nations
e evidence is every day accumulating that not in their ancient
ligions but in Jesus Christ the most earnest souls are finding the
ith which satisfies the intellect, the power which regenerates life,
e hope which illumines the future? So to all nations, made of
e blood, dwelling on the face of the earth, to all the children of
en created in the image of God, to every human being in whose
sh the Son of God has come—to all He is to be made known; for
their need of Him there is no exception, and to His power to
ve them there is no limit. He is the gift of the Father to all; He
ed to make atonement for the sins of all; He has been lifted up
draw all men unto Him.

IV. If these things be so, I need not elaborate my closing point,
nich is this, that the presentation of Christ to all mankind is the
preme business of the Church. I do not speak now of the final
rpose of the Church. That will be seen when she is completed
multitude and perfected in character. Our view at present is
nited to that generation of the universal Church which by the will
our Lord is living now in this present world; and the question
fore us is, What is the purpose of our Lord in locating and main-
ining this supernatural organization in the midst of mankind, and
nat is our plain duty as determined by His purpose? It is placed
yond question by His parting charge. After His own personal
ork on earth had been accomplished, He furnished a pregnant
reword to the new era of redemption in the forty days between
e resurrection and the ascension; and of that whole foreword

the new and triumphant characteristic was the one great charge, "
ye into all the world, and preach the Gospel to every creatu
"Make disciples of all nations." "Ye shall be my witnesses . .
unto the uttermost part of the earth." Through all these centu
the charge comes down to the present generation telling of a t
yet unaccomplished, of a purpose and a desire in the heart of
ascended Lord for whose fulfilling He is waiting at our hands
perchance we are ready to do His will. It is not the mere autho
of His commandment which summons us to this duty, impera
though that be. His commandment is in reality the declaration
an obligation involved in the very nature of the case. Consider w
Christ really is and desires to become to the world of mankind
what mankind is to find in Him; and consider, on the other ha
the position of the Church between the two, knowing Christ
living by Him, and yet in direct contact with the world. Is it
plain that even if no missionary commandment had ever been spok
still the Church could not be answering to her divine ideal nor
filling her sacred function, if the end of her manifold labors w
anything less than the presentation of Christ to all mankind?

What, then, is the present practical requirement? In the f
place this, that the life of every individual Christian should
adjusted to this end. For, whatever be his calling or station,
very fact of membership in the body of Christ implies that he
called through some form of service to co-operate in the comm
task; and when once his heart has learned to beat in sympathy w
the love that bled on Calvary, and when once his will is resolved
seek to make Jesus King, then his life will promptly yield its m
of help toward the great end, and the yielding of it will be to h
the honor and the joy of earthly existence.

Secondly, it is necessary that the congregational life be adjus
to this end. At present the life of far too many of our congregati
is sterilized by its self-centered character. The world-wide duty
the congregation is relegated to a secondary place, and the cong
gation is proportionately non-efficient for the chief purpose of
Church. What is needed in order that it may come into line with
will of Christ and may fulfill its function in His Church is that
its endeavors should be so ordered as to subserve and culmin
in world-wide missionary service.

And, thirdly, it is necessary not only that the life of ev
denomination be adjusted to this end, but also that there be a genu
co-operation of all the Churches to accomplish it. We have had c
ferences international, ecumenical, which have been helpful tow
co-operation in various ways; but what we are yet waiting for
a conference of authorized delegates from the various Churches w
may arrange that, instead of the independent action which to-d
is crowding missionaries of many denominations into one limi
area, while other and larger areas are wholly unoccupied, th

all be a concerted plan for the systematic distribution of their mbined missionary forces, so as to secure a united advance into ery field of heathendom for the presentation of Christ to all man- ıd. It needs, dear friends—I venture to say, it only needs—the ll consecration and the wise application of the vast unused or sdirected resources of the Church of Christ on earth throughout r whole membership, in order that a presentation of Christ to all ınkind may take place within a single generation.

And the immediate urgency of this task is emphasized by co- erative movements in the divine government of the world. Never ıs the opportunity for the task so favorable as it is to-day. The ening of almost every land for the evangelistic enterprise, the doing of forces that threatened to bar the progress of the Gospel, ever growing facilities of communication between remotest ıces, the ever growing intercourse between different nations, ving a new accent to the recognition of a common humanity, the cial and the international problems that are pressing to the front d for which we see an effective solution only in a living Christian- —these things, together with the mighty outpourings of the irit of God on far separated fields at home and abroad and the ınifest trend in the Churches toward union in the face of the com- ɔn foe, all these things discover to us the magnificence of the esent opportunity and bid us seize it. Who knoweth but thou, each legate in this Convention, art come to the Kingdom, to thy King- m, for such a time as this? The time gives to us the opportunity need, the opportunity of power, the opportunity of devotion. In s Convention, then, at the feet of our ascended but present Lord, us yield ourselves anew to Him, that being cleansed from sin and ing anew endowed with power from on high, we may in this our y and generation bear witness of Christ unto the uttermost parts the earth.

THE OWNERSHIP AND LORDSHIP OF JESUS CHRIST

HE OWNERSHIP AND LORDSHIP OF JESUS CHRIST

MR. J. CAMPBELL WHITE, M.A., ALLEGHENY, PA.

Is it true, or is it false, that Jesus Christ is the only rightful wner and Lord of our lives? Martin Luther thought it was true hen he said, "If anyone would knock on the door of my breast id say, 'Who lives here?' I would not reply, 'Martin Luther,' but ould say, 'The Lord Jesus Christ.'" Paul gave expression to the reatest practical reality of his life when he said, "I am crucified ith Christ; nevertheless, I live; yet not I, but Christ liveth in me." For to me to live is Christ." And he not only regarded himself s the slave of Christ, but he regarded that attitude as the normal nd rightful one of every disciple of Christ. "Ye are not your wn; for ye are bought with a price; therefore, glorify God in your ody, and in your spirit." "Ye are Christ's; and Christ is God's." Feed the Church of God, which he hath purchased with his own lood." "I beseech you, therefore, brethren, by the mercies of od, that ye present your bodies a living sacrifice, holy, acceptable nto God, which is your reasonable service." And our Lord Himelf regarded this as the only right attitude of every follower of Iis toward Himself. "Ye call me Master and Lord; and ye say ell; for so I am."

This lordship and ownership of Jesus Christ applies not only to ur lives, but it carries with it all our possessions and powers; for, the earth is the Lord's, and the fulness thereof; the world, and ney that dwell therein." "The silver is mine, and the gold is mine, aith the Lord of Hosts, and the cattle upon a thousand hills." All things come of thee, and of thine own have we given thee." nd when the Spirit of God came with mighty power upon the postolic Church, it is written of them that "not one of them said nat aught of the things which he possessed was his own." There an be no possible question that Jesus Christ regards Himself as ne owner and Lord of our life. For us the practical question is, Have we recognized His ownership and His lordship, and are we ving in that attitude toward Him?

The four cardinal obligations of the world-wide missionary enerprise are: I, that we should know; II, that we should pray; III, nat we should go; and IV, that we should send with our money.

Judged by these tests how far is the practical ownership and lor ship of Jesus Christ recognized in the Church of our day?

I. We understand perfectly well that knowledge is the founc tion of all consecrated and intelligent activity for the redempti of the world. I understand, and all of us do, that this is no or nary audience, but one which is particularly selected; and yet a not questions like these being asked even in an audience of th kind? How much does even this picked audience know about t world and its needs? How many of us, for example, have re one standard book on each of the great countries of the worl How many of us have read the record of one great missionary l of each of these great countries? How many of us have familia ized ourselves with the outstanding features of all the great reli ions of the world by reading at least one standard work concerni them? Further than that, how many have so digested this infc mation as to be able to be intelligent and effective advocates of world-wide missionary propaganda? Has this information gott down deeper than our heads and taken hold of our hearts? "F out of it are the issues of life;" and it is written of our Lord, th "when he saw the multitudes, he was moved with compassion f them." Are we moved at the sight of the world's need as our Lo was moved? Dr. A. J. Gordon used to say: "I have long sin ceased to pray, Lord Jesus, have compassion on a lost world. remember," he said, "the day and the hour when I seemed to he my Lord rebuking me for making that kind of prayer. I seem to hear Him say to me, 'I have had compassion on a lost worl and now it is for you to have compassion. I have given my hea give your heart.'" How heavily upon our hearts does there re to-night the burden of the world's sorrow and sin and shame a need of Christ?

When I came away from India, I wanted to keep deeply e graven on my heart and on my thoughts the needs of the thr hundred millions of that great Empire to which I had given t of the best years of my life, and on the dial of my watch, und the second-hand, I wrote down in ink the death rate among th heathen population of that Empire alone. I was compelled to p a black mark alongside of every third second. To-night we loc out upon the world, as a whole, in its indescribable need. If w were to put down the death-rate in the non-Christian world durir this hour while we sit here, and all the hours of the days and th months and the years, we would be compelled to put down a bla mark alongside of every second of every minute of every hour every day of the year. Will you stop for thirty seconds with m to realize how terrible a thing that is—one every second going o without knowing Christ and without knowing whither they a going? And think, if you will, what it would mean if they we your brothers and sisters—as they are—who are going out in th

ndition. Every count represents the average death-rate in the ıole heathen world. One, two, three, four, five, six, seven, eight, ıe, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seven-ːn, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-ˑee, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-ght, twenty-nine, thirty. Thirty seconds, and my watch goes on, d during the hour that we sit here together to-night, as many ɔple as compose this audience die without Christ; and every ssion that we come here together the same thing will happen ain, for every hour and a half more people die in the heathen ɔrld than are within sound of my voice at this moment. What es it mean to them? What does it mean to you? What does mean to Him who for their sakes thought it worth while to ˌ down His life?

"Give me Thy heart, O Christ! Thy love untold,
That I, like Thee, may pity; like Thee, may preach.
For round me spreads on every side a waste
Drearer than that which moved Thy soul to sadness.
No ray hath pierced this immemorial gloom,
And scarce these darkened, toiling myriads taste
Even a few drops of fleeting, earthly gladness
As they move on, slow, silent, to the tomb."

it not fitting that we should do as one has suggested in these ɔrds: "Let us hurry forward to extinguish hell with our fresh es, our younger hopes, and God's maturity of purpose; for soon all we die also."

II. And judged by the second of the great obligations that ır Lord laid upon us, how far are we obeying Him? or how far our life a practical denial of the lordship and ownership of Jesus ırist? When He saw the multitude in their need He was moved th compassion, and as the remedy for all this inexpressible need e gave this one prescription, "Pray ye therefore the Lord of e harvest, that He send forth laborers into His harvest." How any laborers have you and I thrust out by our prayers? How ten have we obeyed our Lord, and prayed that prayer in earnest? ave we allowed twenty-four hours to go by without pouring out ır souls in the great petition which our Lord gave us when He id: "After this manner, therefore, pray ye: . . . Thy king-ɔm come. Thy will be done in earth, as it is in heaven." The ingdom can never come until we ask God to send it. Are we ɔeying Him in asking Him that the laborers may go forth and ät the Kingdom may come?

III. And the third obligation that He laid upon us is, "Go." ıere are to-day, after all these centuries since He gave that com-and, 25,000 different districts in the non-Christian world, every ıe of them containing at least 25,000 individuals, who do ɔt know of Jesus Christ. They are unoccupied, and no one is

venturing to go out to occupy them in the name of God. Is tha appeal to you? When in our country one out of every four o entire population is a member of a Protestant Christian Chu and when, if every one did his full share of the work, each c would only have to preach the Gospel to three people in this g land of ours, does it not seem as if 25,000 people somewher the world that no one is doing anything for, or planning to do thing for, would be a more powerful appeal for a life like yo Are we obeying Jesus Christ when He says to us, "Go ye int the world"? Are we, fellow students, willing to obey that c mand? I have talked to a good many thousands of student hundreds of different institutions in this country, and have m the mistake, I am afraid, in most cases, of asking them directly question as to whether they would go as missionaries or not believe that there is a question underlying that which ought t settled before that one is taken up—the question of whether or you are willing to be a missionary, if you believe Jesus Christ w you to go; for it is absolutely impossible that any one of us sh ever get a call from God to go, or even hear the call, until, fir all, it is settled that we are willing to go anywhere that Jesus C wants us to go, and are willing to leave our best friends and children, our brothers and our sisters. O that there may c such a reformation and revelation in the Church of Christ that body would hold anybody back when they wanted to go!

I heard a little while ago of a member of one of our chur in Pennsylvania whose son graduated from a theological semi and sent word home to his father that he had decided to be a sionary, and asking him for his approval; and the father sat d in a towering rage and wrote back to him something like "This is absolutely the saddest message I have ever received f you. I could have wished that you had died in infancy, as brother did, rather than that things should come to such a pas this. You never will get my consent to do such a rash and foo thing. I will cut you entirely off from any share in my inherita unless you give up this idea forever; and I do not care to see face again until you have given it up." Imagine that kind o answer from a professing Christian! In spite of it, the man Japan as a missionary to-day. Would it not be far more Chris to take the attitude that my friends, Mr. and Mrs. Paton, did at Pittsburg three years ago, when their only child, a beau clever, tender girl, came to them one day and said she wante be a missionary out in Africa? And they were so much in s pathy with Christ that they said, "We shall be very glad to you go." Then as they thought and prayed over it for a few c they decided that they could not let anybody else support t daughter, and so they sent word to the mission board that wanted to have the privilege for the rest of their lives of pa

r daughter's salary while she worked over yonder in Africa. when one and another of their friends came to them, pro- ng against this madness in sending their only child away off ury her life in the heart of Africa, their simple answer to these cs was in words like these, "Our Lord has given His best to and our best is not too good for Him."

All of us who are familiar with the earlier years of the Student unteer Movement remember the flaming message that Horace cy Pitkin carried through the colleges. I shall never forget e of his closing words yonder at Pao-ting Fu, when the Boxers ered around him to cut off his head and mutilate his body with spears. His wife and only little boy, Horace, had returned to country three months before, little dreaming of the baptism of d through which the Chinese Church was to pass. But when in's house was surrounded by these Boxers, and he saw the approaching, he said to a Chinese native convert, "When this l over I want you to send word to my wife, away off in Amer- that when our boy Horace is twenty-five years of age, I want to come out and take my place." If the spirit of our Master esses us, we shall have no higher ambition for our children that all of them should have such a divine vocation as to carry Gospel to those who otherwise will never hear it.

Five children were born to us during our ten years' resi- e in India, and day after day, at the family altar, and all around the country, the prayer goes up that every one of them, if it please God, may be counted worthy of occupying one of these icts of 25,000 unevangelized people, if you of the older student ration do not occupy all of those fields in advance. May God us from the shame of waiting until children now six and eight ten and twelve must grow up before we give the world a chance now of Christ.

IV. And the fourth great obligation is to send. How much we doing in the way of sending? If the Church of Christ in rica were to give an average of a penny a week to the foreign ionary enterprise, it would aggregate $10,000,000 a year. We only $7,000,000. If everyone in the country decided that he d give some offering every Sabbath Day to foreign missions, would have to make a smaller coin in order to make the offer- for the average Protestant Christian in America only gives -fifths of a cent a week now. If we could reach the point where ared enough for the redemption of the unevangelized world ut a postage stamp a week into it, it would be $20,000,000 a or almost three times as much as we are now giving. If ould reach that point of sacrifice where we would be willing ut a street-car fare a week into it, it would be $50,000,000 a or more than seven times what we are doing now. If we willing to give the equivalent of a dish of ice-cream weekly, it

would equal $100,000,000 a year from American Christians alo
If we could get to that point of sacrifice where we would be willi
to put into it the financial equivalent of one hour's work a we
—not your work and mine, but the work of the Hungarian on
railway who gets fifteen cents an hour—then we would have $15
000,000 a year from American Protestant church members for
redemption of the world. We actually give $7,000,000; in ot
words, we give less than the financial equivalent of three minu
a week—judging our work by the lowest standards of unskil
labor in this country—for the redemption of a thousand millions
our brother men. And this we do in view of the fact that our L
said: "Lay not up for yourselves treasures upon earth, . .
but lay up for yourselves treasures in heaven." "Make to yo
selves friends by means of the mammon of unrighteousness, t
when it shall fail, they may receive you into the eternal tabernacl

Dr. Goucher stated before a great meeting in Cleveland, O
some time ago, that he knew of one individual who, during the
twenty years, had put $100,000 into one district in India. A
result of that investment, 50,000 idolaters are to-day members
the Christian Church in the district. For every two dollars
vested, one heathen soul was actually brought to an open pro
sion of his faith in Jesus Christ. I ask you what there is in
world that compares as an investment with the opportunity of
ting money into the redemption of mankind? I am persuaded
it is possible to evangelize the whole world at an average cos
two dollars per person. Our Board's missionaries in Africa
in India, after very deliberate prayer and study, have told us
they will undertake to evangelize the fifteen millions of peopl
their districts, if we will give them one missionary to every 25
heathen, and about five times as many trained native workers.
will cost $1,000,000 a year for thirty years to maintain that fo
and that is an average of two dollars for each heathen in t
fields. Is it worth two dollars to give a man a chance to be s
now and forevermore? Is it worth that to you? If the Chri
Church were willing to put $80,000,000 a year for the next twe
five years into this enterprise, we could evangelize the whole w
That means about a quadrupling of all the money that is being
into the enterprise at the present time. In other words, we
not obeying now the command of Christ to go by helping t
who ought to go.

If the railway employees obeyed their superior officers a
obey Christ, a great many of us would not have reached hea
the train. If the Japanese soldiers had followed their em
and their commanders as we follow Christ, Port Arthur would
the hands of the Russians to-day, and for a century to come,
ably. When they sent word back to the emperor that it wa
possible to take Port Arthur, the emperor sent back word th

xpected his soldiers to accomplish impossibilities, and it was done; nd our Commander expects us to accomplish what is humanly ut- erly impossible. But "with God all things are possible," and the edemption of this world is one of the things that will occur when e give God the right of way in our lives and allow Him to use s for the evangelization of the world. "The only reason why Chris- anity does not possess the world is because Christ does not pos- ess Christians."

There are three great results which will follow in all our lives we recognize fully and frankly and honestly the lordship and wnership of Jesus Christ. The first of them will be a new power ver all sin; and there is no victory over sin apart from utter sub- nission of the will and the life to Jesus Christ as Owner and Lord.

The second result will be clear personal guidance as to our wn life work. "I am the light of the world: he that followeth me hall not walk in darkness, but shall have the light of life." "If any nan willeth to do his will, he shall know." O that the students f this Convention and the 100,000 students whom you represent on his broad continent might, in their heart of hearts, have the atti- ude to Jesus Christ such as that young missionary to the Congo few years ago had, Adam McCall, who was only permitted to labor here eighteen months before he was struck down by the African ever. As he breathed out his last words, they expressed this senti- nent: "Thou knowest the circumstances, Lord. Do as Thou pleas- st; I have nothing to say. I am not dissatisfied that Thou art bout to take me away. Why should I be? I gave myself, body, nind, and soul, to Thee—consecrated my whole life and being to Thy service—and now if it please Thee to take me instead of the vork which I would do for Thee, what is that to me? Thy will e done." If you can reach that kind of an attitude of surrender o Jesus Christ deep down in your hearts, these days in Nashville will not pass until hundreds of you have a vision of what Jesus Christ wants you to do with your life.

And the third result will be a divine equipment by the coming nto you in fulness of the power of the Spirit of God; for "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." You will never have he power of God in your life on any other conditions than those f utter surrender and obedience to Jesus Christ. O that there might be among us the spirit of devotion and loyalty to the Master hat characterized a young convert on the West Coast of Africa a year or so ago. Saved out of the most horrible savagery, she came nto the house of God on Christmas Day, a year ago, to offer her sacrifice of praise to God in the form of a gift on the Lord's birth- day; for they observe Christmas Day there, not by giving their best to each other, but by bringing their best gift and offering to Christ, whose birthday is being celebrated. At the close of the

service of song and praise and prayer they came in a processi to the front of the church, each offering to the minister the gi they had brought for the Savior. They were so very, very po that most of them had only a handful of vegetables to bring, a some only a bunch of flowers to show their good will. If anyo could bring a coin worth a penny or two, it was counted a partic larly valuable gift. But here came this girl, sixteen years of a and just saved out of paganism, and from under her old dress s drew a silver coin worth eighty-five cents, and handed this the missionary as her gift to the Savior. He was so amazed at magnitude of it that he refused at first to accept it, for he thoug surely she must have gotten it dishonestly; but lest he might cre confusion he did take it, and called her aside at the close of service to ask her where she got such a fortune as that—for it v really a fortune for one in her condition. She explained to him v simply that in order to give to Christ an offering that satisfied own heart, she had gone to a neighboring planter and bound hers out to him as a slave for the rest of her life for this eighty-five ce and had brought the whole financial equivalent of her life of pledg service and laid it down in a single gift at the feet of her Lo I am glad to have a Gospel to preach and to believe that is capa of doing that for a savage; and while I do not recommend to y that you bind yourself in slavery to any man, even for Chri sake, I ask myself, as I ask you to-night, whether there is a thing so divine that we can do with this life of ours as to binc in perpetual voluntary slavery to Jesus Christ for lost humanit sake, and to say to Him: "If God will show me anything tha can do for the redemption of this world that I have not yet tempted, by His grace I will undertake it at once; for I canno dare not go up to judgment until I have done the utmost that G expects me to do to diffuse His glory throughout the whole wor

My fellow students, I expect to be satisfied with that life p pose a hundred years from to-night. Are you perfectly sure t you will be satisfied with yours?

THE UNIVERSITIES, COLLEGES, AND THEOLOGICAL SCHOOLS PROPAGATING CENTERS OF PURE AND AGGRESSIVE CHRISTIANITY

The First Two Decades of the Student Volunteer Movement

Some Facts in the Missionary Life of Continental Universities

Greetings From the Students of Germany

Valuable Lessons From the Student Volunteer Missionary Union of Great Britain

The Missionary Possibilities of the Women Students of the World

FIRST TWO DECADES OF THE VOLUNTEER MOVEMENT

REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

PRESENTED BY MR. JOHN R. MOTT, M.A., CHAIRMAN

THE YEAR 1906 is a year of two anniversaries of unusual interest and significance to the student world. It is the twentieth anniversary of the inauguration of the Student Volunteer Movement for Foreign Missions at Mt. Hermon and also the centennial anniversary of the American foreign missionary enterprise which began with the memorable Haystack Prayer-meeting at Williams College in 1806. It is a suggestive coincidence that the earnest band of Christian students at Williams and the hundred student delegates who volunteered at Mt. Hermon had before them the common ambition of creating and extending a student missionary movement. The conditions, however, for the development of an intercollegiate society were not favorable in the days of the Haystack Band. In those days the colleges were few and isolated. The means of communication were poor. The intercollegiate idea had not been worked out in any other department of college life. There were no strong religious societies of undergraduates to furnish the field and atmosphere for a comprehensive missionary movement.

The situation had entirely changed eighty years later, when 251 delegates from eighty-nine colleges of all parts of the United States and Canada assembled at Mt. Hermon on the banks of the Connecticut for the first international Christian student conference ever held. They came together as representatives of an intercollegiate Christian society with branches in over 200 colleges. There was a corresponding movement among the college women of the country. There were two others among the theological students of the United States and Canada respectively. These societies, closely bound together by the intercollegiate tie, furnished the most favorable conditions for a successful missionary propaganda. Although at the beginning of this conference less than a score of the delegates were thinking of becoming missionaries, by its close exactly one hundred had indicated their willingness and desire, God permitting, to become foreign missionaries. The story of the spread of this missionary uprising

to all parts of the student field of North America is familiar ar need not be repeated. It has seemed appropriate, in view of th anniversary character of our Convention this year, to depart fro the custom of confining our report to the progress of the precedir quadrennium and instead to survey the achievements of the Volu teer Movement during the two decades of its history and make forecast of the tasks confronting us in the new decade upon whi we now enter.

It will be well to reiterate the fourfold purpose of the Volunte Movement, namely: (1) To lead students to a thorough consider tion of the claims of foreign missions upon them as a life-wor (2) to foster the purpose of all students who decide to become fo eign missionaries, by helping to guide and to stimulate them mission study and in work for missions until they pass under th immediate direction of the mission boards; (3) to unite all volu teers in an organized, aggressive movement; (4) to create and mai tain an intelligent, sympathetic, active interest in foreign missio among the students who are to remain on the home field, in ord that they may back up this great enterprise by their prayers, the gifts, and their efforts. Thus it will be seen that this Movement not a missionary society or board in the sense of being an organiz tion to send out to the foreign field its own missionaries. It rather a recruiting society for the various missionary boards. I highest ambition is to serve the Church.

The field for the cultivation of which the Movement holds itse responsible is the student field of the United States and Canad This embraces all classes of institutions of higher learning, bo denominational and undenominational. The Movement is under th direction of an Executive Committee composed of six representativ of the Student Young Men's and Young Women's Christian Ass ciations, which, as is well known, are the two comprehensive Chri tian organizations among students of North America. There an Advisory Committee made up of secretaries and members of se eral of the principal mission boards of North America, and also Board of Trustees.

Before this Movement was a year old, President McCosh Princeton said of it in writing to "The Philadelphian": "The deepe feeling which I have is that of wonder as to what this work m grow to. Has any such offering of living young men and you women been presented in our age, in our country, in any age, or any country since the Day of Pentecost?" The Church certain had a right to expect that a Movement with such a personnel, o erating in such a field as that of the colleges and theological sem naries of North America, engaged in an undertaking so sublime a inspiring as the evangelization of the world, would accomplish lar and beneficent results. That this has been the case will be appare as we consider in outline a number of the outstanding facts of pro

ress which have been achieved by this Movement during its short ife of twenty years.

The Volunteer Movement has touched by its propaganda nearly, f not quite, 1,000 institutions of higher learning in North America. Upon 800 of these institutions it has brought to bear one or more of its agencies with such constancy and thoroughness as to make an effective missionary impression. This includes nearly all of the American and Canadian colleges and theological seminaries of importance. In the case of a large majority of these institutions, the work of the Movement has been the first real missionary cultivation which they have ever received. It is the testimony of professors and other observers that even in the rest of the institutions which had already been influenced in different ways by the missionary idea, the Volunteer Movement has very greatly developed missionary interest and activity.

There are few student communities in which the spirit of missions is not stronger and more fruitful because of the work of the Student Volunteer Movement. As a result of the visits of its secretaries, the training of leaders for student missionary activities at the various student conferences, the promotion of its mission study scheme, and the pressing upon educated young men and women of the claims of the world-wide extension of Christ's Kingdom at its great international conventions and on other occasions, the subject of missions has taken a stronger hold on the student class of North America than has any other theme or undertaking. The vital importance and moral grandeur of the missionary enterprise have been presented in such a way as to command the respect and allegiance of the educated classes. It may be said with truth that no class of people believe so strongly in missions as do the students. This is a fact of the largest possible significance, because from their ranks come the leaders in the realm of thought and also of action.

As a result of disseminating missionary intelligence, of personal effort on the part of student volunteers and traveling secretaries, and of the promotion of the ministry of intercession, not to mention other causes, the Movement has increased greatly the number of missionary candidates. Thousands of students have become volunteers by signing the volunteer declaration, thus indicating their desire and purpose, God permitting, to become foreign missionaries. This campaign for missionary recruits has been waged with earnestness for five student generations. Profiting by mistakes made in the early years of its history, the Movement has become more and more conservative in this work of raising up missionary candidates. No one familiar with the methods now employed finds ground for unfavorable criticism.

Some mission board secretaries have recently raised the question whether the Movement has not swung in its policy to an extreme of caution and conservatism. Notwithstanding the ultra-conserva-

tive policy in recent years, the number of students intending to be come missionaries is over five times as great in the colleges and fully twice as great in the theological seminaries as was the case when the Volunteer Movement was inaugurated. This is no small achievement, because it is not easy to influence young men and young women to become missionaries. The many misconceptions and prejudices concerning the missionary call, the opposition of relatives and friends, the prevailing spirit of mercantilism and materialism and the tendency to inconclusive thinking among so many students combine to render the work of securing missionary recruits one of extreme difficulty. A larger number of new volunteers have been enlisted during the past four years than during any one of the three preceding quadrenniums.

The growing number of missionary candidates stands out in striking contrast with the decline in the number of candidates for the Christian ministry. Some people have thought that the increase in the number of student volunteers accounts for the decrease in the number of ministerial candidates. This is a superficial view for actual investigations show that, in those colleges where the claims of foreign missions have been most successfully emphasized there has been the largest increase in the number of men deciding to enter the ministry. If the Volunteer Movement has been more successful in its effort to obtain recruits than has the propaganda for ministerial candidates, this result is due to the methods it has employed, the earnestness with which these methods have been promoted, and the motives to which appeal has been made.

Because the Volunteer Movement is a movement and because it is a movement for *foreign* missions, the principal proof of its efficiency is to be found in the going forth of its members to the foreign mission field. No matter what its other achievements may be, nothing can take the place of this result. This is its distinctive mission. It is gratifying therefore to note that the Movement has on its records the names of 2,953 volunteers who, prior to January 1906, had sailed to the mission field. At the Toronto Convention the hope was expressed that during the next quadrennium 1,000 volunteers might go forth. It is a striking coincidence that the number who have sailed during the past four years so far as we have information is an even 1,000. About one-third of the sailed volunteers are women. Not less than fifty denominations are represented in the sailed list.

Including the regular denominational boards, under which nearly all of the volunteers have gone out, and also certain undenominational and special societies, the number of different agencies under which volunteers are serving is very nearly one hundred. While the greatest proportion are engaged in evangelistic work a large number have entered medical and educational missions, and every other phase of missionary activity is represented in the force

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ervice in which the volunteers are occupied. The sailed volun-s are distributed as follows:

Among Indians and Eskimos of Alaska and British North America	39
Mexico	86
Central America	17
South America	167
West Indies	69
Latin and Greek Church Countries of Europe	18
Africa	313
Turkish Empire	121
Arabia	10
Persia	30
India, Burma, and Ceylon	624
Siam, Laos, and Straits Settlements	61
China	826
Korea	117
Japan	275
Philippine Islands	64
Oceania	43
Miscellaneous	73
Total	2,953

The question is sometimes raised, Would not many of these nteers have gone abroad even had there been no Volunteer vement? A question like this can never be completely answered. omewhat extensive investigation involving interviews with a e number of volunteers in different foreign fields by a member he Executive Committee of the Movement, has furnished data the conclusion that about seventy-five per cent. of the sailed nteers assign the work of the Movement as the determining se in influencing them to go abroad in missionary service. Rea-s could be given for increasing this proportion. It should be ited out also that quite a number who never signed the volunteer laration have reached the foreign field as a direct result of the vement. Volunteers whose missionary decision is traceable to er causes testify that the Movement did much to strengthen their pose, to help them in preparation for their life-work, and to en their going abroad.

Further proof that this organization is well characterized as ovement is its increasing momentum. Two and one-half times nany volunteers have sailed during the last ten years as during preceding ten years. Nothing illustrates the spirit of this Move-it better than the way in which its leaders have pressed to the it. Of the sixty-nine members of the Executive Committee and etaries of the Movement who have been volunteers, forty-eight

have sailed, six have applied to the boards but have been deta by them for missionary purposes, five are under appointmen sail in the near future, two are securing final preparation, and e have thus far been unable to go on account of poor health; none renounced their purpose.

Secretaries of the mission boards testify that the Mover has been helpful in making possible the raising of the standar qualifications of intending missionaries. During the past tw years in particular it has emphasized that those who are to bec missionaries should possess the highest qualifications. It invar encourages students to take a regular and thorough college or versity course and to press on to such graduate courses as ma required by the agencies under which they expect to go ab It urges upon students that whenever practicable they should plement the regular courses by special studies in departmen learning which will better equip them for the difficult and respon task of laying secure foundations in non-Christian fields.

The promotion of the progressive study of missions throug educational department has in itself been a most helpful influen preparation for the missionary career. Leading board secret have repeatedly emphasized the indispensable value of the ec tional department of the Movement in affording facilities for s ing such knowledge of missionary subjects. The volunteers rule have been encouraged to throw themselves into the active of the Young Men's and Young Women's Christian Associa during their student days. This has helped to develop their e tive, administrative, and inventive abilities. It has accustomed to working with others. It has given them experience in per evangelism, which is one of the principal methods they will em all their lives on the foreign field. It would be impossible to state the importance of the service which the Movement has ren in guiding and stimulating volunteers to form right devotional its, such as personal Bible study, secret prayer, the observan the Morning Watch, and the practice of religious meditation cause those who are familiar with the conditions which obta the mission field know that when these habits are not formed d undergraduate days, it is a most difficult and discouraging ex ence to try to form them after one enters upon missionary se Above all, the Movement insists that each volunteer should co know in actual personal experience day by day Jesus Chr the only sufficient Savior, and the Spirit of God as the only ade power in Christian service. It is evident, therefore, that the M ment in ways like these has accomplished much in promot higher quality of missionary effort as truly as it has increase volume of missionary service.

From the beginning the Volunteer Movement has observ its policy the principle of the cantilever bridge; that is, tha

way to make possible the thrusting forth and sustaining of the unteers who constitute the foreign arm of the service is by en- ng the intelligent, sympathetic, and active support of the students o are to spend their lives in work on the home field and who in n constitute the home arm of the service. The old antithesis ween the claims of the home and foreign fields has, therefore, as esult of this policy been rapidly disappearing. Each volunteer o sails means more than one additional helper in this world-wide sionary campaign. He stands for a constituency of his fellow dents who largely as a result of his going have acquired a special rest in the enterprise and have come to feel a sense of responsi- ty for its successful accomplishment.

Thousands of young men and young women in the colleges are r by year entering other callings with the missionary spirit. Great as been the service rendered by the Movement in helping to make coming ministry of the Church a missionary ministry, a service ally great and in some respects more needed has been that of uencing the men who are to become the statesmen, lawyers, doc- s, editors, teachers, engineers, and educated commercial and in- trial leaders to recognize and to accept their personal responsi- ty for the extension of Christ's Kingdom throughout the world. reover, in interesting in the missionary cause the educated young n who are later to represent us in the diplomatic, consular, civil, itary, and naval service in distant parts of the world, the Move- nt has greatly strengthened the hands of foreign missions. It is act of unusual interest and significance that nineteen of the present retaries of twelve foreign mission boards have come from the ks of the Movement. Several of these men were called to this rk after they had rendered service on the foreign mission field.

Before the Volunteer Movement was organized, comparatively e was being done to inform, still less to educate students on the ject of foreign missions. In a few institutions missionary meet- s were held from time to time. Now and then a missionary on lough would visit a college or seminary. But as soon as the vement entered the field it inaugurated an educational missionary npaign which has become increasingly extensive and efficient. rmerly, not one student in twenty had the subject of missions ught to his attention. Now few if any Christian students pass ough college without being brought face to face with the most portant facts about the non-Christian world and the missionary ponsibility of the Church. It is now the general rule for each dent Christian Association to hold regular missionary meetings. large staff of traveling secretaries of the Volunteer Movement ke effective appeals in hundreds of colleges and seminaries each r. Scores of returned missionaries are invited to visit the dif- nt institutions. Missionary libraries have been established in st important student centers. Missionary lectureships have been

inaugurated in several of the theological seminaries and in a colleges. Most of these advances are traceable directly to Volunteer Movement.

By far the greatest service, however, in promoting missio education has been through its educational department which organized twelve years ago. At that time an investigation rev that in all the student field of North America there were less a score of classes carrying on a progressive study of missions. then the Movement has organized mission study classes in 668 ferent institutions. During the past year there were 1,049 mi classes with an enrollment of 12,629 different students. As an cation that this work is growing rapidly it need only be pointe that at Toronto four years ago it was reported that there wer 325 classes with an enrollment of less than 5,000. Fully t fourths of the members of these classes are not volunteers. T itself is a further indication of the great change which has over the college world; for a generation ago the special stu mission subjects was confined almost exclusively to those stu who themselves expected to become foreign missionaries.

The object of the educational department of the Movem to stimulate systematic, thorough, and progressive lines of by Volunteer Bands, mission study classes, and individual stu Much of the success of this department of the work is due t fact that for several years there has been an educational sec to devote himself exclusively to its interests. Mr. D. Willard occupied this responsible post for one year before going to C and during the eleven subsequent years Mr. Harlan P. Beac held the position. During this period the Movement has authe the use of thirty-six different courses of mission study. Pr this there were no mission text-books available. Seventeen of courses have been prepared entirely under the auspices of the M ment. Among the principal contributions to missionary lea have been such books as "The Geography and Atlas of Prot Missions," "Dawn on the Hills of T'ang," and "India and Chi Opportunity," by Beach; "Japan and Its Regeneration" by and "The Religions of Mission Fields as Viewed by Protestant sionaries" by different authors. Several of the text-books Movement have had a sale of 10,000 or more copies and th them a sale of 20,000 or more. The promotion of mission stu greatly stimulated reading on missions. This in turn has led building up of large collections of missionary books in ma the colleges and seminaries. Without doubt, students as a in proportion to their numbers, constitute the largest purchase readers of missionary literature.

There are marked advantages in connection with this m study work. It is developing an intelligent and strong missi interest. It is doing much to make such interest permanent.

an invaluable help in preparing missionary candidates for their life-work. It is making the conditions favorable for the multiplying of the number of capable volunteers. It is developing right habits of praying and giving for missions. It is promoting reality in Christian experience. It is equipping those who are to become leaders at home to be real citizens of a world-wide kingdom. When such writers as Benjamin Kidd, Captain Mahan, John W. Foster, and Professor Reinsch have emphasized so strongly, on the commercial and political sides alone, that the leaders of our own time must know the life of the peoples of the non-Christian world and prepare to enter into relations with them, it is most fortunate that the Volunteer Movement affords such favorable facilities for accomplishing this desired end.

Not a little has been done by the Movement to improve the provision in theological seminaries for missionary instruction. Two conferences of theological professors for the discussion of this most vital question were called by the Volunteer Movement. To these special conferences as well as to the discussions in the meetings of professors at the international conventions are traceable some of the most important advance steps yet taken in this direction. In considering the great progress which is now being made by the Young People's Missionary Movement and by denominational young people's societies, it should be noted that Mr. Beach has sustained an advisory relation to this part of their work, and their leaders bear testimony that he has rendered indispensable service. Similar testimony has also been given by workers in the women's boards in connection with which there has also been marked advance in the promotion of mission study. No better evidence could be given of the real worth of the splendid work accomplished by Mr. Beach as educational secretary than the fact that Yale University has appointed him to the new professorship of the Theory and Practice of Missions.

The Movement has sought to enlist the financial co-operation of students. When it began its work less than $10,000 a year was being contributed toward missionary objects by all the institutions of the United States and Canada. Last year 25,000 students and professors gave over $80,000, of which $60,000 was given to foreign missions. This is an increase of fifty per cent. over what was reported at the Toronto Convention four years ago. If the members of the various churches gave on a corresponding scale the various mission boards would not be troubled by the financial problem, for that would mean to them an income of over $50,000,000 a year. Seventy institutions gave $300 or more each. Many colleges and theological seminaries are now supporting entirely or in large part their own representative on the foreign field. The growing missionary interest has culminated in the organization of large mission enterprises in some of the leading universities, such as the Yale

Foreign Missionary Society, the Harvard Mission, the Princeton movement on behalf of the literati of China, and the plan of the University of Pennsylvania to build up a medical college in Canton. As a rule students give toward some regular missionary object and in all cases are giving toward enterprises which have the approval of the mission boards.

An increasing number of the largest givers to foreign missions in our various churches trace their missionary interest to the influence exerted upon them by the Volunteer Movement during undergraduate days. There are a great many recent graduates who as a result of this influence are now supporting missionaries as their own substitutes. The Movement in promoting the support of a missionary by a college or seminary has familiarized the churches with the idea of the support of an individual missionary by an individual congregation. Hundreds of theological seminary graduates, with this object lesson fresh in mind, have gone out into the churches to lead them to adopt a similar plan. The existence of the Volunteer Movement with its large and increasing number of intending missionaries constitutes possibly the strongest basis of appeal to the churches to increase their gifts to missions. The experience of the field workers of the different boards clearly establishes this point. It is also being used by the Young People's Missionary Movement as an unanswerable argument in its work among the multitude of young people in the churches.

Important as has been the work of the Volunteer Movement as an agency to promote the evangelization of foreign mission lands, many consider that it has exerted an equally indispensable influence on the development of the best Christian life at home. Its direct and indirect influence on the religious life of the student communities has been very great indeed. Who can measure its effect on the faith of the students of this generation? It has greatly strengthened their belief in the fundamentals of Christianity. It has enlarged the content of their faith by its contribution in the sphere of apologetics. By bringing before them the difficulties involved in the evangelization of the world, it has exercised and developed their faith. By bringing to their attention the triumphs of Christianity in the most difficult fields, it has strengthened faith. By exhibiting to them the present day power of Christ among the nations, it has tended to steady faith at a period when in the case of so many students the foundations of belief are shaken. The marvelous spiritual power of the Movement itself and the intimate association it affords our students with the students of other lands have greatly enlarged the reach of their faith.

The influence of the Movement on the religious life of students is observable also in the realm of character as well as of faith. Culture or education for culture's sake is not sufficient. Education for the development of character and the increase of power to use

the service of others is the true conception which is promoted by e work of the Movement. The missionary spirit is the spirit of ırist Himself. Wherever the Volunteer Movement works, there- re, it exerts a humanizing and broadening influence. It promotes e spirit of brotherhood and unselfishness. It develops the spirit love and compassion for men as a result of inculcating the spirit obedience to Christ. The Movement leads men to be honest in aling with evidence. It promotes decision of character. It re- ires a life of reality. It develops the heroic and self-sacrificing irit so much needed in our time. Phillips Brooks was right in sisting that missions are necessary for the enrichment and fulfil- ent of the Christian life. It would be difficult to over-state the lue of the service rendered by the Volunteer Movement in helping counteract certain perils of student life, such as selfishness, intel- tual pride, tendency to growing luxury and ease, materialism, and epticism. In summoning men to a life of unselfish, Christ-like rvice it is promoting the highest possible ideal.

It has tremendously stimulated Christian activity in all institu- ns. Not least among the causes of the increasing movement of angelism in the colleges has been the Volunteer Movement. A int often overlooked is the place that this foreign movement has d in developing the home missionary spirit. If Jacob Riis is right his contention that every dollar given to foreign missions develops 1 dollars' worth of energy for dealing with the tasks at our own ors, the home missionary output of this organization through its ge consecration of life, as well as of time, money, and influence ust have been enormous.

During all these years the secretaries of the Movement, as ey have gone in and out among the colleges and seminaries and nferences and conventions, have emphasized among the students e formation of right devotional habits. Who can calculate what ey have accomplished in enlisting thousands of young men and men in the habit of unselfishness and definiteness in prayer, in roducing them to the best devotional literature, in inducting them o the habit of daily, devotional Bible study, in leading them to serve the Morning Watch? Secretaries of the Young Men's and ung Women's Christian Associations testify that the volunteers many places have created an atmosphere in which men have been abled better to discern the will of God and in which they have en energized to be obedient to their heavenly vision. The domi- nt note in all the work of the Movement has been the recognition the Lordship of Jesus Christ. This one idea of regarding one's e, not as one's own, but as belonging to Christ, has without doubt ne more to revolutionize and transform the religious life of the leges and theological seminaries than any other idea which has en emphasized during the past twenty years.

The Volunteer Movement early recognized that the young peo-

ple of the churches furnish an ideal field for a successful propaga in the interest of enlisting workers and supporters. Within a y after the Volunteer Movement was inaugurated the volunteers be to work among the young people in the churches. As far b as 1890, the secretaries of one of the leading mission boards s a letter to the Executive Committee expressing appreciation of work done by the volunteers to kindle missionary spirit in young people's societies and churches. At the first Convention the Movement held in Cleveland in 1891, one of the seven po of policy announced by the Executive Committee was the followi "Recognizing the wonderful possibilities of the various young p ple's societies of the day, the Volunteer Movement shall seek spread the missionary spirit among them. It is believed that th two movements are destined to sustain a very important rela to each other." From that year onward an increasing numbe Volunteer Bands and of other earnest companies of Christian dents have devoted themselves to developing missionary inte among various classes of young people.

The first organized effort on a denominational scale was carried on under the leadership of Dr. F. C. Stephenson, a Cana Methodist volunteer, among and through the students of his denomination. The effort which he inaugurated in 1895 has tinued to go from strength to strength and has been one of most effective object lessons for other denominations. About same time Mr. F. S. Brockman, one of the leaders of the Movem without knowledge of the good work being done on these line Canada, was so impressed with the possibilities of awakening sionary interest among young people that he decided to give sp attention to developing these possibilities. He devoted much o time and attention for two years as the representative of the M ment in inaugurating a similar campaign in the Methodist Episc Church and in facilitating like efforts in several other denominat After Mr. Brockman went to China, Mr. S. Earl Taylor repres the Movement in carrying forward the work to a higher stag development. This kind of work for a time was characterize the Student Missionary Campaign, by which was meant an organ effort by students, both volunteers and non-volunteers, to comm cate to the churches through the young people their missio knowledge, enthusiasm, and consecration, as well as to intro among them their practical methods and agencies. Many den national enterprises of this kind were thus promoted directly indirectly by the Volunteer Movement. Some of the most cessful were carried on by individual bands, such as the Yale B and the bands of Denison University, Northwestern University, Wooster University. In the first stages, the work of developing kind of activity in the different denominations and among the va Bands was financed largely by the Volunteer Movement.

conferences of leaders of such activities in the different denominations were called and conducted by the Movement in 1899 and 1900.

All along, however, it has been the policy of the Executive Committee not to take on such work as a permanent feature of the Volunteer Movement, but to encourage its organization as an independent movement working on parallel lines to the Volunteer Movement, either in the different denominations, or as an interdenominational arrangement. The organization in July, 1902, of the Young People's Missionary Movement was regarded, therefore, as clearly providential. This comprehensive, interdenominational agency has the responsibility for the cultivation of the missionary spirit among all classes of young people, apart from those in the student field. It is under the direction of a committee composed of representatives of the missionary societies. It holds summer conferences, conducts missionary institutes at metropolitan centers, promotes mission study, prepares suitable programs and literature for Sunday-schools and young people's organizations, issues and promotes the circulation of missionary text-books and effective leaflets, and organizes and conducts missionary exhibits. Its leaders and those of the Volunteer Movement are in close consultation with each other and are seeking in all ways within their power to strengthen each other's hands. The fact that the leaders of the Young People's Missionary Movement and of the different denominational missionary activities among the young have come so largely from the ranks of the Student Movement ensures the highest degree of unity and co-operation. The possibilities of the Young People's Missionary Movement are simply boundless. If its campaign can be adequately waged, within fifteen years the entire Church of North America will be flooded with the missionary spirit. This in turn will make possible the going forth of the large number of recruits to be raised up by the Volunteer Movement to meet the great need of our generation in the non-Christian world.

Apart from furnishing recruits for the foreign field and intelligent leaders of the missionary forces of the Church at home, apart likewise from stimulating the missionary spirit among the hosts of young people, the Volunteer Movement has exerted a great influence upon the Church as a whole. The very fact of the existence of such a Movement, uniting the coming leaders of the aggressive forces of Christianity, has appealed to the imagination of the Church. The cosmopolitan sweep and growing momentum and spiritual power of the enterprise has given an impression of its providential character. Christians have been encouraged by the sight of such a comprehensive and aggressive league to believe in the possibility of making the knowledge of Christ accessible to all mankind in our generation. The Movement has presented an irresistible challenge to the churches. Dr. Charles Cuthbert Hall, in writing to the "Bombay Guardian" regarding the Church at home, said: "There is

an advance toward the world-view in certain sections of the Church. I attribute the advance, very largely, to the indirect influence of the Student Volunteer Movement. Our universities and colleges are getting the world-view. They are becoming impregnated with the spirit of missions. A reflex influence, radiating from university life, is smiting with new earnestness the occupants of many a pulpit and many a pew."

Although this Movement has spanned but two decades, it has exerted a large influence in promoting Christian unity and co-operation among various bodies of Christians. Uniting as it does so many of the future leaders of the Church who have spent from four to seven years or more in the most intimate spiritual fellowship and united Christian service in student life, it is not strange that this should be true. These workers going forth to the foreign field after being so closely united during the years of preparation, do not lose touch with each other. The bonds of mutual esteem and affection still unite them. Animated in their most plastic years by a common life purpose and spirit, familiar with each other's points of view, and accustomed to grapple together with difficult tasks, they would find it hard, if not impossible, not to stand together in the great conflict at the front. Face to face with the powerfully entrenched forces of the non-Christian religions, they recognize even more clearly than they could have done in the home lands that nothing short of unity of spirit and effort can hope to prevail. Therefore, we observe in several of the principal mission fields of the world the attractive and inspiring spectacle of concerted effort on the part of the volunteers who have gone out to represent the different Churches of the United States, Canada, Great Britain, the Continent of Europe, and Australasia.

Already in Japan and China these volunteers from the countries of Christendom have organized national Unions to promote Christian fellowship, united prayer, associated study of problems, and practical comity and co-operation. Although the volunteers are still in the minority in the different mission fields, they are wielding an influence out of all proportion to their numbers. What they have accomplished to deepen the spiritual life of workers, both native and foreign, through interdenominational conferences has in itself been a service of such importance as to call forth most hearty expressions of appreciation from many of the oldest missionaries. Under the influence of these united volunteers, in common with other causes at work, the idea of Christian unity has been much more fully realized on the mission field than at home. Even greater progress would have been made abroad had it not been for the denominational ambitions and lack of vision of some of the home churches. As was clearly brought out in the recent Inter-Church Conference on Federation, the mission fields have much to teach the home churches in the practice of Christian unity and co-operation. The good that has been

accomplished is a ground for great gratitude and confirms the prophetic words of Dr. Temple, the late Archbishop of Canterbury, who said, "The recognition of the common task imposed upon every variety of Christian belief will be likely indeed to do more to bring us all into one than any other endeavor that we may make."

In some ways, the largest multiplication of the influence of the Volunteer Movement has been its extension to the students of other lands. It first spread as an organized enterprise to the universities and colleges of the British Isles under the leadership of Mr. Robert P. Wilder, one of the founders of the Movement. It was next transplanted to South Africa by one of the American women volunteers, although it did not assume large proportions in that part of the world until the memorable visit of Mr. Donald Fraser and Mr. Luther D. Wishard in 1896. The leaders of the British Movement, particularly Mr. Fraser, transplanted the volunteer idea to the universities of France, Switzerland, Germany, Holland, and Scandinavia. The international volunteer conventions held in Great Britain have exerted an immense influence upon the further development of missionary life and activity on the Continent.

While none of the Volunteer Unions on the Continent are very large, they represent a great advance, especially when the baffling difficulties of that part of the student field are borne in mind. A member of the Executive Committee of the American Movement organized the Volunteer Movement among the universities of Australia and New Zealand in 1896. Thus there are now Volunteer Movements organized among the students in all parts of Christendom. Of all the Volunteer Unions in other lands, without doubt not only the largest, but also the strongest, is that of the British Isles. This Union has accomplished as large, if not larger, results in proportion to the number of its members than has our own Movement. One of the most significant steps in the enterprise of world evangelism was the transplanting of the Volunteer idea to the schools and colleges of the Levant, India, Ceylon, China, and Japan, during the years 1895 to 1897. This also was accomplished by one of the workers of the Volunteer Movement. As a result of this action the Christian students of the Orient join hands with the Christian students of the Occident in the effort to establish the Kingdom of Christ in all the world. The student Christian movements in non-Christian lands, in helping to raise up an army of native workers, are striking at the heart of the problem of missions; because, if Christianity is to be rapidly and firmly established in these lands, there must be not only an adequate staff of foreign missionaries, but also strong, resourceful, self-propagating native churches.

It is a well-known fact that in all countries where the Volunteer Movement is established there is a larger and more comprehensive student movement, corresponding to the Student Young Men's and Young Women's Christian Associations of North Amer-

ica. It embraces in each country not only volunteers, but also a much larger number of students who are not volunteers. It cultivates the whole range of Christian life and work among students. It is significant that the Student Volunteer Movement in several of these countries, especially in Great Britain, on the Continent, in South Africa, and in a measure in Asia, pioneered the way for the larger and more comprehensive enterprise. This John the Baptist service should not be overlooked in any estimate of the achievements of the Volunteer Movement.

In 1895 there was formed the World's Student Christian Federation, which now embraces all Christian student movements and societies of the different nations and races. Under the influence of the Volunteer Movement, one of its three principal purposes is the missionary purpose. The study of the formation and development of this world-wide Federation of students makes plain that the missionary idea has had a larger federative and unifying power than any other influence save the uplifted Christ. It is no mere coincidence that in the very generation which has seen the whole world made open and accessible and the nations and races drawn so closely together by the influence of commerce, there has been created this world-wide student brotherhood. God has been aligning the forces for a movement of such magnitude as the world has never known in all the centuries.

One of the mightiest factors in the influence exerted by the Volunteer Movement has been the proclamation of its Watchword, "The Evangelization of the World in This Generation." This has been sounded out with convincing force by the workers of the Movement for twenty years in conferences and conventions, in institutes and summer schools, in books and pamphlets, in public addresses and private interviews. The exposition, defence, and advocacy of this great ideal has had a great effect in shaping the convictions and purposes of the students of our time and has begun to influence powerfully the missionary life and policy of the Church. When it was first proclaimed, nearly twenty years ago, it met with distrust, unsympathetic questionings, and much opposition. Year by year it has been received with increasing favor. From the beginning, among its strongest advocates have been the missionaries, board secretaries, and travelers who are among those best acquainted with the real difficulties involved in the world's evangelization.

Some of the greatest missionary conferences held on the foreign field during the past ten years have emphasized the central idea of the Watchword. The appeal issued by the great Ecumenical Missionary Conference in New York in 1900, said: "We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures." The most influential bodies of Christians in the British Isles, such as the Lambeth Con-

ence of Bishops of the Anglican Communion, have endorsed this atchword. The deliverances of these influential conferences and ıventions held in America, England, and Asia are traceable direct- to the agitation carried on by the volunteers. One of the most ıservative and efficient denominations in America, the United esbyterian Church, has virtually made the carrying out of the idea this Watchword a part of its missionary policy, so far as the rts of the non-Christian world to which it as a denomination is ɔvidentially related are concerned. This step was taken by its neral Assembly after prolonged discussion preceded by a thorough nsideration on the part of its missions on the foreign field of the ɔblems involved. It is believed that other denominations in this d other Christian lands are more and more coming to shape their licies in accordance with this great objective.

Among the principal benefits of such a Watchword is the wer that it exerts in the life of the individual student who adopts as a personal Watchword, thus letting it govern his life plans and termine the use he makes of his time, money, nervous energy, and portunities. It widens and enriches his sympathy. It exercises d strengthens his faith. It throws him back on the supernatural ɜources. It lends intensity to life. It necessitates a life of reality. promotes the spirit of self-denial and heroism. It imparts vision. ɔmparatively weak indeed would have been the spirit and faith the Volunteer Movement without this ideal. Eliminate this ele- ent of urgency which so markedly characterized the life of our ɔrd and the practice of the early Christians from the Volunteer ovement, and its achievements would have been insignificant in mparison with what has been accomplished. If tens of thousands Christian students and hundreds of thousands of the other mem- rs of the churches could have given this Watchword right of way their lives, as many of the members of this Movement have done, hat marvels might not have been accomplished during the past enty years in hastening the extension of the Kingdom of Christ the world.

In no way can we realize more fully the great change wrought the missionary life of the student field of North America through e influence of the Volunteer Movement, than by contrasting the tuation as it was twenty years ago, before the Movement was augurated, with that of the present time. Then, in hundreds of lleges and other institutions of higher learning, including many the leading universities of this continent, the claims of world- ide missions were never brought before the students; now, there scarcely an institution of prominence in either the United States Canada in which the facts of missions in their relation to educated ɔung men and women are not brought to the attention of the under- aduates of each student generation. Then, interest in the world- ide program of Christ was confined almost exclusively to the

theological seminaries and a few scores of denominational colleg and, with the exception of a few medical student centers, was matter of concern chiefly to those expecting to enter the ministr now, the missionary spirit is as strong in state and undenominatio institutions as in most of the Christian colleges, and students of faculties or departments of learning alike are recognizing th common opportunity and responsibility for spreading the knowled of Christ throughout the world. Then, the attitude of stude toward missions was as a rule apologetic or indifferent; now, wh ever the Volunteer Movement is well established it is one of growi interest and practical co-operation.

Then, there were not more than a dozen collections of up- date missionary books accessible to students; now, there are seve hundreds of missionary libraries in the colleges and seminari Then, there was no such thing as the scientific and progressive stu of missions carried on in connection with the Christian societies students; now, as we have seen, more than 12,000 students in ov 1,000 groups with capable leaders are carrying forward such stud under the guidance of a highly developed educational department the New York office and have access to well-nigh two scores of s tematic courses of printed studies prepared primarily for use amo students. Then, there was no literature devoted to the methods a means of developing missionary life and activity; now, there a many booklets and pamphlets on such subjects written for use student communities. Then, with the exception of a series of eff tive conferences confined strictly to theological students there we no student missionary gatherings; now, year by year, at thirte sectional student conferences the college men and women of differe parts of North America gather for ten days to consider among oth things the world-wide interests of Christ's Kingdom, and once ea student generation assemble in a great international convention ov 3,000 strong to view together the great battle-fields of the Chur and to take counsel as to the most successful prosecution of t world-wide war.

Then, there was not one person devoting his entire time planting and developing the missionary idea among students; no the Volunteer Movement has never less than ten secretaries in t field and at the headquarters devoting themselves exclusively serving the missionary interests of the colleges and seminari Then, in only a handful of colleges were students helping missio financially; now, in over 300 different institutions there are growi financial enterprises on behalf of the world's evangelization, a many institutions are supporting their own missionaries. Thousan of young men and women are going out from the colleges ea year on graduation to throw themselves into the great work of c veloping, under the leadership of the Young People's Missiona Movement, among the millions of members in the young peopl

cieties and in the Sunday-schools, an adequate financial constitu-
cy to sustain the growing army of student volunteers.

Then, only the most pronouncedly Christian institutions were
rnishing missionary candidates; now, volunteers are forthcoming
om nearly all institutions of higher learning; and, as has been
ated, taking the student field as a whole, the proportion of mission-
y candidates is five times as great in the colleges and twice as
eat in the seminaries as it was twenty years ago. Then, there
as no missionary organization binding together missionary can-
dates; now, we have the Student Volunteer Movement for Foreign
issions organically related to similar Volunteer Unions in other
untries of Protestant Christendom and in the principal non-
ristian nations, all bound together through the more comprehen-
ve Christian student societies of the different lands by the World's
udent Christian Federation, which embraces nearly 2,000 student
ligious organizations with a membership of 105,000 students and
ofessors in forty countries. Then, there was no great unifying
jective; now, the student world has as an inspiring ideal to call
t its heroic devotion and self-sacrificing zeal, the noble and apos-
lic purpose, the evangelization of the world in this generation.

Great as have been the encouragements in the pathway of the
ork of the Volunteer Movement during the first two decades of
history, far greater things will be required of it in the new
cade upon which we now enter. We are summoned to tasks of
e greatest difficulty and of the most vital importance to the King-
m. First of all, we are called upon to raise up a much greater
mber of capable missionary recruits. Let us never forget that
e continued strength of the Movement lies in its appeal for life.

The need of more volunteers is convincing. Several mission
ards are calling for a larger number of candidates than are now
ailable. Interviews with the secretaries of the boards reveal the
t that their requirements are sure to increase rather than diminish.
ere must be a growing supply to meet this growing demand.
ndreds of mission stations are seriously undermanned. If this
uation continues, it means overwork, imperfect work, lost op-
rtunities. Nearly every missionary has large plans for extension.
a rule their demands are supported by the most telling evidence.
ere are still vast regions, including hundreds of millions of people,
ich require pioneer work. The need of men in these regions as
ll as in fields partially occupied, is not only extensive but inten-
e, and this intensive need is indescribably great. To those who
ve hearts of compassion and who actually know the facts from
st-hand knowledge, this need constitutes the great, pathetic fact
the world. The calls from large bodies of missionaries should
themselves command a large response on our part. Let us never
get the strong appeal issued by the Decennial Missionary Con-
ence held at Madras in December, 1902, in some ways the most

weighty body of missionaries ever assembled, calling upon t churches of Christendom to send out to India as soon as practical 9,000 additional missionaries. Remember also the call from t responsible missionary leaders of China two years ago, asking t Christians of the home lands to double the staff of missionaries China by the time of the Morrison Centennial in 1907. We students should be peculiarly responsive to the appeal for lar reinforcements which reached us a little over a year ago, signed the names of 343 of the volunteers of North America, Europe, a Australasia now working in the Chinese Empire. The fact that spiritual tide is rising in every great mission field and the enterpr of missions has begun to yield results on such a large scale sugge a special reason why we should press our present unprecedent advantage. To a degree not heretofore experienced this is a ti of great crisis in some of the principal fields. For example, in the history of Christianity when has there been a more momente crisis than the one now confronting the Church in the Far E in the light of the Russo-Japanese war? And let us bear in m that a great offering of the best lives of our colleges and seminar from year to year is absolutely indispensable to the best welfare the United States and Canada. Without such real sacrifice we c not hope to preserve spiritual life, a pure faith, and a conquer spirit. "The army which remains in its entrenchments is beate

Reasons like these for a great and growing army of volunte impose a tremendous responsibility on the Volunteer Movem In view of our providential mission, in view of God's dealings v us in the years that are gone, we cannot escape this responsib if we would. And the task should not stagger the faith of any of This is apparent when we remember that it would take only on every twenty Christian students who are to graduate from the in tutions of higher learning of the United States and Canada dur the next twenty years to furnish a sufficient number of new miss aries to make possible a large enough staff to accomplish the evan lization of the world in this generation, so far as this undertak depends upon foreign missionaries.

We can readily obtain the number of workers required meet all providential calls upon us, if we will but multiply faithfully employ the agencies which have already proved so e tive. An expansion and deepening of our educational work, a w use of our large opportunities at the many student conference considerable enlargement of our traveling secretarial staff, a ger acceptance on the part of all volunteers of the solemn responsib resting upon them for securing new recruits, the continued servative yet confident aggressive use of the volunteer declara the deepening of the spiritual life of the colleges and semin by a great expansion of the Bible study activities, the calling f of more intercession for laborers on the part of the Chri

udents in general and of the pastors of the churches, the encouragement in every way in our power of the Young People's Missionry Movement in its essential work of preparing the minds and earts of the youth before they enter colleges for the days of misonary decision—the unwearied use of these and other means will s surely result in giving us all the missionary candidates needed s the operation of any other well-known laws.

In all this work of enlisting new recruits, we should continue o stand for quality. The ultimate success of the missionary enterrise does not depend primarily on vast numbers of missionaries, o much as upon thoroughly furnished missionaries. For the very eason that our Watchword requires haste we, above all others, hould insist on the most thorough preparation and training of vorkers, knowing full well that this will save time in the long run nd enormously increase the fruitage. Let it be reiterated n this Convention, as it has been in all preceding conventions, hat our great need is not that of volunteers who will go when they re drafted, but of those who will press through the hindrances ot of God to the work and place which He has appointed.

Next to the demand for more volunteers of capacity is the need f young men and young women who, being providentially detained, tay at home for the express purpose of developing on this continent he strongest possible base for the adequate maintenance of this igantic, world-wide campaign of evangelism. To stay for any ower reason will defeat the object of the Movement and prevent he largest expansion of the lives of those who thus hold aloof rom carrying out the comprehensive and sublime purposes of Christ for His Kingdom in the hearts of men. All students should e ambitious to exercise the rights and responsibilities of world itizenship. There should be no exception among those who are to vork in North America as to taking the Watchword of this Movenent as the governing principle of their lives.

We should all associate our efforts to increase from among hose whom God does not call to be missionaries the number of oung men of large ability and genuine consecration who will devote themselves to the Christian ministry. No class of people hould be more concerned with multiplying the number of efficient ninisters than the leaders and members of the Volunteer Movement; or without an adequate leadership of the 130,000 or more parishes f the various Protestant Churches of the United States and Canada, t is an idle dream to talk about evangelizing the world in this eneration.

Those who are not providentially led into missionary service r into the ministry should devote themselves with as much earnstness and self-sacrifice and life-long persistence to the promotion f the missionary campaign as do those who are separated by the Holy Spirit unto these two callings. We must have thousands of

earnest young men and young women passing out of the colleg each year into positions of lay leadership in the forces of the Churc If in some way during the next two years ten thousand of the cho est Christian spirits of our colleges could be led to specialize the promotion of missionary life and activity among young peop it would take far less than one generation to bring up the forc of the home Church to the point of maintaining as large a ca paign as that required for the realization of the Watchword. The is no unworked lead which will for a moment compare in financ and spiritual possibilities for world-wide missions with that of t 20,000,000 children and youth in the Sunday-schools and vario Christian societies of young people in the United States and Canad May God give the delegates to this Convention, and the tens thousands of Christian students whom they can influence, visi to recognize and undiscourageable purpose and enthusiasm to e ploit this marvelous lead.

There is need of laying hold with a far more masterly ha on the student field of North America and cultivating it with su thoroughness as to realize more fully its missionary possibiliti What has been said about the achievements of the Volunteer Mov ment and the Young Men's and Young Women's Christian Ass ciations may seem to some like boasting; but these achievemer when placed in contrast with what ought to have been done, wh might have been done, what ought to be done, and what can done, are meager and unsatisfactory indeed. No one recognizes t shortcomings and sins of omission and commission of these orga zations more keenly than do their leaders. Well may they a the members humble themselves before God as they reflect on h poorly they have discharged their great trust. May such humiliati be so genuine as to make it possible for God to trust them wi continued opportunity, that there may be more efficient and fruit service rendered in the decade before us than in the two which ha passed.

The students of a nation offer an unparalleled field for a noble propaganda. Their minds are impressionable, generous, a open. The special training which they are receiving prepares the for holding a vastly disproportionate share of the positions of lead ship in the affairs of men. The student field of North America ripe for far larger missionary harvests. What has been actua accomplished in certain denominational colleges, state institutio and theological seminaries shows what might be done if the caus which account for the large fruitage in these institutions are h made operative in all the other institutions. There is no reas why institutions like Ohio Wesleyan, Northwestern, Oberlin, M Holyoke, Cambridge University, Alexandria Seminary, Wycli College, should be exceptions in this matter of yielding large m sionary results.

The difficulty reduces itself largely to one of close supervision nd thorough and constant cultivation. To this end the staff of ecretaries of the Volunteer Movement should be largely increased, o that every institution may receive at least one unhurried visit ach year from an expert on student missionary matters. The travel- g secretaries of the Young Men's and Young Women's Christian ssociations should give much larger attention to the missionary olicy of the student Associations than at present. The splendid esults of such close attention on their part to the Bible study de- artment during the past two years illustrate what might be done r missions with the benefit of such co-operation. Hundreds of mpathetic professors should be led to assume as one of their out- de specialties the developing of the missionary spirit through the romotion of the scientific and progressive study of missions. The ission boards should release for the service of the Volunteer lovement propaganda such of their returned missionaries as may e desired to ensure the adequate cultivation of the entire field. very volunteer should become a propagating center for multi- ying the number of missionaries and the number of missionary aders for the home Church.

The persistent use of such means as these would result in vastly reater missionary achievements throughout the North American udent field. It would make possible the doubling of the number in ission study classes before the next Convention, the large multi- ication of the number of institutions supporting their own mission- ies, the steady increase in the number of missionary volunteers nd of candidates for the Christian ministry, and the sending out to the ranks of the millions of young people thousands of new aders to kindle their missionary zeal and devotion. Not many ears would pass before there would be in every student com- unity at least one band of earnest students whose hearts God had urified and touched with His hand of power, that would constitute veritable spiritual dynamo from which would course forth mis- onary light, heat, and energy.

The time has come for our Movement and for the entire mission- y enterprise to undertake things on a vastly larger scale. The onditions on the mission field favor as never before a great on- ard movement. The world is open and accessible as to no pre- eding generation. Its needs are more articulate and intelligible an ever. The forces of Christianity, both native and foreign, are idely distributed and occupy commanding positions. The forces hich oppose the missionary movement have been markedly weak- ned. Momentous changes are in progress. On all the great battle- elds the conflict has reached the climax, and if the present attack e adequately sustained, triumph is assured.

The conditions on the home field are likewise favorable for king advantage of this unparalleled situation abroad. Our mis-

sionary organizations have acquired a large fund of experience a have perfected their methods to such an extent that they are p pared for the prosecution of the campaign of evangelism on a sc and with a promise, a parallel to which the Church has never know The material resources of the home Church are so stupendous to constitute her principal peril. The various bodies of Christia have recently in the Inter-Church Federation Movement been dra more closely together than ever for purposes of practical operation.

In the student field also the outlook is most encouragi The Christian Student Movement has a secure foothold in nea every student community of North America. In the ranks of various Christian societies of students are to be found large nu bers of the young men and young women of large capacity, hi attainment, and choicest spirit. The student movement has wrou out plans and methods in years of experience which prep it for cultivating its field more effectively than in any prec ing time. It has a realizing sense of its perils and is availing it of the best counsel as to how to avoid them. It commands sympathy and co-operation of every missionary agency and of leaders of the Church. It is animated by the spirit of enterpr faith, and victory. In view of considerations like these our Mo ment simply must press forward to greater tasks, or decline, su atrophy, and give way to some new movement.

What are some of the greater things to which we as a Movem should give ourselves? The leaders of the volunteers in differ lands, together with the leaders of the missionary forces, sho make a fresh study of the entire world field and arrive at sc plan by which it will be thoroughly mapped out and adequately oc pied. It is possible to accomplish this now as at no preceding ti

It is absurd to assume that the Christian Church does not p sess the requisite ability and consecration to accomplish such undertaking which is so obviously in accordance with the des and purposes of Jesus Christ. We should not permit ourselve entertain further doubt on this subject, until the best construc statesmanship has been exercised upon it and until we have gi ourselves far more to prayer than we have hitherto done that great end may be realized.

We should lay siege to the Port Arthurs of the non-Chris world with the undiscourageable purpose to capture them. should not shrink or falter before such apparently impregn fortresses as the Mohammedan world, the literati class of China, principal citadels of Hinduism, the great strategic capital citie Latin America. Moreover we should not be staggered by the c parative indifference, inertia, and unreality of vast bodies of C tians on the home field, nor by the general materialism and wor ness of our time.

And let it be reiterated that another great undertaking to which e should set our hands is that of raising up, by the use of all ood human devices and above all by the superhuman assistance of ie Spirit of the living God, nothing less than a great army of volun- ers of such furnishing that they will meet the requirements of the tuation and of such purpose of heart that they will reach the elds. Of like magnitude and importance is the work of greatly nlarging the financial plans and achievements of the missionary ovement. There are literally thousands of individuals and fami- es, not to mention churches, which should each be supporting one r more missionaries and in many cases whole mission stations. he rising generation of young people must be made a generously iving generation. The missionary enterprise must be so pre- ented as to command some benefactions as princely as those made n recent years in the interest of the higher educational institutions f America and Britain.

The Watchword of the Movement, "The Evangelization of ie World in This Generation," must be taken up in dead earnest y different bodies of Christians as the cardinal point in their policy. Especially must it lay hold of individual Christian students, both olunteers and non-volunteers, with such conviction that it will be- ome in very deed a governing principle in their lives and relation- hips. This work of making Christ known to all men is urgent be- ond all power of expression. It is the unmistakable duty of Chris- ians to evangelize the world in this generation. It is high time hat the attempt be made in serious earnest. We appeal to the Church by all the compulsions of Calvary and Olivet to accept the hallenge which the Volunteer Movement presents in the procla- nation of this Watchword.

If these great things are to be achieved, we must pay what it osts. What will be the price? Undoubtedly it involves giving ourselves to the study of missionary problems and strategy with all he thoroughness and tirelessness which have characterized the ntellectual work of those men who have brought most benefit to nankind. It will cost genuine self-denial. In no sphere so much s that of extending the knowledge and sway of Christ is the truth f His own word illustrated, "Except a grain of wheat fall into the arth and die, it abideth by itself alone; but if it die, it beareth much ruit." In the pathway of giving up not only our lives and pos- essions, but likewise and more especially our selfish ambitions nd preferences and plans, will we most surely reach the great goal hat we have set before us. In all the hard persevering labor to which we must give ourselves, not least must be the work of inter- ession. It is only when we come to look upon prayer as the most mportant method of work, as an absolutely triumphant method of work, that we shall discover the real secret of largest achievement n the missionary enterprise.

That undertakings like those which we have set before us quire that we give ourselves to them with undying enthusiasm m not be overlooked. Important as is the most comprehensive a exhaustive preparation for any great work, there comes the ti when the work of preparation ceases to be a virtue and when th who have done their best to prepare must give themselves with d ing abandon to putting their plans into execution. God grant t this Movement may never lose its first flush of optimism and a gressive enthusiasm. Let the Crusader spirit which characteriz the early Christians when they flung themselves against the Rom world, more and more possess it.

Of transcendent importance is it that we exalt Jesus Chr increasingly in the life of this Movement. He must continue be at once its attractive and impelling force. It is His progra which we are to carry out. He is our divine, triumphant lead By His Spirit we shall conquer. The one word which sums up o great need and ambition is that the individual members of this Co vention yield themselves absolutely to the will of God and t domination of Christ. "A body of free men, who love God with their might, and yet know how to cling together, could conquer t modern world of ours."

SOME FACTS IN THE MISSIONARY LIFE OF CONTINENTAL UNIVERSITIES

KARL FRIES, PH.D., STOCKHOLM, SWEDEN, CHAIRMAN OF THE WORL STUDENT CHRISTIAN FEDERATION

GOING back to the first beginnings of missionary interest in t universities of the European Continent, we find a name of wor wide renown and an idea which only just now, after two centuri is about to be realized.

The name is that of the philosopher and scientist, Baron Go fried von Leibnitz, who died in 1716, and the idea is that of carryi the Gospel to China across Russia. To us it seems like one of mysteries of history that the great revival of Christian life, wh is known as the Reformation, and which originated in a univers did not express itself in any activity for the extension of the Kin dom of God in heathen lands. On the contrary, theological fac ties, or individual members of such, decried the idea of fore missions when it was advocated by laymen, whether learned or learned.

Baron von Leibnitz, the famous founder of the Berlin Ac emy of Science, was not a man to be ignored or put down as

nthusiast. The missionary idea had come to him by conversation vith Jesuits, laboring in China, whom he had consulted on geo- raphical questions, and he embodied it in the charter of the Acad- my, dated 1700, in the following terms: "Since experience shows hat true faith, Christian morals, and real Christianity cannot be etter advanced alike within Christendom and among distant uncon- erted nations, next to the blessing of God, along the line of ordi- ary means, than by men such as, besides being of pure and lameless life, are equipped with understanding and knowledge, we vill that our society of science shall charge itself with the propa- ation of the true faith and Christian virtue under our protection"— e., the protection of the Elector.

The plan of enlisting the co-operation of the Czar of Russia or putting the idea into effect savors too much of the times, and vas never carried out, nor were the efforts successful which the reat thinker made for arousing a general interest in the home land. he essential condition for mission activity was still largely lacking, iz., Christian life. The idea, however, struck a fertile soil in the ind of Professor August Hermann Francke, who died in 1727, he founder of the famous orphanages in Halle, the leader of that tudent movement, which is known as the pietistic. In our days, ne word "pietist" calls up critical thoughts in the minds of many. he views which it represents were not less severely criticised in ne days when this movement began, as a reaction against the dead rthodoxy into which the Reformation had degenerated.

The fundamental principles of the pietists were: (1) No vital hristianity without a personal acceptance of Christ as Savior and consecration to His service, which embraces the whole life. (2) o spiritual fellowship unless based on such a personal acceptance f Christ.

This, as well as their views on the so-called "adiaphora," is hat has been laid to their charge as narrowness; and yet among ese young students who gathered around their beloved leader in rayer, in Bible study, and in Christian work of the very type that as developed so wonderfully in our days, were found the men who ere capable of grasping the widest of all ideas, that of the evangeli- ation of the world. And they were not only able to grasp that idea, ut they also had the courage of their convictions to offer their lives r the realization of it.

The missionary idea was not altogether unknown, though early so, in most of the countries of Protestant Christendom at at time—the beginning of the eighteenth century. Wherever it as admitted, it was conceived of rather as the duty of the political ler toward his subjects, if he had in his dominion un-Christianized eoples. The Christianizing was considered as accomplished when e people were baptized and in some measure instructed in Chris- an doctrine. Little stress was laid on personal conviction and

still less on creating a native Church with a character of its ov and ability for self-government and self-propagation.

While the ideas that underlie modern missions were germi ating in the minds of Professor Francke and his students in t newly founded university of Halle, the impulse to a development in action came from the Danish King Frederick IV, who realiz his regal duty toward his non-Christian subjects in the coloni but was unable to find any candidates for missionary service amo the theological students of his own country. According to the t timony of a bishop, they were "not fit for such work, but were giv to drinking, licentiousness, and indifference." Through a co chaplain, who was a pietist, the King was led to ask Profess Francke if he could supply the necessary candidates. These w easily found among those who had been trained in the "Collegiu Orientale", founded by him in 1702, with a view to world-wide m sions, including the revival of the Greek and Oriental Church and in 1705 Bartholomew Ziegenbalg and Henry Plütschau w called to become the pioneers of modern missions. In their fie Tranquebar, on the east coast of India, they faithfully applied t principles which they had embraced at home; and in spite of t fiercest opposition from authorities and colonial pastors, they s ceeded in building a native Church which at the end of a centu when the mission was handed over to England, numbered 20,0 adherents. In the course of that century, sixty missionaries h gone out to the field from Halle, which continued to be the n basis of operations, although the mission board was in Denma Through the Missionary Magazine, which was started by Profes Francke in 1710, as the first of its kind, a circle of praying and s porting friends was formed as a reserve force—the forerunner the missionary societies which were to become, in the ninetee century, the principal bearers of missionary life.

In the meantime, the chilly blasts of rationalism swept over Continent and deadened the life which seemed so promising. T men who came from the universities had no longer the zeal of soul winner, which is the first and essential qualification of a m sionary. After 1803 one looks in vain for a missionary witl university education. The work was partly carried on by untrai men; partly and chiefly that particular mission in the South India was handed over to the English Church Missionary Soci

The following period—the first half of the nineteenth centur is a time of barrenness in the missionary life of the universities the European Continent. So far as I have been able to ascert there is only one sign of life, viz., the founding in 1824 of the S dents' Missionary Association in Berlin. The character of the t is vividly illustrated by the fact that this Association was dissol by the university authorities in 1830 on account of "pietistic democratic tendencies"; or, more explicitly, "because students c

ing their stay at the university should occupy themselves with scientific, not with practical pursuits, and because only a small number of students can be members of an Association of this kind, whereas others, being excluded, might feel slighted". A petition in favor of re-establishing the Association was rejected, and it was not until the political disturbance of 1848 had cleared the air that the Association was allowed to reorganize.

This time of political unrest about the middle of the century seems to have released spiritual forces that had been dormant. Not only in Germany were seven Student Missionary Associations formed, but in Holland a similar Association was organized in 1846 by the now well-known Rev. Andrew Murray, of Wellington, South Africa, then a student in the University of Utrecht. This Association still exists, bearing the significant name of *Ἐλθέτω ἡ Βασιλεία σου*, "Thy Kingdom Come". Like others it has had its vicissitudes; but it speaks well for the tenacity of purpose in the Dutch that they have through all these years kept up, not only their Association, but also the paper "Mededeelingen van het Eltheto," the only weekly publication in the Student Movement that I know of. At present the "Eltheto" numbers 115 members and collects a fairly large sum in support of missions; but I am inclined to believe that hardly any of its members have gone out as missionaries.

The same must be said about the German Associations. Writing in 1883, Mr. Christlieb says: "In spite of the increase in the number of members [470 belonging to twelve Associations in 1883 as compared with 210 in 1879], there have not been corresponding results, as scarcely one of the members has gone to the mission field; and in 1877 Professor Warneck states, that out of 509 missionaries then employed by German societies, only twenty-five had a university education."* He continues: "The universities have neglected much in carrying out their missionary obligations. God grant that they may soon make it good." One attempt in this direction had been made as early as 1866, when a petition was sent in to the Berlin University by the oldest missionary society of the same city, that a professorship in the history of missions might be instituted. It was rejected after an adverse declaration by the highest Church authorities. In 1877, however, regular, though private, lectures in the history of missions were being held in three universities. It was not until 1897 that Dr. Gustav Warneck, the eminent scholar in all that concerns missions, was made the first real professor of mission history in Halle.

The year 1896 marks a new era in the missionary life of the universities on the Continent of Europe, owing to the fertilizing influence of the Student Volunteer Missionary Union Conference in Liverpool in January of that year. But before entering upon

* An inquiry in 1905 showed the proportion then to be ninety-six missionaries with university training out of 1,365.

this period, a few words should be said about the development in the Scandinavian countries. Ever since the great spiritual awakening in the middle of last century, which affected most countries in Europe, as well as America, and which touched the universities in Scandinavia, notably in Norway, individual professors had influenced their students in favor of the mission cause, and some have gone. The students themselves, however, had taken no active part in anything that might be called a missionary movement. Nevertheless, "God moves in a mysterious way, His wonders to perform."

At the time in England when the Cambridge Seven received their call and by their testimony stirred the British universities, and while Robert Wilder and his sister, Miss Grace Wilder, were praying for a missionary uprising among the students of America, a number of students in each of the Scandinavian universities began independently of each other to make missions a subject of earnest study and self-sacrificing interest.

When in 1904 the Upsala University Student Missionary Association celebrated its twentieth anniversary, it was found that out of 417 members who had had their names on the roll since the foundation of the Association, fourteen had entered missionary service. It must be borne in mind, however, that this includes those that have formed part of the Student Volunteer Missionary Union of the modern type, which cannot be kept quite distinct from the earlier development in Sweden. In the other Scandinavian countries, including Finland, there is a clear line of demarcation between the earlier development and that which owes its origin to the rousing impulses of that most remarkable Student Volunteer Missionary Union Conference in Liverpool in 1896.

Students from most of the countries on the Continent brought back a new inspiration from that Conference which in some cases like Holland and Switzerland, led to the introduction of the general student Christian movement; in others, like Norway, Denmark and Germany, it gave rise to a Volunteer Movement, which, as far as Germany is concerned, has enlisted more student volunteers in the last ten years than had sailed during the previous 100 years. The same statement is probably true about any country in Europe. The statistics at my disposal are not sufficiently clear and complete to warrant definite conclusions or exact figures. I only quote a few items gathered from the reports. Germany in 1898 reported fifty-six volunteers; in 1904, twelve volunteered, and the total number was sixty, though at least seventeen had sailed. As reasons for this increase, they point out: (1) The influence of the Student Volunteer Missionary Union Conference in London, 1900, and in Edinburgh 1904, where thirteen German students were present. (2) The German Student Volunteer Missionary Union Conferences in Halle in 1897, 1901, 1905, which have shown a steady increase in the number of students present, as well as in the quality of the addresses

and of the spirit pervading the meetings. (3) The circulation of 1,600 copies of the "Lose Hefte," the organ of the "Studentenbund für Mission," which is the official name of the German Student Volunteer Missionary Union.

Partly influenced by the meetings in Halle, partly by those in Great Britain, the Dutch Student Movement in 1899 formed a Volunteer branch, called "Studentbond voor de Zending," with two volunteers. It now has ten members, some of whom have sailed. At the general student Christian conferences, missions receive increasing attention, and a deeper feeling of the responsibility of the students of Holland toward the non-Christian peoples under her rule is being created.

The French Protestants have had thrust upon them great tasks in foreign missions on account of the policy followed by the government in prohibiting missions of other nationalities in the French colonies. This, together with the inspiring impulses of the world-wide Student Volunteer Movement, has resulted in earnest efforts on the part of the French Student Movement to enlist volunteers and emphasize missionary duties. Among the latter, Mr. Allegret's remarkable paper at the Conference in Montauban last year should be specially noted. "Sociètés des Amis des Missions" have existed in Montauban and Paris since 1898, and several new ones are being formed. It seems probable, however, that the number of volunteers has not exceeded four.

In French Switzerland the splendid examples of Eugene Casalis and François Coillard have acted as an incentive to students to devote their lives to the same noble work. These impulses were strengthened by those carried back from the London Student Volunteer Missionary Union Conference in 1900, where thirteen Swiss were present. The total number of Swiss volunteers is apparently thirteen.

Norway has, ever since the great revival in the middle of last century, maintained a high standard of missionary life. Among its missionaries in Natal and Madagascar not a few have had university training, but the modern development of the Student Volunteer Mission has affected the student circles in a special way. The thirteen that had attended the Liverpool Conference brought back a great measure of enthusiasm, one expression of which was the starting of "Excelsior," the organ of the Scandinavian Student Movement, followed in 1898 by "Adveniat Regnum Tuum," an annual publication representing the Scandinavian Volunteer Movement. That Movement was organized as a separate movement with branches in the respective countries in 1897. It was introduced in Finland in 1900, and though that country was so late in receiving this impulse and though until that time hardly one missionary with university training had gone from there to the mission field, yet it seems as if Finland was putting the other Scandinavian countries to

shame by the vigorous way in which it has taken up the cause. There are eleven volunteers, and the reports show a steady increase of interest. This is just where the other countries have been weak for though at certain times they may have shown comparatively higher figures, yet in all of them there have been times of falling off which have discredited the Movement in the eyes of the students in general.

In consequence of the splendid work looking toward inner consolidation done by Mr. Robert P. Wilder during the year 1904 when he acted as the traveling secretary of the Scandinavian Volunteer Movement, there is hope of a genuine and healthy growth of the missionary spirit in the Scandinavian countries. At the Scandinavian Student Conferences, one whole day is always given to the consideration of missionary subjects.

But when we compare the figures indicating the missionary life in the Continental universities with those found in the reports of the American and Canadian, and British Movements, the question naturally arises, How is it that so little has been done, and how is it that the students of Continental countries have been so slow in taking their share in the evangelization of the world? The activity of the British Movement is easily explained by the close contact in which that country stands to so many heathen lands, whether subject to her rule or not. As for the United States and Canada, there is first to be noted the wider definition given to the term "student." On the Continent of Europe the term is strictly confined to university students, but this, of course, does not fully explain the difference. I believe the facts that your countries are comparatively young, that your students are filled with that invincible spirit of enterprise which belongs to youth and which gives a world-wide horizon, have something to do with the explanation, and yet these reasons are not exhaustive.

In seeking the ultima ratio, I am reminded of an expression used by the general secretary of the British Student Movement in explaining certain characteristics of the American and Canadian Movement. "They have more faith than we." Yes, for "All things are possible to him that believeth." Is not that the real explanation of any progress in missionary work? If you on this continent by a larger faith have been able to accomplish greater things than we over in Europe, remember that nothing but the same implicit dependence on God by faith will ensure continued progress. The moment you build upon your prestige or upon previous success, your real strength will be sapped.

And the work done on the European Continent, scanty though it may seem, yet much greater than what has been done there for centuries, is due to the same internal motive of true faith in Christ. May this, then, be our constant prayer: "O, Lord, increase our faith; not that we may do great things, but that Thy Kingdom

nay come in greater power than ever to us, and through us to the ttermost parts of the earth," and in that prayer I wish you all to oin with us.

GREETINGS FROM THE STUDENTS OF GERMANY

MR. WILHELM GUNDERT, STUTTGART

It is a great privilege for me to stand here to-day and to bring o this large Convention of American students the most cordial reetings of the German Students' Christian Alliance, and in a pecial sense those of the Student Volunteer Missionary Union of Germany.

The movement which I represent is very, very small in numbers ompared with that in the United States and Canada. The total umber of organized student volunteers, both sailed and preparing or service abroad, is now not more than seventy-one. Dr. Fries as mentioned some of the causes of these small achievements; nay I add one more. It is the mighty power of conservatism and raditionalism which, though having a few advantages, prevents nen from realizing their possibilities and weakens their courage n undertaking anything which is new. But, as he says, the chief ause is the lack of faith. Faith may overcome all our difficulties, nd let me say that I am sure it will. Even the small results which ave been accomplished by your German brethren seemed quite mpossible ten years ago. Why should we not by faith be able to ccomplish those things which seem impossible now? Besides, here are new encouragements in our Student Movement. Several Volunteers have sailed during these last months, and their example vill not be in vain. A beginning has been made toward organizing student missionary campaigns to churches and young people's ocieties during the holidays. Mission study is taking its place in lmost every Christian Student Union. The Volunteer Movement as begun to take hold of German women students, which is a nost important feature now. There is hope that we may find a pecial secretary this year to travel in the interest of the Student Volunteer Movement, and the Student Volunteer Conference which vas held at Halle in April, 1905, was the largest, the most represent-tive, and the most successful student missionary convention ever eld on the Continent. So far this is shown more by spiritual re-sults than by the number of volunteers, but it is my conviction that he larger part of the fruits of the Conference has not yet appeared.

Looking at these encouragements, we do not feel the differ-nce which exists between the American and German movements

with regard to numbers, but we feel very strongly our fundament oneness with you. We are one in our ideal; we are one with yo in prayer; and I know that at this very day many students in Ge many pray for this great Convention. We are one with you i working and struggling, but, above all, we are one with you i Him who is our Savior, our Lord, our Leader. All of us are or great army of His all over the world. It is the most inexplicab thing that a man should know Him and not be ready to go to th ends of the earth for His sake. The fact of His glorious perso ality and of His world-wide mission is plain as is nothing else. S may our common work and also this Conference result in this or thing, that His name may be glorified.

VALUABLE LESSONS FROM THE STUDENT VOLUN TEER MISSIONARY UNION OF GREAT BRITAIN

THE REV. G. T. MANLEY, M.A., CAMBRIDGE

"THE wind bloweth where it listeth, and thou hearest the voic thereof, but knowest not whence it cometh, and whither it goeth so is every one that is born of the Spirit."

One lesson which I would like to bring to you this mornin from the British Movement is this: that in so far as we hav humbled ourselves and made ourselves the agent of the Holy Spir of God, so far our work has been of use; and in so far as we hav exalted ourselves and have thought of our organization, of ou past achievements, and of our own honor, and have forgotten t exalt Jesus Christ, just so far we have failed. In other word whatever work has been done by the British Student Volunte Missionary Union has been done, not by them, but by the Spir of God through them.

It is well for us to remember—and we, perhaps, in Gre Britain have more reason to remember it than in any other countr —that the beginnings of our university system were in a missionar movement. The first university, if we may so call it—at leas the first seed of a university in Great Britain—was the establis ment of St. Columba with his missionary monks on the Isle Iona. It was when those monks spread into Great Britain an founded their colonies that we had in Oxford and Cambridge th seeds of our first and oldest universities. To the present day Cambridge we speak of our University as an institution of "religi and sound learning," putting religion first. When in our universi sermons the preacher refers to his own college, he speaks of

not as a learned, but as a religious institution. And so it is one of he things for which we are most thankful that we can report of Great Britain, as Mr. Mott has already reported of America, that t is in our universities that missionary work is most fully recog-nized and most fully believed in.

Thank God, from the very beginning, as I have already said, here has been to a greater or less extent a missionary spirit in our British universities. We have not waited until the present century for that. And yet as one looks through the years, one sees that since the Reformation, not to go further back, the differ-ent missionary movements that have swayed Oxford and Cam-bridge, and, in later years the other universities which have been added to them, have been like waves with their crest and then again with their trough.

I suppose one might trace back the first beginnings of our modern Student Volunteer Missionary Union to the years between 1850 and 1860, when a great missionary revival swept over England and when the Church Missionary Society, the greatest of our mis-sionary societies in England as regards the magnitude of its work, started in Cambridge and in Oxford societies, which may be called the beginning of our missionary meetings. They started a union called "The Church Missionary Union" in our University and sent down from their head office a delegation to give a missionary ad-dress to the students every week during term time. In Cambridge that address has been given weekly during term time from 1857 down to the present year. Originating in the band of men which attended those meetings at Cambridge, two other meetings were an outgrowth of them. One was the daily prayer meeting, which started in the year 1862 and has since been kept up daily in our University during term time. The other is an institution which seems almost to have served its purpose and now is merging into others, known as "The Cambridge University Prayer Union." At the beginning of this period, namely about the year 1860, there was formed for the first time of which I have knowledge a roll of men who were dedicating their lives to missionary service, the first beginnings of the Student Volunteer Missionary Union.

The next period which one may mention in the history of the movement was that remarkable series of missions held in Great Britain in the year 1883 by Mr. D. L. Moody. We owe more than we can express to the work which God did through his surrendered soul. It was then that some of our leading athletes dedicated their lives to God, and as they entered into His service they received the word from Him that they should go to the ends of the earth. So it happened that in 1884, Stanley Smith, the stroke of the Cam-bridge boat, and Charles T. Studd, the captain of the Cambridge cricket eleven and of the All England team, gave themselves, with five other leading Cambridge men, to the work of God in China.

They made a tour around Great Britain and then afterwards throug some of the cities and colleges of the United States on their wa to China.

In 1889, another roll of men was started in Cambridge Un versity and also at the same time in Edinburgh of men who we about to go to the mission field. But it was not until the year 189 during the visit of Mr. Robert P. Wilder—during whose visit pe haps I may be allowed to say I myself dedicated my life to Go for the mission field—that the Student Volunteer Missiona Union in Great Britain was organized. May I here express th great debt which we throughout Britain feel that we owe to you o this side of the water. I believe most assuredly that it is only every nation of the world comes together that we can realize th fulness of Jesus Christ. Each of us has his own way of looking things, and one of the greatest advantages in this world-wide mov ment is that it enables us to see more and more of what Jes Christ is. We shall never know, and can never know, the fulne of Jesus Christ until we see how He can satisfy the needs and ma use of the powers of every nation—all the nations which have be created by Him.

One further word. Our work since 1892 has been very simil in many respects to your own. I wish just in a few sentences accentuate what I said before, that as we have yielded ourselves the Spirit of God, as we have taken pains and given valuable tim set it aside to get in touch with Him, so has our work prospere I look back upon eight different student conferences in Gre Britain which I have attended. From all the addresses which I ha heard—and they have included all of our most noted British spea ers and many of your best speakers from America—there is o address that stands out in my view, a very simple one, given by lady now working as a missionary in South India. I can feel aga to-day the stillness that passed over our meeting as she simp drew for us a picture of Jesus Christ suffering on the cross at C vary and asked us to try and realize what that meant. The cha man of that great missionary convention in 1896, at Liverpool, M Donald Fraser, who is here among us, I believe gave his life to G for mission work in a time spent in prayer on one of the mounta in Keswick at one of the conferences we held there. Whenever have set aside time deliberately for confession of our weakness a for confession of our sins and our shortcomings, and when we ha taken time to seek God's face, to subject our plans to His will, rather, to seek His will and abandon our own plans to Him, the have been our times of greatest blessing. Those conferences a conventions where we have given large periods of time for students to get away quietly with God, have been the conferen which have been most blessed. We have accomplished most at the times when we have not considered human possibilities, but ha

tepped forth on the promises of God, attempting great things for Him and expecting great things from Him.

And so, in conclusion, let me beg of you, fellow students, whatever you do in your different local organizations, to lay the foundations of our movement deep and strong in the quiet watch in the morning, in the times—two or three hours together, or more than that it may be, on Sundays—deliberately set aside for the study of God's Word and the seeking of His face, and looking, waiting to hear His voice. Here it is that the foundations of our movement rest, because whatever we do will not be the work of man, but the work of the Holy Spirit of God.

THE MISSIONARY POSSIBILITIES OF THE WOMEN STUDENTS OF THE WORLD

MISS UNA M. SAUNDERS, SOMERVILLE COLLEGE, OXFORD

Fifty years ago to be a woman student was exceptional; twenty years ago to be a woman student who was vitally interested in missions was to be exceptional. To-day we have heard both from Great Britain and from North America that it is to our student world that we ought to look for the greatest and the deepest missionary interest. This growth of missionary interest among our women students, as well as among the men, seems to us phenomenal; yet as we look more closely into it, it seems to me to be the most natural thing in the world; for from our own individual lives, how many of us have learned that with every deepening knowledge of our Lord Jesus Christ, with every growth in our spiritual life, there always follows sooner or later a growing missionary interest, a longing to be allowed to be an ambassador for Jesus Christ somewhere or somehow.

This has been true in the whole student body on this continent. As the religious life of your colleges has deepened, you have been able to see a growing missionary interest among the women students. But I note this also, not only in individual lives and in the lives of colleges, but also in national movements. It was very evident to us this year, as we met together in Holland at that great meeting of the World's Student Christian Federation, that as the Federation has developed in every way a deeper religious life, so there has come with it an immensely growing missionary interest and love. At the Holland conference we saw clear evidence of this. That meeting was to us women a historic meeting. It was the time at which we became an articulate part of the Federation; for, though we had been for years an integral part of the Federation, before that date our

views had had to be made known through the voices of the me
There for the first time we were allowed to speak for ourselves; a
since that time we have had a woman's co-operating committee b
longing to the Federation, with an executive officer of our own, Mi
Ruth Rouse, well known to you, as she has visited these colleg
during three different years.

What are the countries which in that Federation became a pa
of our Women's Federated Committee, and in which we may tra
this growing interest? I will quickly run through the fifteen
which there is actually an organized work in which women studen
are included. Those are the United States and Canada, Great Br
ain, Holland and Germany, Denmark, Norway, Sweden and Finlan
India, China, Japan, South Africa, and Australia, while there a
less organized efforts in which women are included also in t
countries of Switzerland, Russia, Italy, and those which we inclu
in the Levant, Turkey, Egypt, and Syria.

As we met together in those days in Holland, we learned tv
things at least out of many others. One was this: that the missio
ary interest of the women students of the world is not alone to
found in the great movements such as those on this continent a
in Great Britain, but in other movements which are beset by t
difficulties of which we have heard to-day, on the Continent
Europe. Take one example only, that of the small country
Holland. So great have been the difficulties there, that at prese
there are only about a score of women students contained with
their movement; and yet last year out of that score they sent c
their first woman medical missionary—that is, one out of less th
twenty of the women students in their movement has gone to t
foreign mission field.

We learned not only that the Continent of Europe was shari
in this work with the greater movements; we also learned that
is not alone the Christian students of the West, but the Christi
students of the East among whom there is this growing missiona
interest. In India, where many of us know that the lack of init
tive and many another obstacle has made it intensely difficult
years to gain those workers from among the native Christia
whom we have wanted—in India this last year we have seen
foundation of the first woman's home missionary society for wo
in that country. To those of us who know India, this is a fact
very great importance. And it is indeed the daughter of our Stud
Volunteer Movement. It has grown up, so far as we can tra
almost entirely from the influence of the volunteers among the m
sionaries and those who have come to the women students of In
at conferences where we have laid before them the possibilities
such work; and this new woman's home missionary society
under the leadership of educated Christian Indian women.

While we rejoice that in the woman's side of the World's S

lent Christian Federation missionary interest is increasing, yet these hings that I have indicated to you are but trifles compared with vhat there should be. It is only the earnest of greater things to ome as we think, first, of the great possibilities of the women con- ained within the Federation and, secondly, of the deep needs of that ieathen world. What are the special reasons why women from mong the countries in the Federation should give their lives to oreign missionary work? I can only briefly indicate two or three.

The first one is this: that the great mass of the women in the ion-Christian countries can only be reached by the women of the Christian countries. Men preachers, men doctors, men teachers, annot get access to the greater number of those women. Even he written Word of God cannot reach them; so dense is their gnorance that it is dumb to them. It is only the human voice, and t is only the voice of a woman that can reach the closed homes nd the closed hearts of the women of those countries.

Yet another reason why our women should go forward. The greater part of the education of the girls, and in some cases of the ounger boys, lies in the hands of women in the non-Christian coun- ries. It is probably known to you that the government of India, n its desire to further the elementary education of girls in India, ias been obliged to rely almost entirely on the work of the women's nissionary agencies, because it was only the women missionaries who could win the confidence of the mothers in such a way that hey could obtain those children for education at all. We need now for all those countries a vast army of women who will go out to ake up the work of educating those children, and we need those who have received some kind of normal training here who are eady, therefore, to train and to educate Christian women under hem as teachers for those countries.

But it is not alone for the individual reaching of the women nd girls of those countries that I would plead with you. There s, it seems to me, one other great plea for the coming forward of a ast army of women, namely, this; that in certain of those countries, otably in India, the whole advance of the Kingdom of God is being mpeded by the fact that the women are holding back those educated men who are ready to go forward for Jesus Christ. Among the men graduates of the universities of India there are thousands to-day who have been so influenced by the trend of Western thought that intellectually at least they have accepted the truth of Christianity, nd have some desire to take the advance step and cut themselves loose from those things which they know to be the trammels of their old religion. Thus in some cases there are those who are at heart followers of Jesus Christ. But why do we not see them in the vast army of Christian workers of India to-day? Because they are bound by the chain which is forged for them by the women of their house- holds, and those women still lie in ignorance and superstition because

we have not gone to them. You hear of the influence of a woma here; but you cannot realize what the incalculable influence of woma is in India and see it when it means a fearful retrograde influenc an influence that holds back those men that are willing to go forwar and which keeps them back from openly joining the great work c the Church of God.

It seems to me from what we hear of the openings in China that unless we women go forward side by side with the men wh are going to work among the literati of that empire we shall in a few years' time be face to face with as great a problem in China a we are facing in India to-day. If those literati, now open to th efforts of Western students, are brought under the influence c Western learning and through that are made acquainted with th new religious thought, do you not see that the work for women wi come? They will demand wives from among the educated and Chris tianized women of their own lands, and where shall they find the unless we have gone out? Do we wish their men to live a double lif in thought and in heart followers of Jesus Christ but unable t live it out because they are held back by those women to whom in a special sense in an Eastern country, they belong, and withou whom they cannot go forward?

Women, it seems to me that to-day there comes to us a tre mendous call to throw ourselves into this work, to make it the on great aim of our lives that the Kingdom of God shall come, an that it shall come through us, wherever God is able to use us, tha we may not prevent the advance of His Kingdom, but that rathe we shall work side by side with those men who are to-day bringin life and knowledge to the people of the East. Thus together th men and women of the East may be able to go forward and t bring in that great half of the Church of God that the East is goin to give us.

CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS

Christianity the Only Absolute Religion

The Non-Christian Religions Inadequate to Meet the Needs of Men

CHRISTIANITY THE ONLY ABSOLUTE RELIGION

THE RIGHT REV. THOMAS F. GAILOR, D.D., BISHOP OF TENNESSEE

SEVENTEEN HUNDRED years ago a Christian teacher gave a escription of an Egyptian temple, with its porticos and vestibules nd groves and sacred fields adjoining, the walls gleaming with recious stones and artistic paintings, and its shrines veiled with gold-mbroidered hangings. "But," he says, "if you enter the penetralia f the enclosure and ask the officiating priest to unveil the god of iis sanctuary, you will find a cat, or a crocodile, or a serpent—a east—rolling on a purple couch." And a modern writer asks us o contrast this with the Temple of Jehovah at Jerusalem. Here, too, ou would find a gorgeous building, a priesthood, altars, and a irine hidden by a veil. Within the veil stands the ark of the Cove-ant, covered by the mercy seat, sprinkled with the blood of atone-ient, and shadowed by the golden cherubim. Let that covering e lifted, and within that ark, in the very core and center of Israel's eligion, in its most sacred place, you find, what? The Two Tables f the Moral Law. There in a word you have the contrast of the vo religions. The moral law, enforced by the belief in the one true od—that is the religion of Israel—and that religion was inter-reted, fulfilled, and consummated by the revelation of the Christ.

Let us be bold to declare this. The religion of Israel transcend-l all human conception and dreams and theories. It stands abso-itely unique and without parallel in the history of religion of all ations and races and tribes of men, in its unswerving monotheism, i its hope of redemption, and in its empsasis upon the moral law. nd the religion of Christ, which is really not a religion but a evelation, explains, interprets, reinforces, and completes the religion f Israel by the revelation that God is love, that God so loved the orld—the whole world—that He gave His only begotten Son.

The message of the Cross is at once the glory and the con-emnation of mankind. It is God's seal upon the majesty of the oral law, written upon man's heart in conscience; and it is God's evelation of redeeming love, which stooped to take humanity into self and vindicate by the death of the Perfect One that religion nd righteousness are the same in essence. Rather than that man, ade in God's image, should perish, or the moral law remain un-

vindicated, He who is infinite love condescended to die a huma death, that He might save His people from their sins!

This is the supreme truth of the Bible. Toward this all line in the Old Testament converge, and from this all lines radiate i the New Testament and in human history. That sacrifice of Chris is no dream, no fancy. It has transfigured, it is transfiguring, a human life. It lights up every act of moral heroism on battle-field of blood, or on the holier battle-fields of business and social life, an consecrates unselfishness as not only noble and beautiful, but a divine and godlike. Through Christ we *know* what the world choicest spirits only dreamed and hoped before—that God Himse is Love.

> "Think Abib: or dost thou think
> The All-Great is the All-Loving too.
> And through the thunder comes a human voice,
> 'O, heart I made, a heart beats here;
> O, face I fashioned, see it in Myself.
> Thou hast no power, nor canst conceive of mine,
> But love I gave thee with Myself to love
> And thou must love Me who died for thee.'"

My friends, this thought, this fact, transcends all criticism c the records, all speculations of philosophy. All the science of a the schools can never explain, can never account for this amazin truth, God, the infinite and absolute Being, the great Originato of all things, all worlds, who holds me and you in the hollow of Hi hand and without whose will we could not draw another breath— "God so loved the world, that he gave his only begotten Son, tha whosoever believeth in him, should not perish, but have everlastin life." And "Now are we the sons of God; and it doth not yet appea what we shall be: but we know that, when he shall appear, we sha be like him; for we shall see him as he is."

There it is—the revelation of the Gospel, certified, guarantee actualized, in the sacrificial and triumphant life of Jesus Christ. new, original idea of God! A new, original idea of man! Searc the literature, study the philosophies, examine the religions of th ancient world, and you will find no thought that approaches thi that approximates it. That life of Jesus constitutes the great, c macteric epoch in the history of the human race. We need not den any pagan virtue. We need not exaggerate any pagan vice in ord to prove the greatness of the revolution that began at Bethlehe It was not a difference of external order, though that itself w marked as time went on; but it was a difference in the very motiv and springs of human action that was created, the coming in of new impulse, a new power, which slowly but surely gripped th hearts and minds of men and changed the world.

We breathe another atmosphere. Our very thought on eve subject is inevitably colored by new conceptions. Life, as it wer has been swung upon another axis, and every view-point and eve

ole is changed. It is a paradox but true that even an educated eathen, an educated unbeliever, has to defend his error in Christian anguage and from a Christian point of view. Last year, when a de- ense of Chinese civilization was attempted in the book, "Letters of Chinese Official," it had to be written by an Englishman at a Chris- ian university.

Is Christianity the absolute religion? Yes, if God is Love and f man is God's son. If there be an absolute God, this is His abso- ute revelation; and, as I said, it has changed the world. What is ivilization? It is not steam and electricity; it is rather moral quali- ies whose prevalence has made science possible.

The seven principles of all human civilization and advance thus ar are the fruits of the Christian Gospel, viz.: The individual esponsibility of every human being; the mutual obligations of man o man; the jealous sensitiveness over human life and suffering; the anctity of the marriage relation and of family life; the religious quality of the sexes; the revelation of a moral and internal holiness; he identity of belief and practice. These are the seven principles f civilization and they are Christian principles. But more than his, the great qualities of human character, which are to-day the ride of the foremost races of mankind, have no power in history dequate to account for them except the Gospel of Jesus Christ.

The virtues that relate to truth—genuineness, sincerity, fidelity o trust; the virtues that belong to manhood—the capacity for work nd for liberty, the great self-commanding power of moral courage; he virtues that relate to law—the reverence for institutions, the espect for authority, the jealousy for justice; the virtues that belong o purity—the respect and honor for the marriage relation and the amily life, which have made the home the finest achievement and he most sacred possession of the Teutonic race: these qualities have o influence to which they can be referred except the Christian Gos- el and the Christian Church, "which went forth as a high imperial ower into the wilderness of the people and made man infinitely nore interesting than he had ever been before."

I. Is Christianity the absolute religion?

Well, as a great Christian scholar—the greatest scholar perhaps hat the English speaking people has produced in recent years—has aid in speaking of the woman of Samaria: "This is a matter of per- onal experience. 'He told me all that ever I did. He tore away ll disguises. He exposed my secret life. He probed my inmost onscience. He held up a mirror to me, and for the first time I saw nyself.'" This unique power of piercing, wounding, exposing, con- icting, convincing the conscience is and must ever be the most otent testimony to the revelation in Christ. It addresses itself to ll men—to the rich, the poor, the great and small, the learned and gnorant. "He spoke to my conscience. He showed me my sin. le showed me myself." Every Christian knows that this is the

most potent, because the most subtle, influence which acts upo his moral being, penetrating into recesses where all others mu fail, touching springs of action which none other can reach. *know,*" says the Apostle, "I *know* him whom I have believed."

Yes! "God so loved the world, that he gave his only begotte Son." "God was in Christ, reconciling the world." God was Christ; God suffers; God sacrificed Himself, emptied Himself, hum bled Himself, and took the form of a servant. God "made him be sin for us who knew no sin"; and how that sin fastened its fang upon Him and how it pierced and bruised and crushed Him un death relieved Him and the infinite glory of the moral victory tran figured again His human form and shattered the grave and the ga of death.

No wonder that St. Paul says: "He loved me, and gave hi self for me," "and the life I now live in the flesh I live by the fai of the Son of God." "The love of Christ constraineth" me—hol me, drives me, overpowers me, sweeps me away. Oh, that love Christ! Not that I loved Him, but that He loved me; and wh I think of that love of God—loving me sinner as I am, selfish, wea unstable, cold and hard and unforgiving—that love that pleads a follows and sacrifices for me—surely life is changed.

Oh, "is it nothing to you, all ye that pass by?" "God so lov the world." The Christ in us responds to the Christ about a above us, and compels.

II. It is the revelation of God. It is the revelation also of ma What we are, that life is. Many a pauper is rich in the things this world. Many a bereft and blind and hungry bitter soul dwe amid luxuries and costly environment. What we are, that Chr is to us. He may be a mere teacher, a mere model of manhood, mere hero of history. If we are not "saved," the word, the fa means nothing to us. But what we are, that He will be to us. A we need more than a teacher, more than a noble manhood; we ne God. "Only the infinite pity is sufficient for the infinite pathos human life." Because human life is meant to be God's life. T Incarnation in Christ is only the perfection of God's Incarnation man. In Jesus Christ the human race is at-one-ed with itself a at-one-ed with God. It is compacted, bound together. It lives o common life, as the Master prayed, "That they may be one." Paul said, "He made of one blood all nations of men." "Who weak, and I am not weak? who is offended, and I burn not?" suffering and disaster and sorrow and misery throb and pul through the race, and they that have the Christ in them feel t pulsebeats and share the pain. This is the spirit of missions. F God being what He is and humanity being what it is—God's o spring, God's self-expression, consummated in the Christ—eve individual is baptized into God, baptized into redeeming service f God and mankind. As the Christ grows in each one, the love quic

ns and expands—"I in them, and thou in me, that they may be nade perfect in one." That is the Lord's prophecy of the ultimate edemption of the race through the awakened members of the race. As the Apostle said, "The earnest expectation of the creation waiteth or the manifestation of the sons of God." It is His denunciation of hat vast caricature of the Gospel called saving one's self. There is io true, no complete religion except the religion of the Redeemer, he Savior; and a man or woman who is religious is the man or voman who is engaged in the work of saving and redeeming.

This is the whole of Christianity. To be a Christian means ac-epting the Christ as God—living by His power and presence, hinking His thought, willing His will, and that will is the saving of ll mankind. Here is love, charity, kindness, unselfishness, self-ontrol! Here is the spirit and motive of the mission work of the Church. Here are the glorious visions of the prophets, the inspired urpose of St. Paul. Humanity shall be one, in mutual sympathy, elpfulness and in the source of life; at one with itself, at one with God; and through the pain and travail of this mortal and earthly tate, it shall grow to the realization of the new man in the Christ who is to be.

"Where is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger, or of ape?
Man as yet is being made, and ere the crowning Age of ages,
Shall not æon after æon pass and touch him into shape?

"All about him shadow still, but, while the races flower and fade,
Prophet-eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker, 'It is finished. Man is made.'"

THE NON-CHRISTIAN RELIGIONS INADEQUATE TO MEET THE NEEDS OF MEN

MR. ROBERT E. SPEER, M.A., NEW YORK

It is of course as Christians that we approach this question. On grounds of history and of reason and of personal experience we hold unswervingly that great Evangelical faith of which the Bishop of Tennessee has just been speaking to us. But this fact does not incapacitate us for a just judgment of the non-Christian religions. Men must inevitably approach these religions with some preconceptions, either the preconceptions of agnosticism, or the preconceptions of atheism, or the preconceptions of earnest religious faith; and the fact that we have already entered into deep sympathy with the religious needs of mankind does not constitute a disqualifica-

tion for judging the great religions of the non-Christian race
No intellectual bias prevents us from believing that we can fair
judge whether or not the non-Christian religions are adequate
the needs of men.

And just as we are not prohibited from this discussion by a
intellectual bias, we are not incapacitated for it by any prejudic
sentiment. We love the non-Christian nations more than the ath
ists and the agnostics love them. We understand them better th
those who have never gone forth to live among them and to l
down their lives for them understand them. And in the light
our sacrifices for the non-Christian peoples, the fact that we a
engaged in a great aggressive campaign to displace and transce
their religions does not create any presumption that we are inc
pacitated by prejudice from freely judging whether these religio
can meet the needs of men.

There are some considerations on which we shall not rest o
conviction that the non-Christian religions are inadequate to t
needs of men. We shall make very little of the obvious fact th
great masses of men have broken away from these religions.
think the new character these men have attained makes their tes
mony to the inadequacy of the religions under which they had liv
valid testimony. But we are not urging tonight as against t
non-Christian religions the defection of their own sons; for m
have broken away from Christianity, and what we will not allo
against Christianity we have no right to urge as against the no
Christian faiths.

Neither will we rest our contention this evening on the alleg
superiority or real superiority of what we call Christian civilizati
over the civilizations that have been developed under the non-Chr
tian religions. For, first of all, there is no such thing as a real Chr
tian civilization. We believe that the civilization that we call Chr
tian is vastly superior to the non-Christian civilizations, but it is n
Christian. It is at the best merely a midway resultant of the divi
force pulling upward and the dead inertia of human sin and e
holding down. And we realize quite clearly that other elemer
than religion enter into the making of civilization. Racial a
climatic elements enter. And we dare not overpress the argume
for the superiority of Christian civilization until we have first learn
to differentiate the sources from which that which we call civiliz
tion springs. Alas! there are many of us who are none too pro
of what we describe by this name. We would all share the co
viction that has just been expressed regarding the superiority
our civilization to the greatest of the non-Christian civilizatior
and yet, even in that contrast, I think we must hang our heads
shame, as we look back over the last hundred years. We mu
confess, for example, that in spite of her stupidity and her crim
the great Empire of China has borne her wrongs with a patien

nd a self-control that we must fear would never have characterized ur Western peoples. Yes, even of that great upheaval of six ears ago, we must still say that given such provocation, the Boxer Jprising itself was tame and childlike in comparison with the rage hat we Western peoples would have felt against wrongs so hideous nd so infamous. We will not rest our contention tonight that he non-Christian religions are inadequate to meet the needs of nen on any overpressure upon the superiority of our Christian ivilization as against the civilizations of the non-Christian world.

Nor, in the third place, do we intend to rest this contention n the declaration that the non-Christian religions are products f the evil one. A case might be made out for that contention. remember very well a statement of Dr. Nevius at the first Stuent Volunteer Convention in Cleveland—and he was a grave and sober man, and had lived for many years among a people whom e truly loved, and among whom he numbered many of his truest riends—that the bitter experiences of his life convinced him that he non-Christian religions, instead of being steps in an upward volutionary movement of man from lies to truth, were in practical ffect just what St. Paul had described them, devices by which men ell away from the truth and covered it over in the interests of ies. Indeed, in his book, "China and the Chinese," he says plainly f the religious systems of that Empire, "These forms of idolatry, vhile they evidence God's revelation of Himself in the human soul, re, with the most consummate art, so devised as to lead the soul arther and farther from God and to turn the truth of God into a lie." And it might be urged further in support of some such position, hat we should only be ranging ourselves with the consistent position f the Christian Scriptures from the first to the last. The modern, olerant, easy-going attitude of some students of comparative reigion is not the attitude of the Hebrew prophets, nor of the Apostles of Jesus Christ. They never saw in the idolatry of men any ipward moving of men's hearts toward a purer faith. They deiounced that idolatry as puerile, as childish, as ignominious, as alse, as sinful. The prophets saw in all the faiths around them efore Christ came—and all the great faiths of the world were here hen, save Islam—they saw in those faiths, just as the Apostles aw in them, merely a falling away of men from the primitive and lear vision of the only living God and Father of mankind. But will not press that view tonight. I know there are many of us vho would think that to press such a view betokened such an inveterate prejudice against the non-Christian religions as to make iny calm judgment of them an impossible thing.

Neither, yet once more, are we going to rest our contention on he claim that there is no good in the non-Christian religions. Of course there is good and truth in the non-Christian religions. It s the good and the truth that is in the non-Christian religions that

has enabled them to survive, that gives them their great power; bu regarding this good and truth which we joyfully admit in all th non-Christian religions, several great facts are to be recalled. I the first place, there is no great truth in the non-Christian religion which is not found in a purer and richer form in the Christian re ligion. It is true that Hinduism teaches the immanence of God it is true that Mohammedanism teaches the sovereignty of God it is true that Buddhism teaches the transitoriness of our presen life; it is true that Confucianism teaches the solemn dignity of ou earthly relationships and our human society. But are not all thes truths in Christianity also? And in Christianity each one of thes truths is balanced by its just corrective, which is absent from th non-Christian religions. Hinduism teaches that God is near, bu it forgets that He is holy. Mohammedanism teaches that God great, but it forgets that He is loving. Buddhism teaches that th earthly life of ours is fleeting, but it forgets that we must therefor work the works of God before the night comes. Confucianis teaches that we live in the midst of a great framework of holy rela tionships, but it forgets that in the midst of all these we have a livin help and a personal fellowship with the eternal God, in whose las ing presence is our home. And in the second place, the setting i which these truths are found in the non-Christian religions make them often not a help but a positive hindrance to men. It is jus the fragment of truth that there is in the non-Christian religions— I speak as a matter of sober fact, and I think I can appeal to th experience of most of the missionaries here with reference to this— it is just that truth which constitutes, not the leading on of men hearts to the larger truth, but that with which men's hearts, alread loving sin, satisfy themselves as against the claims and appeals o the larger truth. Of course, it is this truth which in honest hear gives us our point of contact and sympathy, but it is often harde to convince of error the man with the half truth than it is the ma with nothing but demonstrable error. And in simple fact it is th partial truth in the non-Christian religions which is made a reaso on the part of those who cling to those religions for not abandonin their error and accepting the perfect truth of Christianity. Th possession of half truth is valuable in a man who is ready to go o to the whole, but it is a positive hinderance to the man who is satis fied with it and refuses to leave it for the truth that is complet And beyond all these things, these non-Christian religions, with a their good, are yet seamed through and through with great an positive and hideous evils. I am frankly ready to admit that the are great evils in our Christian lands, but there is one profound an distinctive difference between our Christian lands and the no Christian lands. The great evils under which we suffer here are a of them directly condemned by our religion, and are practiced i the face of its prohibitions, while the great evils from which th

on-Christian people suffer are embedded in their religions and erive their most terrible power from the religious sanctions by hich they are surrounded.

I can illustrate this readily with just one great fact out of each t the great non-Christian religions.

I have in mind, first of all, the positive immorality of Hindu- m. You can put it in grand words, if you like, such as those Mac- ılay uses in the introduction to his famous speech on the gates of omnauth: "As this superstition is of all superstitions the most rational, and of all superstitions the most inelegant, so it is of all ıperstitions the most immoral. Emblems of vice are objects of ıblic worship. Acts of vice are acts of public worship. The ourtesans are as much a part of the establishment of the temple, much the ministers of the gods, as the priests. Crimes against e, crimes against property, are not only permitted but enjoined by is odious theology." And if you do not want it put in Macaulay's rand way, you will find it even more cogently expressed in Mr. eredith Townsend's essay on "The Core of Hinduism," where he dealing especially with Vivekananda's representations at the Par- ıment of Religions. There, and in other essays, Mr. Townsend, e present editor of the "London Spectator," for years a resident India, and a careful student of its life, complains that the great ırse of India is just what he says is the worst idea of all Asia, ımely, that morality has no immutable basis, but is deemed by very man a fluctuating law, and that it is a characteristic of the indu mind that it is able to hold, and actually does hold, the most rametrically opposite facts, as though all such facts were true; and at the great weakness in Hinduism, making it utterly insufficient r the needs of men, is just the absolute want of that ethical reality which the Bishop was speaking a moment ago as one of the great rinciples of Christianity, the absolute want of any vinculum binding ligious faith to moral life. This explains why the holiest city of ıdia is the most vile and accursed. This explains why it was nec- sary for the British government by statute to prohibit the ob- enities of public worship in India. But the British government ıs not cleansed all the holy places. I suppose that of all the ob- ene carvings in the world there are none more loathsome than e friezes around the temple of the Rajah of Nepal, in the holiest ty of Hinduism, on the bank of its most sacred river. Even some the great languages of Hinduism have no adjective for chaste, applied to men. Can an unclean religion be adequate for the eeds of sinful men?

I speak, in the second place, of the sterility and unprogressive- ess of Buddhism. Now here is a religion which, as Dr. Kellogg ould say deliberately, "stamps human nature as evil, not because is sinful, but simply because it exists, for all existence is evil;" religion that pronounces our holiest relationships, husband and

wife, father and child, evil relationships, and that tells every ma who would attain Nirvana at the last that he must cut loose fro such things; a religion that deliberately denies the most necessar convictions of our minds, that pronounces our consciousness personality, our belief in our possession of a soul simple delusion a religion that condemns our holiest ambitions to eternal punish ment. It is facts like these that explain why no Buddhist natio ever has fought a great unselfish war—they have fought, but n unselfishly—why no Buddhist nation has ever set up a patent offic why no Buddhist nation has ever wrought a great achievemen Buddhism has just held men tight in the clasp of its denial of t reality of our present life. Can a dead religion be adequate f the needs of living men?

I refer, in the third place, to the puerility and the childishne of those great Shamanistic and fetishistic religions which the pe ple of Africa follow, which the people of Korea have followed, whic have constituted, so far as the Chinese may be said to have an religion at all, the actual religion of the Chinese people. He are religions that have absolutely no answer to give to the inte lectual problems of men, the problem of a man's origin, the proble of his destiny; that have nothing to say to man about his social rel tionships or the foundations of his moral life. Dr. Richards sa that the terms for sin and love do not occur in many of the Africa languages. A man would speak of loving his wife with exactly t same word that he would use if wanting his food. Can languag that contain no words for "Sin" and "love" adequately meet t needs of hungering men?

I refer, once again, to the stagnation, the impotence, and t moral inferiority of Mohammedanism. You may turn, if y please, to Mr. Bosworth Smith's "Mohammed and Mohammeda ism," the most effective and persuasive apology for Islam ever wr ten in English, and he himself has to admit, when he comes to H comparisons at the end, that there are in Christianity whole realm of thought, and whole fields of morals, that are all but outside t religion of Mohammed; that Christianity teaches men ideals of p sonal purity, of humility, of forgiveness of injuries, of the subjecti of the lower life to the demands of the higher life, ideals which a absolutely foreign to Mohammedanism; that it sets before men p sibilities of progress and boundless development of the mind such Mohammed never dreamed of; that in the various paths of hum attainment the characters that Christianity has developed have be greater, more many-sided, more holy, than any of the characte that Islam has produced. Mr. Bosworth Smith himself has to adm as much as this, that the great religion for which he is saying t best that can be said is a religion that for 1,200 years has been ster intellectually. And, what is worse than that, Mohammedanism held by many who have to live under its shadow to be the m

graded religion, morally, in the world. We speak of it as supe-
r to the other religions because of its monotheistic faith, but I
uld rather believe in ten pure gods than in one God who would
ve for his supreme prophet and representative a man with Mo-
mmed's moral character. Missionaries from India will tell you
at the actual moral conditions to be found among Mohammedans
re are more terrible than those to be found among the panthe-
ic Hindus themselves, and the late Dr. Cochran of Persia, a man
o had unsurpassed opportunities for seeing the inner life of Mo-
mmedan men, told me, toward the close of his life, that he could
t say, out of his long and intimate acquaintance as a doctor with
men of Persia, that he had ever met one pure-hearted or pure-
ed adult man among the Mohammedans of Persia. Can a relig-
n of immorality, of moral inferiority, meet the needs of struggling
n?

It is not pleasant to speak of these things. I am not speaking
them because a Christian man finds any joy in denouncing these
ls in the non-Christian religions. We would denounce these evils
ve found them in our own land; we speak no more harshly about
m in other lands than we speak about them in our own. But we
l not let the fact that these great evils are cloaked by religious
ctions abroad compel us to speak of them with less condemna-
n; we will speak of them with more condemnation because they
embedded in the midst of those very forces out of which men's
ole hope of holiness must flow. I can honestly say that for my-
f I should like to believe that the non-Christian religions are
quate to the needs of men. I should like to believe that God is
ding the hearts of His sons and that His sons are finding the
rt of their Father in all of these great non-Christian religions.
t what we would like to believe we will not allow to blind us to
facts that we must believe, and the facts force us to acknowledge
t we stand in the face of a thousand millions of our fellowmen
o are held in the grip of religions absolutely inadequate to meet
ir needs, religions that constitute, not educational influences lead-
them on to greater faith, but the greatest barriers between them
l the acceptance of the incarnation of God in Christ.

For, looking at the matter more generally, what are the great
ds of men that a religion must meet?

Man has his intellectual needs. As Mr. Ruskin says in a note,
re are three great questions that inevitably confront every man:
ere did I come from? Whither am I going? What can I know?
n must have those questions answered. All over the world every
est, thoughtful man is confronted by the great problems of his
gin and his duty and his destiny. The non-Christian religions
e no satisfying message to speak to such seeking men. Their
losophies of this world may stand for a little while in any meta-
sical discussion, but they collapse, they are passing before our

very eyes, at the touch of the physical sciences. Philosophies
the world that cannot endure contact with reality cannot satis
the intellectual needs of men.

The non-Christian religions are inadequate to meet the mo
needs of men. In the first place, the non-Christian religions
not dream of presenting a perfect moral ideal to men. Mr. Bo
worth Smith goes on, in the same chapter which I was quoting ju
a moment ago, to say: "When I speak of the ideal life of Moha
medanism, I must not be misunderstood. There is in Mohamme
anism no ideal life in the true sense of the word, for Mohamme
character was admitted by himself to be a weak and erring one.
was disfigured by at least one huge moral blemish; and exactly
so far as his life has, in spite of his earnest and reiterated protes
tions, been made an example to be followed, has that vice been pe
petuated. But in Christianity the case is different. The wor
'Which of you convinceth me of sin?' forced from the mouth of H
who was meek and lowly of heart, by the wickedness of those wh
priding themselves on being Abraham's children, never did t
works of Abraham, are a definite challenge to the world. That ch
lenge has been for nineteen centuries before the eyes of unfriend
as well as of believing readers, and it has never yet been fairly m
and at this moment, by the confession of friend and foe alike, t
character of Jesus of Nazareth stands alone in its spotless pur
and its unapproachable majesty." And this is true of all the no
Christian religions. Confucius never dreamed of setting hims
up as a moral ideal for men. The idea never crossed Buddh
thought; and as for the Hindu gods, we are better gods ourselv
than they are. I mean that our moral characters are superior to t
moral characters of the Hindu gods. Can such religions satisfy t
moral needs of men?

Not only do the non-Christian religions erect before the ey
of men no perfect moral ideal, but they do not offer to men a
living, transforming power by which the ideals that they do pres
can be realized. No great non-Christian teacher ever dreamed
speaking to men such words as Christ spoke. "He that eateth
flesh and drinketh my blood hath eternal life." "Come unto r
all ye that labor and are heavy laden, and I will give you rest."
if I be lifted up from the earth, will draw all men unto me." E
even if you suppose that the non-Christian religions did make up
men a perfect ethical demand, of what value is it to a man to ha
a perfect ethical demand made upon him? His own conscien
already makes ethical demands upon him beyond his ability to rep
What men need is not a fresh moral demand. What men need
a fresh moral re-enforcement, a power in their wills to enable th
to attain the ideals which are held out before them. Jesus Chr
did not come to create a new set of moral obligations; He did n
come to multiply the number of "oughts" under which life was

: lived; He came to give men more power to fulfil the "oughts" ıder which they already lived. The non-Christian religions are ıpotent to meet the moral needs of man, because not only do they ›ld up before him no perfect moral ideal, but they offer him no fficient power to attain even the best ideal which they do present.

They are inadequate to meet his moral needs because there is them no conception of sin. A religion that has no idea of a holy od cannot have any idea of a sinful man. It is because under the ›n-Christian religions men have no conception of such a God as ırist disclosed that they have never sat down in the midst of shame ıd sorrow at the hideousness of their sin. And, of course, with › message showing man the reality of sin, the non-Christian re-ǵions have no message of deliverance and of forgiveness.

And further, the non-Christian religions are inadequate to an's moral needs because they are all morally chaotic. I mean ore than one thing by that. I mean, for one thing, that there ver was a consonance between the best ideal and the reality in the ›n-Christian religions. No great non-Christian religious teacher er lived up to his own ethical ideals, and that chasm which was al in the beginning is becoming a wider and wider chasm with e years. It is perfectly true that there is no Christian country in e world; it is true that there is no society that entirely embodies itself the principles of Christ. But there is this great difference tween the Christian societies and the non-Christian societies. The ılf between the ideal and the actual in the non-Christian world is idening every year, while the gulf in the Christian world is nar-›wing with each passing generation. The people of the non-hristian lands, most of them, have sunk ethically far below the vel in which they were when their great religious teachers arose. here never was an era in the history of the world when Christian nds were as near to the moral ideals of Christ as they are to-day. is true that Christianity is not pure, but Christianity has in itself e self-purifying power; and whereas all the non-Christian religions, stead of being steps upward, are degenerating from the great ca-strophic moral upheavals from which they sprang, the Christian ligion moves on in a steady ascending stream toward the great ›untain from which first of all it came. Yet once again, the non-hristian religions break down at the very central and funda-ental point. They have not perceived the inviolable sacredness truth. "Verily," said Mohammed, "a lie is allowable in three ses: to women, to reconcile friends, and in war." And the god rishna himself, in one of the Hindu sacred books, the Maha-ıarata, declares that there are five different situations in which lsehood may be uttered: in marriage, for the gratification of lust, save life, to secure one's property, or for the sake of a Brahman. ı these cases, says Krishna, falsehood may be uttered. "These five nds of falsehood," he says, "have been declared to be sinless,"

Let the story of "The Forty-seven Ronins" testify to the failure Japanese religion to perceive and enforce the inviolability of tru Now, if there is one place where religion and the men of religi meet their certain testing it is here. Here are two of the great no Christian religions which deliberately proclaim that no man is und obligation to tell the truth to women. Both proclaim that th are cases in which lies are justified. Now there is nothing in t world that is absolutely sacred and inviolate but truth. Hum life is not sacred and inviolate; God is wiping it out like water ev day, and that which is not sacred and inviolate to God may not sacred and inviolate to man. But there is one thing that to G Himself is absolutely and inviolately sacred; God cannot lie, a what God cannot do no religion dare pronounce to be allowa in the sons of God. Any religion or religious teacher proclaimi the possibility, the allowability of a lie, excavates the foundatio under human confidence, under all living faith in a real God, a makes impossible an answer to the moral needs of men.

And, once more, the non-Christian religions are inadequate man's moral need because they have no adequate sanctions b tressing morality. You cannot support morality on the basis pantheism; it liquifies the sanctions of morals. You cannot do on a basis of such hard monotheism as Islam, because in actual f it kills the moral restraints. Dr. H. O. Dwight, of Constantinop was telling us, a little while ago, of a voyage that he took in Levant with a Turkish official; and as they sat down in the ca at the dinner table the Turkish official, inviting Dr. Dwight drink with him, said: "You may think it strange that I, a Moha medan, should ask you, a Christian, to drink with me, when wi drinking is forbidden by our religion. I will tell you how I dare do this thing." He filled his glass and held it up, looking at beautiful color of it, and said: "Now, if I say that it is right drink this wine, I deny God's commandments to men, and He wo punish me in hell for the blasphemy. But I take up this glass, mitting that God has commanded me not to drink it, and that I in drinking it. Then I drink it off, so casting myself on the me of God. For our religion lets me know that God is too merciful punish me for doing a thing which I wish to do, when I hum admit that to do it breaks His commandments." His religion f nished this pasha with no moral restraints or power for true ch acter. Theorists about Mohammedanism may talk to their hea content, 5,000 miles away from practical Mohammedanism, ab the effects of a pure monotheistic faith upon morals. The sim fact is that the pure monotheistic faith of Islam has not preven a horrible tarn of immorality over all the Mohammedan wo Neither that lifeless monotheism nor the pantheism of the other n Christian religions can furnish the sanctions by which alone mo behavior can be sustained.

And just as the non-Christian religions are inadequate to meet like the intellectual and the moral needs of men, so they are utterly inadequate to meet the social needs of men. Religions which deny to one-half of society the right to the truth cannot meet the social needs of mankind. Religions which proclaim that women may be led to sinlessly are anti-social in the very principles upon which they rest, and I should be almost willing to rest the whole case against the adequacy of the non-Christian religions here. There is not one of the non-Christian religions that does not permit polygamy, and so make impossible anything like the Christian home. Miss Griswold was speaking, in the Japan section meeting this afternoon, of the pathetic desire of many people in Japan to learn about the constitution of the Western home. As she went to and fro, she said, even among the country villages she always found the people eager to sit down with her and talk about the home. They had heard of a better social organization than theirs, and they were anxious to know wherein the secret of it was to be found. More than one Japanese statesman in earlier days beheld a revelation in Christian home life. We hold here in our Christian faith the one secret of a pure social life, speaking with reference to the relation of sex to sex and of the adult to the child. The non-Christian religions condemn women in principle or legal right to the place of chattel or of slave. The very chapter in the Mohammedan Bible which deals with the legal status of woman, and which provides that every Mohammedan may have four legal wives, and as many concubines or slave girls as his right hand can hold, goes by the title in the Koran itself of "The Cow." One could get no better title to describe the status of woman throughout the non-Christian world. I gladly acknowledge the exceptions, but I am setting forth the general facts and principles. My friends, a religion which denies to woman her right place in society, which even proclaims that no woman, as a woman, can be saved, as Buddhism does proclaim, cannot meet the social needs of humanity.

These religions cannot meet the social needs of men because they are absolutely incapable of, and inconsistent with, progress. Now there are three great elements in religion: the element of fellowship, the element of dependence, and the element of progress. The non-Christian religions, I grant, satisfy man's sense of dependence, but they have no message to deliver, as I hope to show in a moment, to his need of fellowship; and I say here that they have no word to speak to his absolute necessity of progress. Every one of the non-Christian religions to-day is bound up with a degenerating civilization; and the peoples who live under the non-Christian religions are making no progress, are even slipping socially backward, save as they break free from these old restraints and feel the transforming power of the Christian principles. It is true of Islam. Have you ever thought upon the significant fact that almost all

the deserts of the world are under the faith of Islam? Wherev Mohammedanism has gone, it has either found a desert or has ma one. Twelve hundred years ago it bound down all human life the Arabian institutions of the seventh century, and until this da and so long as Mohammedanism abides in the world, progress w be inconsistent with that faith. It is just as Lord Houghton put i

> "So while the world rolls on from age to age
> And realms of thought expand,
> The letter stands without expanse or range,
> Stiff as a dead man's hand."

And that which is true of Mohammedanism is essentially true all the non-Christian religions. Not one of them is capable of, consistent with, progress. Japan offers no exception. "Japan said the "Japan Mail," not long ago, "is an interesting country. has been an interesting country for the last forty years. The mo bund condition of its only religious creed is certainly not the lea interesting feature of its modern career." Japan's progress h sprung, not from Buddhism, but from an abandonment of Bu dhism.

And yet once more, the non-Christian religions are inadequa to the social needs of men because every one of them denies t unity of mankind, Hinduism with its caste, Confucianism with conceit, Islam with its fanatical bigotry, and Buddhism with its da nation of all women. It was given to Buddha in his destiny never be born in hell, or as vermin, or as a woman. "A Brahman," sa the Code of Manu, the highest Hindu law book, "may take posse sion of the goods of a Sudra with perfect peace of mind, sin nothing at all belongs to the Sudra as his own." To be sure, t phrase, "The fatherhood of God and the brotherhood of man," a common phrase throughout the world, and some of our Orient visitors used it as a very familiar phrase in Chicago, at the Parli ment of Religions years ago; but the ideas of the fatherhood of G and the brotherhood of man are alien to all the non-Christian n tions. Both of these great conceptions are sheer plagiarisms fr the Christian revelation. When all the world comes to us to borr our phrases, it only makes confession of its own lack of the co ceptions which those phrases imply. Every one of the non-Christi religions cuts humanity up into sections and bars from privile great bodies of mankind.

And now, lastly, just as the non-Christian religions are ina quate to meet the intellectual and the moral and the social nee of man, so they are inadequate to meet his spiritual needs. For o thing, all these non-Christian religions are practically atheistic. I Dwight's pasha's god amounts to no god at all. Hinduism h 333,000,000 gods, but the man who has 333,000,000 gods has god except himself. Buddhism deliberately denies the existence

y god. "Buddha," says Max Müller: "denies the existence, not ly of the Creator, but of any absolute being. As regards the idea a personal Creator, Buddha seems merciless." These great non-ıristian religions have no satisfying word to speak to man about ɔd. They represent, as they actually are—and this is the most aritable view that you can take of them—they represent the gro-ıg search of man after light. They show us the non-Christian oples groping blindly around the great altar-stairs of God, the ɔre pitifully because they do not know that they are blind. As er against all these, as the Bishop said a moment ago, Christianity ınds as the loving quest of God after man, the full, rich revealing His light and life, the unfolding of His love toward His children, ıom he has come forth to seek in a way of which none of the non-ıristian religions has ever dreamed.

They are inadequate to meet the spiritual needs of men, because ey have never taught men to say "Father." Not one of the great n-Christian religions contains the conception of God's loving herhood. By so much as we love to call Him Father, by so much we shall delight, when we go away from here to-night, to kneel wn alone, in all the joy of our own dear and loving intimacy with m, and call Him by the precious name in which Christ revealed m, by so much are we under the noble duty to make our Father own to all our Father's children throughout the world.

And these non-Christian religions are inadequate to meet man's ritual need also, because they speak to him no word of hope. Mo-mmedanism has no word of hope to speak to him. When, after ittle while, the honest man's heart has revolted from its idea of ensual paradise, whither can he turn for hope, except where poor nar turned?

> "One moment in annihilation's waste,
> One moment of the well of life to taste.
> The stars are setting,
> And the caravan starts for the dawn of nothing.
> Oh, make haste."

hat better syllable of hope does the Mohammedan world know? ıd some of you will recall the lines of the old folk-lore song in ıthern India:

> "How many births are past I cannot tell;
> How many births to come no man can say.
> But this alone I know, and know full well,
> That pain and grief embitter all the way."

those first days, when the great hope first shone on men, men lized that the great hope was the hope of Christ, that those who re without Christ were without God, and also without hope. I ow it is narrow to speak so to-day; but we are content here in s conference to-night to be as narrow as Jesus Christ, the only

Savior; and as Paul, the greatest heart that ever went out to ma
Him known to the world.

And now, if anything needs to be added, before we close,
what I have said, I think it may be put very briefly in two sim
statements.

In the first place, the great non-Christian religions are c
fessing their inadequacy, even in our own ears. I have seen my
—and my life has been no long life—I have seen great non-Ch
tian religions die. I have seen Confucianism slain in Korea. I h
seen Shintoism publicly degraded from the status of a religion
a mere code of court etiquette in Japan. We are—all of us ar
witnessing now one of the greatest religious transformations t
ever took place in the non-Christian world passing over Hindui
There is a very interesting letter in the Life of Phillips Brooks, w
ten from Calcutta to his brother Arthur, after Phillips Brooks
had an interview with Keshab Chandar Sen. Phillips Bro
thought that he saw in the rise of the Brahma Somaj a great sch
running through Hinduism that was to issue in a reform mo
ment that would bring up in India great masses of men to a p
theistic conviction, from which they would be ready to step o
into a Christian faith. If you will compare the actual facts to-
with Phillips Brooks' prophecy, you will see that he, not at all
naturally, but entirely, misread the signs of the coming days. W
Hinduism has so readjusted itself as to make it unnecessary
the Brahmos to revolt from it. It has simply made room in
expansive folds for the ethical conceptions of Christianity, so
it is comfortable for a man who wants to hold those concepti
to stay inside the Hindu faith and live the Hindu life, if tha
his desire. Hinduism is engaged in a great apologetic adaptat
All the great non-Christian religions are disintegrating, or un
going some form of significant transformation. What Mr. Gri
Jones says in "The Ascent Through Christ" is manifestly true. "
nations called Christian are everywhere pressing hard upon all o
nations. Western civilization in all directions is disintegrating
the customs of savage nations and the more stable civilizatio
the East, and it is everywhere being shown that in this ger
break-up of old and effete orders there is an imminent peril.
where our civilization penetrates without our religion it is in
ably disastrous in its effects. It never fails to destroy the confid
of subject races in their own creeds and customs, without furnis
anything in place of their sanctions and restraints. The resu
everywhere to be seen in the way in which heathen nations neg
our virtues and emulate our vices. The advice sometimes give
the missionary, therefore, to leave the people to whom he mini
to their simpler faith, is beside the mark. These faiths are inevit
going—soon they will be gone—and the question presses,
then? If history proves anything, it proves that a nation witho

ith is a doomed nation; that it cannot hold together; that it inevitly decays and dies. From this point of view alone, then, there is tremendous responsibility laid upon us. The impact of our civilition is breaking up the fabric and undermining the foundations the ethnic religions. Without religion of some sort, nations must rish. Therefore we must see to it that we give something in the ace of what we take away, and that something must be the Chrisn faith, or it will be nothing."

We stand in the midst of a great world of wrecked religions. eresy after heresy has shot schism upon schism through what we ed to look upon as the solid mass of Mohammedanism, and all e other non-Christian religions are attempting, in greater or less gree, to transform themselves beneath our eyes. They are consing, every one of them, their inadequacy to meet the needs men.

And, last of all, I might say what would have saved us all of s discussion, if said at the beginning. For us Calvary closes s question. All the non-Christian religions, except Mohammeism, which in actual consequence rejects and supersedes Christ l therefore condemns itself—all the non-Christian religions ext Mohammedanism were here when Jesus Christ came. If the ssionary enterprise is a mistake, it is not our mistake; it is the stake of God. If the laying down of life in the attempt to evanize the world is an illegitimate waste, let the reproach of it rest that one priceless life that was, therefore, laid down needlessly the world. Nineteen hundred years ago, to the best of all the n-Christian religions—the religion between which and all the er non-Christian religions a great gulf is fixed—Judaism, Jesus rist came; and that, the best of all religions, He declared to be worn and inadequate. The time had at last come, He taught, supplant it with the full and perfect truth that was in Him. It l be enough for us to-night, quietly, as men and women who e Jesus Christ, and to whom He is in no sham and unreal way ster and Lord—it will be enough for us to recall His own great ds: "I am the good shepherd." "All that came before me are ves and robbers." "I am the light of the world." "I am the , and the truth and the life: no man cometh unto the Father by me." "No one knoweth the Son, save the Father; neither h any know the Father, save the Son, and he to whomsoever the willeth to reveal him." We bow our heads tonight beneath cross on which our Savior hung, and for us no other word needs e spoken regarding the absoluteness of His faith and the inadecy of the half-teachers who have gone before Him, or who were ome after Him. No word needs to be spoken to us beyond His d, "I came to save the world," and the great word of the man o had loved Him dearly, whose life had been changed from kness into strength by His power, and who was to die in His

service: "And in none other is there salvation: for neither is th any other name under heaven, that is given among men, wher we must be saved."

My fellow students, as the owners and the bearers of that nar how can we withhold from the hearts of men the sufficient messa of their Father's life, their Father's love, made known alone in only Lord and Savior, Jesus Christ?

THAT THE MAN OF GOD MAY BE COMPLETE, FURNISHED COMPLETELY UNTO EVERY GOOD WORK"

Care of One's Health a Divine Requirement, and the Essentials of Maintaining Physical Efficiency

Intellectual Equipment and Continual Growth Indispensable to the Largest Success in Mission Work

Efficiency is Limited and the Kingdom is Retarded by Violating Reasonable Standards of Taste or Propriety

Spiritual Prerequisites for the Persuasive Presentation of Christ

ARE OF ONE'S HEALTH A DIVINE REQUIREMENT, AND THE ESSENTIALS OF MAINTAINING PHYSICAL EFFICIENCY

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I NEED only spend a few moments in emphasizing the importance of the first part of my subject. We all know that God can and does use men and women of all grades of mental and physical strength. It is not always the wise, or the strong that are chosen; but, other things being equal, can there be any question that the men or women who are able to keep free from serious illness, who are able to eat and sleep well and maintain a steady mental balance, are the ones who can live on the mission field and keep themselves fit for continuous activity, which is of so much importance in the difficult work of evangelizing a people. I say without hesitation that it is a divine requirement that we do our very best to take care of our health. We are wonderful machines which the Holy Spirit deigns to use, and is it not our bounden duty to do whatever may be in our power to keep the machine in the best possible working order? I have seen an officer getting on in years, now engaged in office work in the army, keeping up his physical exercise and generally bearing in mind the necessity of having a sound body, if he were to remain fit to answer the call of his King to active service; and I need hardly refer to the self-denial which many men are willing to practice in order to ensure physical fitness for their earthly business. Ought not we, as servants of our Lord and Master, engaged in His army, whether at home or abroad, to see to it that whether we eat or drink or whatsoever we do, we do it all to His glory? The more we examine the general lines upon which God works—if I may reverently use such an expression—we see, I think, that, having given us certain knowledge, or at any rate the power to acquire it, He expects us to live in accordance with the marvelous laws which he has laid down.

It cannot be right for us to neglect His law and then expect His special intervention in order that we may have the physical health required for our work. Is it any more right for the foreign missionary, who perhaps is responsible for the work of a whole

station or district, to needlessly risk his health and expect to be ke in good condition, than it would have been for our Lord to thr Himself down from the pinnacle of the temple and expect ang to bear him up? I have known of many instances of death or inc pacity for further work by neglect of these laws—not to speak secondary results, such as one man breaking down because l colleague has been sent home on account of ill health and he is l to do the work of two or more, the result being that progress a station has been set back for years. If God calls you to ser Him abroad, it will not in most cases be only as individual evang ists, but you will be sent that you may lead the native worke The demand of every society is for leaders—men who can lo beyond the things of to-day—and unquestionably physical hea is an immense item in the assets of such a man. Can there be a question that it is a divine requirement that we take care of o health?

I believe that the Church Missionary Society is the only o that has a definite health or medical department with a physici at the head of it. The business of this department is to advise to the physical fitness of candidates for missionary service a in every way to care for the health of missionaries during th work abroad. I think this example is one that might well be f lowed by other large societies; or possibly several might combi to form a kind of missionary health bureau. It must ever be bor in mind that a man or woman spiritually fit for the work, w a knowledge of the language, of the habits of the people and t customs of the country, is a very valuable commodity, which oft cannot be replaced except at a very considerable expense of bo time and money.

With regard to the second division of my subject, "Essenti of Maintaining Physical Efficiency," it is impossible to deal with t in any detail in the short time at my disposal. I wish to spe briefly on two factors: First, the importance of obtaining so knowledge of the structure of the human body and of the deran ments to which it is subject, especially those most commonly n with in tropical countries; and, second, the immense importa of the influence of the mind over the body.

With regard to medical training, it is impossible for the avera missionary to have anything like a full acquaintance with the g eral laws of physical health; but it is equally impossible—anc speak after ten years of experience as physician to the Church M sionary Society—for a man or woman to do the best for their bodi unless they have some idea as to the function of brain and lun and heart, some knowledge of the simpler diseases of the differ organs, and some idea as to what to do and what not to do wh sickness comes, or accident occurs. A little knowledge may a dangerous thing; but a certain amount of accurate informati

ven if it is small, may save your life or that of a fellow missionary or years of further service for God. A missionary has no right o go to a malarious country without some knowledge of the fact iat malaria, typhoid dysentery, and other diseases are to a great xtent preventable, as they depend upon the obnoxious habits of ertain minute organisms which he must learn to keep at a distance, he is to remain in good health. Every missionary ought to under- and something of the importance of guarding against the effect f the rays of the sun, of the need for scrupulous care as to food id drink; and he should be able to deal with simple ailments, which ay develop into something much more serious if neglected, and so attend to minor surgical cases.

May I here caution you against necessarily accepting advice on iese matters from one missionary who says that he has never had day's illness and yet he does not trouble about the sun, or from iother who says he drinks any water that he comes across. There e some people whose brains are so well protected that they can and any heat, and others whose digestive tract is of such a char- ter that a poor typhoid bacillus cannot find a lodgment anywhere; it do not be led to think that you are made that way. Personally, feel without any hesitation that every missionary ought to have me medical training, though the amount would naturally vary ith the station to which he is going. A man located in Bombay ould not have to depend upon his own resources in the same way would his brother in the jungle. In the Church Missionary ociety all the men in its Theological College have regular lectures these subjects throughout their two or three years' course; and e Society has recently decided that all men trained elsewhere shall far as possible pursue a course of study on this subject. With gard to the women, the Society has its own Medical Training Insti- tion, to which all its accepted women candidates go for three onths' lectures and practical work in the medical mission attached. this connection, may I say that I think every woman working the zenanas and harems of the East ought to have some further owledge of medicine? Men cannot go into the women's part the house, and this medical knowledge will often be of the great- help in gaining a real and often a very lasting influence over e people.

As some of you, at any rate, will pass through London on the y to your station, I should like to mention Livingstone College, iich is an institution devoted exclusively to the medical training foreign missionaries under the direction of Dr. Harford. There e three different courses of nine, six, and three months each; but rther particulars will be found in the Exhibit. So I would say, nehow or other, have a certain amount of elementary medical ining before you go to the mission field. If there are not courses these subjects in the colleges where you are trained especially

adapted for the foreign missionary, I hope it may be possible to tablish such in some of the more important centers.

I am aware that in many of the colleges in this country certain amount of training in hygiene and "first aid" is given, the health conditions in a tropical country differ so much fr those which obtain here that a special course of instruction is need It is my conviction that the time and money required are well spe for a plan of systematic medical instruction, if carried out by boards, would lead to a considerable increase of missionary ye of service, and thus to a real saving of money.

Secondly, we shall do well, if we recognize the immense fluence of the mind over the body. I emphasize this, not beca it necessarily is the principal factor in the problem, but because my experience, it is one not only little recognized by missionar but often put on one side as not existing for the Christian work There is no question but that as a rule missionary work is a gr mental strain; there is the separation from home and all which t involves; there is the difficulty of working in a foreign langua there is the deadly influence of the heathenism or Mohammedan around; often one who has had great results in work for the Ma at home, finds on the mission field that he is making but little pression on the stone wall which is opposed to him; and then heat, the insects, the resulting malaise, all tend to make the w very often an immense nervous strain. I am quite clear that w it was my duty to examine candidates for service under the Chu Missionary Society, I laid more stress upon a healthy nervous c dition than upon anything else. Women have often facility for lea ing a foreign language, but I have known them to break do utterly from the nervous strain of having to prepare for a langu examination. Perhaps, however, this would not apply to wo from America as much as to those from Great Britain. Often history of a missionary has been that everything has gone well u some extra work has been thrown upon him, and then mind body has given way.

Am I not right when I say that a large number, I might aln say a large proportion, of missionaries, who in their student c have mingled a good deal of play with their work, seem to th that when they are really set apart as workers for God, there i be work in the one groove only and no play? We must not get ruts even in our spiritual work. I once heard a "rut" descr as a grave with the ends knocked out. At any rate, it is, I convinced, a very bad thing; and if we are to do the best work our Master, we must not only have times of work and time sleep, but times of work on one subject and other hours set a religiously for some entirely different line of activity—for recrea of some kind. As President Henry Churchill King, of Oberlin lege, says: "A broad and sane view of even the highest int

quires sympathetic understanding of many other interests. The action, too, in one's own case, which is certain to follow exclusive tention to any subject, is most disastrous to the interests which was sought thus exclusively to conserve. Moreover, if one wishes make some higher interest prevail with others, he must fulfil the nditions of influence, and these demand a broad range of inter-ts." In other words, every man ought to strive for a variety in his dinary work, or much better, some other interest altogether out-le his daily vocation. I believe that any man, if he is to do his best ork, ought to set apart some time each day and a longer period ch week, during which he would feel it almost a sin to be engaged his ordinary work.

May I say in this connection that in my opinion the Sabbath as given to man not only as a day for worship, but as a day of st from labor; and if you are called to work especially hard on at day, I have the gravest doubts as to whether you are keeping od's law made for the good of the whole man, if you do not set art another long period of rest each week. Why do so many stors break down from nervous strain? It is not that they do ore in a day than the business man, but because they do it every y. Surely we ought to go about our work for God with the con-ousness that we are His, engaged in His work; and in all these ngs we must ask for guidance item by item, learning that there e times when we are literally doing most for His glory by resting tead of continuing at work—by saying "no" to a request to take new work instead of "yes," even though it may on the face of look like a good opening. Oh, how often God's servants have oiled good work and sometimes almost wrecked their position be-e God by trying to do too much! It has led to worry, to irrita-ity—a sin which some seem almost to think allowable for a mis-nary in a tropical country—and to neglect of communion h God.

With regard to this question of recreation, I would remind u that in most cases, not perhaps in all, actual physical exercise of the greatest importance in a tropical country. It is extraordi-y how comparatively rarely you find a man or woman break vn who has kept up religiously the practice of regular exercise.

But I would especially advise you to have some hobby. I would nt out how very useful photography, for instance, is. It is a od mental training in habits of accuracy and care in detail, and od photographs are of immense use to the editors of missionary ers; and to those who are trying to educate young and old in home land, it opens up new interests and may be made a real reation. Collections of curios are of the greatest use to the home urch, and as one who is now in charge of the home organization a society, I would impress upon all outgoing missionaries the portance of rendering all the help they can when at the front

line of battle to those who are bearing the burden at home. T should be found for letters and to exhibit some interest in t efforts being made at home. Then others who are so constit that they cannot take simple forms of recreation may study the and fauna of the country, the history of the people, their deve ment, etc.

Though I have been speaking especially to those who hop go abroad, I notice that the subject assigned to me does not exc those who are called to work at home. We also should atten these things. How often it is that some self-denial in the wa food, exercise, or time of going to bed or getting up, some not evil in itself perhaps, may change under God our whole for Him. The other day I was dining at a house in England one of the daughters, a girl of about seventeen, came up to "Good night." I remarked that she was going up early—soon nine. Her reply was: "Father says that I must have eight h in bed, as I have not been strong; and every five minutes th spend after ten o'clock in getting to bed, means that I have minutes less with God before breakfast."

So my simple message to-day is summed up in three pro tions: God requires you to keep your body as far as possib for the transferring of as much of His power as possible into down here below; to do that you must have some knowledge c function and structure; and nothing is of greater value on the sion field than a quiet, healthy, stable mental condition, which enable you to shine for your Master at all times, to trust and to worry, to be under God masters of your work, and not t your work have the mastery over you.

INTELLECTUAL EQUIPMENT AND CONTIN GROWTH INDISPENSABLE TO LARGEST SUC IN MISSION WORK

THE REV. JAMES L. BARTON, D.D., BOSTON

As my theme is the intellectual equipment of the foreign sionary, I shall merely refer to that indispensable endowment out which no missionary can succeed, namely, spiritual insigh largement, and power. Because I emphasize especially the lectual side of a missionary's qualifications, let no one conclud I regard as of minor importance that which is spiritual. Ass the spiritual equipment, I am to consider the intellectual. intellectual and spiritual enlargement are inevitable to every

nary who is devoted to the work to which his life is consecrated. hy does foreign missionary work demand of the missionary the richment and mastery of his mental faculties?

1. Because religion is apprehended, weighed, and propagated ough the exercise of the intellect. The intelligent practice of y religion requires the exercise of mental faculties. In the lower ms of religion but little mental action is demanded; and yet even e there exists a distinct and positive intellectual demand. As one es higher in the scale of religious beliefs and practices, a clearer l more patent demand is made upon the intellectual faculties. ese faculties are required, both to accept and to practice the im- atives of religion, as well as to place those principles before the nds of others for acceptance. In any and every vital and sig- cant religious act, the mind is drawn upon to weigh evidence, s judgment, and to incite to definite action.

2. Because Christianity is the most exalted religion, the intel- tual demands made upon those who accept and practice it are ater than the demands of any other religion. This does not an that only the most highly cultured can become Christians, it does mean that to understand Christianity and intelligently practice it requires a higher exercise of one's intellectual faculties n is required to understand and practice, in the same degree, other religion.

One step further: As Christianity applies to every conceivable dition and need of man, both for the world that now is as well for that which is to come, covering his relations to himself, to fellows, and to God, it presents for his comprehension a field nanding the supreme exercise of his highest and best trained men- faculties.

3. However much the intellect is taxed to apprehend a re- on, it is more severely taxed to propagate it. This presents an irely new set of demands requiring greatly enlarged fields for estigation, analysis, comparison, and for the exercise of dis- minating judgment. One may be convinced of the truth of a gion and be led to join in the simple practice of the same without ch conscious mental effort. To present these claims to another a manner to convince and to lead him to join in its practices, ecially when those practices run athwart his previous habits and personal preferences, is a task vastly more difficult. This is re pre-eminently true with reference to Christianity than of any er religion, because it transcends all in every respect.

For the successful propagation of Christianity, three vital con- erations demand the close application of one's mental faculties.

(a) The preacher must know his own religion. This does not an that he must know all about his religion; that is an unattainable l. But it does mean that he must have such a grasp upon his me that the one to whom he is presenting it shall be convinced

that the speaker's knowledge of his subject is unquestionably beyo
that of his listener and his judgment sufficiently trustworthy to co
mand respect. The preacher of Christianity must intellectually gra
the fundamental principles of Christianity.

(b) The one who propagates Christianity among Orien
races must understand the needs of those to whom he presents
It is not sufficient to possess a general idea of the needs of all m
To present Christianity in its glory and with power, the Christi
teacher must know in what peculiar ways and for what particu
reasons this particular people need the Gospel of Christ. He m
be able to bring to bear upon a nation or a race, as well as up
individuals, those portions of the Gospel which will appeal to th
conditions and supply their conscious needs. The most success
propagator of Christianity must know the character, life, and s
roundings of those to whom he preaches.

(c) The preacher of Christianity abroad in order to be m
successful must know the religious thoughts and beliefs of th
to whom he preaches. A phase of the Gospel that would app
with overwhelming force to the Hindu might be scorned by
Mohammedan. The colossal task of the missionary is to displace
the mind of a man or a people by a new religion religious conceptic
already enthroned there. This new religion may appear direc
hostile to the old beliefs and practices. Here is a field for the m
delicate and refined of all religious effort. It cannot be done w
greatest rapidity, with a minimum amount of friction, and w
assured permanency of results except when the missionary has
knowledge of what the people approached already believe, why th
believe it, and how that belief affects their life and acts.

These considerations demonstrate the necessity of the forei
missionary's possessing a thorough knowledge of Christianity,
clear conception of the particular religious needs of particular m
and races, as well as an intelligent understanding of the religic
of the people among whom and for whom he is at work. If any c
thinks this is a light intellectual task, let him take it up and atten
to carry it through to victorious consummation among a non-Chr
tian people, and he will soon know to the contrary.

All this is general. Undoubtedly many of us could cite ca
where men and women of limited intellectual equipment have ma
a masterly success in the mission field. A close study of the li
of such in every instance reveals the fact that they were all stude
of the highest order in all that pertained to their work and indo
itable in the energy with which they devoted their whole physic
mental, and spiritual being to the tasks before them. Any lack
early intellectual opportunities was made good by subsequent ap
cation. The very lives and records of these missionaries are su
cient in themselves to prove the necessity of having the mast
of one's mental faculties in order to missionary success. It

fficient to cite such names as Schwartz, Duff, Martyn, Judson, ivingstone, Morrison, Riggs, Chamberlain, Hamlin, and a great ost of others, to demonstrate that trained intellects count mightily the colossal task of impressing upon non-Christian races the su- eme claims of Jesus Christ.

The task to be accomplished is so colossal and all-embracing in s scope and outlook, that only the best trained and the continually ained can hope to win large success in the attempt. As missions ve developed during the past century, they have broadened and epened in their character and outlook, until to-day every mission- y of the Gospel of Christ must be able to interpret that Gospel to terms as broad as the activities, experiences, and aspirations man, and make it vital to every phase of human society, as well to the needs of each individual soul. The foreign missionary, in ery field to which he may be sent and in whatever particular phase the great work he may be personally most interested, must preach id propagate the following ideas:

1. The Gospel of physical cleanliness. He must himself under- and what external cleanliness means and how filth degrades the aracter of all who do not rebel against it. He must understand e laws of sanitation and be able to apply and to teach others to ply them to the unfavorable conditions of the East.

2. He must preach the Gospel of physical perfection, which mands a knowledge of physiology and the laws which govern ysical development. He must teach that the human frame was eated in the image of God and that it best honors its Maker when ost thoroughly developed and can best serve Him when freest om the limitations of deformity and disease.

3. He must preach the Gospel of industry. He must know that e Christian life can best reveal itself in new physical as well as ental and spiritual activities. The Oriental needs, perhaps more an any other class, to learn that in the Kingdom of God there is place for idleness. Self-supporting, self-directing, and self-de- loping industries not only must be taught, but they must be insisted on, and the missionary himself cannot escape from standing before em as the chief instructor.

4. He must preach the Gospel of a sane, safe, and pure society. here can be no dominant Church of God without a reformed and deemed society. The Church must produce this. The missionary, nversant with the laws that shape and control human relation- ips in the home, in the community, and in the state, must be able direct the application of the principles of Christianity to these ws that it may eventuate in a Christian sociological evolution.

5. He must preach the Gospel of brotherly love. He must ow the value of benevolence and its influence upon the characters those who practice it, as well as of beneficence and its transform- g power upon society. He must understand how selfishness stifles

the godlike in man, but how brotherly love is an emanation of th divine.

6. He must preach the Gospel of good works. It is not enoug to believe, and profess, and confess, and worship. These are abs lutely essential, but the man of the Orient does all this much easi than he serves his fellow man, when such service demands person discomfort, humiliation, and self-sacrifice. The missionary mu discriminate and choose good works that are profitable both to hi who serves and him who is served. It requires a master mir to discern the needs and the possibilities, and a master hand guide in it all. Out of the Gospel of brotherly love and good work inevitably grow a variety of organized charities, societies, and ass ciations, fundamental to the continuous growth of the Kingdom God in any land.

7. The missionary must preach the Gospel of intellectual d velopment. This demands a theoretical and a practical understan ing of the laws of imparting knowledge. Psychology, philosoph and pedagogy are his handmaidens. These principles must be a plied to every grade of intellectual enlargement, from the kinde garten to the college and and theological seminary. It embrac every subject demanded to develop most practically and effective the intellects of the people among whom the missionary lives. Th demands a knowledge of language, including the languages of th country, a wide range of literature, and a multitude of subjec without which no people can come into their lawful inheritance ability to reason, judge, originate, persevere, and succeed.

8. The missionary must preach the Gospel of justice, equalit and common rights. Outside of the reach of Christian influen these are unknown virtues. Christianity demands their practice every form of society and by every man. All human rights, equalit and justice are based upon the law of God as revealed in Jes Christ. This law the missionary must interpret in terms which sha command the assent of the consciences of the people and make the see in it all the beneficent law of God.

9. The missionary must preach the Gospel of human sin. H must know the proneness of the human heart to turn away from G and the depths to which it may sink, if left to itself. He must unde stand the restlessness of such a soul in its sinful condition, a help it to see that in continued separation from God there remai for it only eternal death. He must understand the many ways th unaided sinner has sought to find relief from the burden of his s and show him how fruitless is his effort, how hopeless his struggl to set himself free.

10. The missionary must preach the Gospel of redemption f the entire man. Not simply a redemption that is to be effective on after death has released the soul from its earthly body, but a redem tion that begins as soon as the soul opens its secret chambers

ıe light of Jesus Christ; a redemption that reveals itself in every ·ord that is spoken and in every subsequent act. He must present salvation that creates the home in which mutual love and trust are dominant fact; that forms a new society where selfishness disapears, and in which the common good of all commands the sacrifice f all; a society in which all shall be producers and none who are ble-bodied a burden; a redemption that quickens the intellect, puries the mind, perfects the body, and saves the soul, establishing ·uth, fraternity, industry, and justice on the earth. The missionary as no other Gospel to preach than that which applies to every phase f human life and that is calculated to create anew every phase of uman society. There are no depths to which it may not penetrate nd no heights to which it cannot exalt the soul of every living man. uch a Gospel includes all phases of human religions, all the higher hases of human industry, all departments of the human intellect, ll law both human and divine. It is this that the missionary is ɔ preach in every land and to every race by his words and by his fe; it is this Gospel that he is to set others to preaching, who in ırn shall release other forces until the whole world is filled with ıis divine truth.

This theme can be grasped only by a trained intellect and the ·ork of propagating it most successfully conducted only by one ·ho is master of every faculty.

Our Lord Jesus Christ, who met with the doctors in the temple t Jerusalem, who worked at the carpenter's bench in the obscure illage of Nazareth, who gathered little children about Him as the xample of those who shall occupy the Kingdom of God, who minled with the fishermen by the shores of Galilee, who healed by the ɔadside from Jerusalem to the north and from the north back to erusalem, who cleared the temple of the money-changers, was a uest in Cana of Galilee, and always welcomed in the home at ethany;—this Jesus Christ, who met the soldiers in the garden of ethsemane, who hung upon the cross, by His teaching and by His fe gave to the world His many-sided Gospel, and said, "Go . . . reach the Gospel to every creature,"—the Gospel that touches every hase of humanity and every side of human life. We have no other ospel to preach.

These being the facts, my fellow-students, you can readily nderstand why mission boards require that the men and women who o into this mighty service shall go with intellects well trained, that ıey may grasp the problems and impress this Gospel upon the eople to whom they are sent. You can well understand that such ıen and women, with this training, who have gone to the ends of ıe earth, exercise the greatest influence over all classes and comıunities of men. They are the men and women who are most stable nd are less easily moved from the foundations of their faith. They re not confounded by emergencies. They do not give up in dis-

couragement because they know in whom they have believed an what they have believed and what they are attempting to accomplish Such as these can step into any breach, can fill any vacancy an never say, "I have never learned to do this." They are ready fo any task and fill any position. They become founders of permanen institutions and lay foundations deep and firm.

You are called upon to make personal consecration to the servic of God. Last night we witnessed a consecration service here in thi house, just as truly a sacrament as any service ever observed in an religious assembly. You are asked to consecrate sound bodies to thi service; you have no right to consecrate anything except the sound est you can offer. You are also asked to consecrate sound and well trained intellects to the same service, the best that you have. W remember what the prophet said of those who brought the halt an the blind and the lame and laid them upon God's altar. If it wa all they had, like the mite of the widow it was more than all th rest; but it is necessary for you and for me to train that whic God has given us in the best schools and in the best way that H permits us to train it, in order that we may consecrate our bes intellectual powers to this mightiest service that God permits Hi children to do in the world.

In view of these facts it is imperative that the old, leading for eign mission boards should come to the conclusion that, for th best and most efficient service in this the mightiest world movemen toward all that is highest and truest in ideals, in living, in character in hope, in love, in faith, they should seek for only those to ente the service whose minds are enriched by close discipline and wh are masters of their mental faculties. God's greatest service demand great men and great women enlarged to the limit of their capacitie by every reasonable method of intellectual as well as spiritua development.

EFFICIENCY IS LIMITED AND THE KINGDOM IS RE TARDED BY VIOLATING REASONABLE STAND ARDS OF TASTE OR PROPRIETY

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In speaking on this subject, I can show its importance, per haps, by an incident which happened about twenty years ago nea Peking. One night I heard a loud knocking at the outer gate o our compound. The gate-keeper went out and was astonished t see a dust-laden, wobegone new missionary. He had arrived a Tientsin, his station, about four days before. He found himself i

new community, where he could not get his bearings, and had come to our station to learn what to do from two of our prominent missionaries. I was glad to meet the newcomer, but I said, "Why did you arrive so late?" "Well," he replied, "I couldn't help it." I looked at his cart; he had three mules attached to it tandem by a great tangle of ropes. He added: "The trouble is, I had hardly gotten started from Tientsin when this front mule, who is young, took a notion that he would desert the beaten track. He left the roadway suddenly before the carter could prevent it and made a dash straight for a china shop. There was a terrific crash. The ropes got caught between the legs of the second mule and dragged him over into a great lot of jars which went to pieces, and even the wheel-mule, hemmed in by the vast timbers that do duty as shafts in China, yielding to the shock, crashed into the china shop." It took a long time to get that difficulty righted, and hence he was late.

This incident illustrates my subject in six respects: (1) Missionaries, like those mules, make many breaks. (2) They usually make them at the start. (3) The breaks are generally due to ignorance, or to wilfulness. (4) The work of missions is retarded greatly by these mistakes, just as my friend was delayed until late that night. (5) Mistakes of missionaries involve their associates, as the action of this frisky front mule brought the whole outfit into disrepute. (6) What is most important of all, they bring loss to superiors. Those mules were mere animals, but there was a carter there and also my friend, who was so anxious to hasten the coming of the Kingdom that he took the trip at great inconvenience for that very purpose. Though we missionaries are only rarely mules, we are all and always servants of a great Master and are retarding His cause and bringing reproach upon His name and upon the Church of God, if we are guilty of such breaches of etiquette as are suggested by this parable.

I. In discussing the subject, a few postulates may be laid down first of all. (1) Propriety is an expression of the higher social, and sometimes of the moral, standards of a people. (2) These standards vary, so that what is perfectly appropriate in one country is not so in another. (3) Strict adherence in a foreign land to the rules of propriety obtaining in one's own country does not excuse one for breaches of etiquette in this land where one is a guest. (4) Nothing is so likely to invite the criticism and contempt of the people to whom the missionary goes, as for him to disregard the ideas of propriety current among them. (5) Our supposedly superior rules of propriety are largely due to Christian influences—yes, to Christian missionaries—and they are of comparatively recent growth.

Perhaps I might add a word in amplification of the last point. We must not despise the customs of the country to which we go, but

we should remember instead the pit from which we have ourselve been dug. Travelers among the aboriginal Indians of Brazil regar as very terrible one custom which is largely social and is regarde as proper. Aged persons, or those who are so sick that they ar not likely to recover, are very frequently put to death and then eaten We regard that as most heathenish. But let us remember—becaus you all have studied German history—that it was not so many cen turies ago when the Wends in Germany did precisely the sam thing. Let us remember that even in Christian churches in Scandi navia, according to Professor Tylor, they used to keep "famil clubs." What was a "family club"? It was a club that was to b used in the case of persons who were dangerously ill and could no recover, and it was a sacred usage of the Church to have this clu taken out and used to put such persons to death.

But leaving these horrors and coming to more strictly cognat illustrations, I suppose that there is not a young woman here fro any college who would wish to be judged by the standards o Chaucer's paragon, the nonne preestes. She did many things "fu faire and fetisely" that if done to-day would be considered neithe faire nor fetis. We men should remember that our forefathers, onl a few centuries ago, had a book written for their enlightenment, i which they were taught how to behave properly; and one sectio of that book describes very minutely how the true gentleman ma blow his nose neatly with his fingers. Let us not despise others but the rather pray with Burns for that power which will enabl us "to see oursel's as ithers see us."

II. Leaving these postulates, we are to remember, in the sec ond place, that there are certain particulars in which we—I speal as a missionary—are most likely to err in matters of etiquette an propriety.

1. I will begin with the home, because that is where the mission ary spends most of the time during the first year. A native of th country to which you go comes in to call, and the first thing notice may be pictures upon your walls. They may or may not violat the sense of propriety of your caller, but in general one may sa that statues, or any pictures approaching the nude, are decidedly ou of taste. I recall coming in one Sunday and finding Mrs. Beac hard at work. She was painting, and as we had been brought u as Presbyterians, I was surprised to see her working on Sunda "Well," she said, "I must go out to my Sunday-school, and the las time I went they struck. I have been teaching the story of Joseph and these cartoons of the Religious Tract Society of London repre sent him with bare calves, and the women simply will not endur them. I have nothing but water-color paints, and I have painte Chinese trousers five times on these legs, and they are bare yet. We used to have picture cards sent out by Sunday-school childre to help us in our work. We had to censor those picture cards, ther

is no question about that. You cannot use every kind of picture card and preach a pure Gospel.

We are to remember another thing in our homes. We hold certain views with regard to what is proper between husband and wife. Those views are not held by the nations in general, and missionaries need to be very particular about offending. For instance, a husband goes away, and when he returns from his tour and gets into the yard, the usual Oriental crowd follows. His wife rushes out to greet him, and very naturally, they kiss. Like Judas, they are betraying the cause by that act, because it is most unseemly to do such a thing as that openly in certain countries. A missionary friend from Central Africa tells of a tribe that he had labored to influence and had partially succeeded. When he was leaving for further touring and was sending his wife back home, he kissed her. Immediately the 200 men present burst into long and uncontrollable laughter, not because it was new to them—for they kiss on both cheeks—but because no man ever thought of doing so in public. My friend lost more respect in a second than he had won for himself by his laborious cultivation of the strange tribe.

We very often offend our adopted people because of the relations which we permit to exist between ourselves and children. Childhood has a sacredness in Christian countries that it does not possess elsewhere, and we must make that evident. At the same time, a child of four or five years ought not to dominate the family. If you cannot rule your own household well, the Christians and the others are very doubtful about your being competent to rule them.

There is another particular in which rules of propriety are frequently forgotten—the relations between servant and master. We are not to treat servants as slaves, but we should treat them with some regard to local views as to these relations. On the one hand, we must not put them to shame, as missionaries very often do; on the other, we should not unduly cultivate them. The "loss of face," though a problem of China especially, is liable to cause trouble with servants the world over.

2. Leaving the home, you go out into the street, and what is there that first offends your friends—those whom you have come to help? Very possibly it is your dress. You do not have enough of it oftentimes. One function of garments is to conceal the form, and many modes of dress do not conceal but simply reveal it. While we are to remember this, going to the other extreme and walking the streets in bath-robe coats is also questionable. Anything approaching décolleté would weaken a woman's influence, even if she appeared thus only on a state occasion.

Over against this lack of dress is too much dress, which is quite as offensive. I saw the other day a photograph of Governor Tuan, one of the two commissioners who have just been visiting the United States. He sat in his yamen surrounded by some mis-

sionaries and other foreigners living in the Governor's provinc
It was a very beautiful picture, but one of the missionaries in tha
group, who was stylishly dressed, had a cane—a dapper little pip
stem cane in China! To Governor Tuan there could be no rationa
explanation of that sort of thing. If it had been a staff and th
missionary had been lame, it would have been appropriate. But h
was not lame, no beggars were allowed in the Governor's yame
there were no dogs there to bite him, and why in the world shoul
this man bring his cane? It was just as if native Australians wer
being received by President Roosevelt and had brought with the
boomerangs. Boomerangs have their place, but not in the Whit
House; and to swing a cane causes trouble for China missionarie
Glasses are a necessity, but the missionary to the Chinese uncon
sciously offends high officials by his glasses, especially if he doe
not remove them when greeting the official. Many, even of the olde
missionaries, do not know such a fact as that.

As we talk in the street, or in chapels, we begin to gestur
Remember that many gestures have well-known and disreputabl
meanings. For instance, I have been holding my hand behind m
back as I have been speaking to you. It is a most offensive thin
in some countries to hold your hand behind your back. An Africa
missionary was just about concluding difficult negotiations with
chief, when he closed his eyes and placed his hands over them
Instantly chief and subject alike arose in wrath and nothing furthe
could be done with them. That use of the hand had lost the mis
sionary all he had gained. The Westerner, in Kipling's phrase, i
always hustling. He must get to a place just as quickly as possibl
but in getting there he offends propriety. He ought not to wal
rapidly; he is not a letter-carrier, nor a coolie. Why does he no
walk as a gentleman should?

The father of President Hadley of Yale is reported to hav
said to certain members of one of his Greek classes who were guilt
of a filthy habit, "Gentlemen, those of you who expect to rate hig
in my esteem must not expectorate on the floor." This matter o
expectoration is a very serious problem. If you do it in China, yo
should not do so toward the north. In certain sections of Africa
you may, if you like, expectorate upon a person, because in tha
particular language, the Benga, the word for bless and spit is pre
cisely the same. It is the way in which you bless a person. Bu
one must know the customs; for there are few places where me
deem themselves blessed when spit upon, no matter how sincere ma
be the missionary's desire to bless everybody.

3. Let us think of another line in which missionaries are ver
likely to offend—verbal sins against propriety, let us call them. W
very frequently disgust people because of our seven-by-nine vocabu
lary. When the missionaries first went to the Hawaiian Islands,
was perfectly proper for them to call the horse the "not pig," be

ause they knew no horse and the newcomers were obliged to describe a horse in some way; but it is infantile for a missionary in countries where horses are common, because they do not happen o know the word for "horse" and do know the words for "not pig," o call a horse the "not pig." There is too much guesswork about hat kind of talk, and you offend people by so doing.

Vulgarity of speech is a very common fault with many. We do iot realize, perhaps, how our language has been purified, but in nost of the missionary countries the language is vile beyond expresion. A missionary adopts a word heard, because he wants to use he language of the people; and he picks up something that is greatly soiled. I recall a meeting that was electrified and horrified by a missionary who, in reading a hymn, repeatedly used an obscene word through sheer carelessness.

Almost equally unfortunate is a mongrel speech, a compound nade up partly of ornate language and partly of something that is iot. A favorite quotation used by Chinese missionaries in chapels is a sentiment from Confucius. In the Classics it reads, Ssŭ hai chih iei, chieh hsiung yeh—"The four seas between, all are brethren." The missionaries frequently give it, Ssŭ hai chih nei, tou shih hsiung i—a change from the Classical in the last part to the commonest sort of language. A good many of you remember how the Canterbury Tales begin:

> "Whan that Aprille, with hise shoures soote,
> The droghte of Marche hath perced to the roote."

Now, suppose you were to quote that thus:

> "Whan that Aprille, with hise shoures soote,
> Has knocked out a March dry-spell."

That would be a fair parallel, but such language is not very helpful to the missionary cause.

The greatest danger of falling into verbal sin, perhaps, is that missionaries talk upon topics which are tabooed. For instance, you meet a friend whose shop is next to a house that has burned down, and you congratulate him upon it. It is an awful mistake, a most ill-omened remark. When Dr. Nassau of Gabun met some children and tried to cultivate the friendship of their mothers, he began to count them, which was unfortunate to the last degree. One cannot talk about death in many countries without giving great offense. There are many other topics that are tabooed, but they can be learned about from native teachers.

Then there are honorific sins, alas! Japan probably revels more in honorifics than any other land, and I suppose Burma stands next on the list. But be sure of your honorifics, for even English officials in Burma have endangered their lives by a wrong use of them. In China one has to be equally careful of his numeratives, or he is ridi-

culed. Be careful of whatever in any language is peculiar. Ma missionaries think it beneath them to learn the language necessa for chit-chat—a very serious mistake. You must have some of the polite sayings in order to get on in society, for boorishness and tac turnity count against one the world over.

4. Let us pass on to a fourth source of offense, calls form in character. One can ruin his social standing by going to mal this call in a wrong style of conveyance. A friend of mine ha bought a Chinese sedan chair with shorter handles than those of a ordinary sedan. It was loaned to a millionaire from New York bring him up from the river, and it caused the greatest exciteme that the city had ever known. People were laughing for years ov it. Why? Because those shorter handles made of that sedan spirit chair, in which the ghost is carried in funeral processions. was just as appropriate as if Dr. Anderson of the First Presbyteria Church up here should receive a visiting clergyman in a hearse dow at the station and bring him up town in it. It is safe to say that th sight of his guest looking out through the glass sides would not l forgotten. You have reached your place, and you desire to mal a good impression; but you are in such haste that you leap dow from your cart, or gharry. Well, if a lady should do this in China India, she might just as well in America, if she desired to make good impression upon a new friend, approach this friend's hou skipping, or on the run; or a gentleman might just as appropriate vault a fence to get over into the yard, instead of entering by th gate where he was going to make a call. They talk about such p culiar actions in Asia just as much as they do in Nashville.

5. Then there are functions—calls extraordinary, etc.—whic I am not going to dwell upon, except to remind you that the fun tion in the non-Christian world must be regarded, because there et quette and propriety are on dress-parade. Presents are another di ficulty. Be sure to look into this matter, and do not think that yo are doing all that is required when you send a present. You have be very particular about the number of presents, about the mann in which they are wrapped, about their proper delivering, etc. R ceiving gifts is quite as serious a problem to the person who desir to rank as polite, as is the making of presents.

6. There are also religious infractions of propriety, and the are more serious still. The Chinese word for propriety is an ide graph made up of two parts: one means to proclaim, or to revea the other means a sacrificial vessel. That is, propriety in the grou of countries dominated by Chinese etiquette is a matter of religio and so is not to be lightly regarded. But what does one witness the temples? Not infrequently one sees a missionary stalk bold into a temple. He may not take off his shoes in Japan before wall ing over the polished temple floors. Very possibly he walks up the idol and familiarly pats him with his ever-present cane. It

the believer in those faiths like taking hold of the Ark of the ovenant in ancient Jewish times. We should remember that ridi-ıling the beliefs of people is poor missionary policy. They are ;ually the best that that country, or people, know. Let us not pro-ne those things which are held most sacred. We may argue against em and reason about the unwisdom of holding them, but let us ;ver laugh at the religious views and practices of the non-Christian orld.

III. I have spoken briefly—and mainly through a jumble of ustrations—concerning the way in which some missionaries im-ıir their efficiency through failure to regard the proprieties of their lopted country with proper deference. Just a word in closing)out how we are going to avoid these mistakes. I should say to ose of you who are expecting to go to the foreign field, that the olunteer Band could do nothing better for one branch of training an to have a course of reading on this subject. And may I, as man who has been a missionary, say to the older missionaries here, at it is worth while for you also to study the subject more care-ılly than you have, perhaps. And when you have done this study-g, decide upon what has not been discussed this morning, namely, hat the "reasonable standards of propriety" are. The older mis-)naries, aided by wise native assistants, can decide that question irly well. Next, let the new missionaries spend time and heart)on practicing etiquette and observing the rules of propriety, so at they may not make a wrong impression and thus nullify that fluence which they are seeking to gain.

IV. May I suggest that another thing which missionaries ıght to try to do is to enter into sympathy with the men, women ıd children with whom they are going to labor. We may laugh at eir etiquette and despise their rules of propriety, but there is usual-a sweet reasonableness about it. There is reason even in cannibal-m—a deep, religious reason, not merely an economic one. If we e to be eaten by cannibals, let us know why we are eaten, at least.

Brothers and sisters, those of you who are going to the foreign eld, propriety and etiquette are not the most essential things by ıy manner of means, but they are trifles of importance. One of e factors that made Sir Joshua Reynolds one of the greatest paint-s of his time in Great Britain was the motto which actuated him all his work, "Trifles make up perfection, but perfection is no ifle." The missionary's main business is to faithfully depict Jesus; t no neglected trifle blur that picture.

In closing, let me quote the words of the Sage who has taught iquette to a larger number of people than any other man who has er lived, Confucius: "If you do not learn the rules of propriety, ur character cannot be established. . . . If you are grave, you ill not be treated with disrespect; if you are generous, you will win ; if you are sincere, people will repose trust in you; if you are

earnest, you will accomplish much; if you are kind, this will enab you to employ the services of others." And remember the saying the greatest missionary the world has ever seen, that little Jew, co verted to Jesus Christ, who, because of his dominant purpose, sai "I am become all things to all men." And what was his purpos "That I may by all means save some." Our great object in th work is not merely to conform to rules of etiquette and thus sa ourselves from being laughed at openly, or behind our backs. W exercise holy functions as representatives of Jesus Christ, of who it stands written: "It behooved him in all things to be made li unto his brethren, that he might be a merciful and faithful hig priest in things pertaining unto God." "It is enough for the disci that he be as his master, and the servant as his lord."

SPIRITUAL PREREQUISITES FOR THE PERSUASIVE PRESENTATION OF CHRIST

THE REV. DONALD FRASER, BRITISH CENTRAL AFRICA

I WISH I knew how to impress upon you the one thought th is in my mind, the one spiritual prerequisite for the persuasive pr sentation of Jesus Christ in the foreign field. I remember the wor of Jesus Christ, when He said: "He that sent me is with me; th Father hath not left me alone." I think that in these words o sees the key to Christ's consistency and truthfulness. In the tim of popularity and in the time of unpopularity, He recognized th God was with Him; and so I want to say that the one spiritual pr requisite is that we men and women who mean to serve God, eith here or abroad, should live in a constant, holy fellowship with G Himself.

I see that God never sent a man alone to do His work. T shrinking Moses He said, "I will be with thy mouth." To Josh He said, "As I was with Moses, so I will be with thee." To sens tive Jeremiah He says, "Be not afraid . . . for I am wi thee." To Paul, in the midst of licentious Corinth, He said, "Be n afraid, but speak, for I am with thee." And I see that when He se forth His disciples on the world-wide commission, He coupled wi His commission the promise of His presence through all the age And when we read in the Acts of the signs and wonders and mi acles which those first disciples did, we find the secret of it all one phrase, "the Lord working with them."

We have been hearing a good deal about the prospects of t evangelization of the world in this generation, and certain arit

etical calculations have been offered to us. I feel most suspicious all those calculations, for it is not by a multitude of men that the orld is going to be won for Christ. As well think that by the send- g forth of 100,000 phonographs into the foreign field the world ll be brought to Christ. What we want is only one type of men d women—men of wisdom, who have learned to keep company th God and are going forth as His servants, in His fellowship. is is the only type of man who is going to help much in the evan- lization of the world in this generation. I think the supreme son of the lives of such men as Brainerd, of Moody, of Hudson aylor, and others, is just the unmeasured possibilities for evangeli- tion that lie in a single life wholly yielded to God. I know that e have come in these days to a time of great self-sufficiency, and e think that our organization is now so perfected that we can by eans of executive ability and high training become efficient mes- ngers of God. But I am quite sure of this, that when a man is ojected out into the foreign field, and lives alone, the supreme t of his usefulness in the years that come will be whether he has rned that he is identified with God, that his work is God's work, d God works with him. I think of Luther's bold word in the day crisis, "Lord, Thou art imperiled with us." It is the absolute rtainty that God has sent us and has not left us alone, that will ep us hopeful and optimistic in the day when riot and insurrec- n threaten to swamp the Church of God, or when backsliding d sin mar and spoil that Church which He is calling out to Him- f.

I think of an incident that happened, a word that was spoken ring our church crisis a year ago in Scotland, when the House Lords made a certain decision which suddenly deprived our urch of all its property, and seemed to blot out a bright future usefulness in the world. When the decision had been given and . Rainy, the spiritual father and great ecclesiastic in Scotland, s leaving the House of Lords, along with the leading counsel, e leading counsel came up to him in a moment of supreme depres- n, and he said, "If at the first hearing Lord Shand"—one of the lges—"had not died, that decision would have been reversed, uld have gone in our favor." Dr. Rainy's only reply was, "His ith seems like a Providence." I think that was the answer of a n who believed that his cause was identified with the cause of d, that he was working with God, and that though God may eat our methods, God still must triumph.

I want to press this truth on you for two or three reasons. First all, I believe that this continual fellowship is necessary, if a man going to fulfil the special service of the missionary. There is y one aim before us missionaries; it is the presentation of Jesus rist to the world. I do not for a moment fancy that such an aim any way limits the methods which we may use. Everything

which elevates the social conscience, which purifies administratio which sanctifies laws—every method of that sort may become a avenue to lead to Jesus Christ. But this I say, that these things t themselves are useless; that unless those avenues lead directly to th living Christ, we are only doing a temporary work which will n last through the ages. I say, too, that if we who lead along tho avenues are not to end in a maze, we must step side by side wi Jesus Christ, that the people may at last reach to Him. Let m press it. I believe that the supreme end of the missionary cann be attained by anything else than by spiritual methods, by spiritu ambitions, the elevation of the human race until it returns to G and the face of God is again formed in man.

I know that missionaries are busy men. I fancy there are fe lives lived in this earth so continually and sustainedly strenuou but I cannot help believing that haste, activity, will not attain o ends, that these ends are far more spiritual; they will not attain Christ. There is so much to do in the foreign field and so litt time in which to do it, that a man is apt to be carried away in a to rential rush, that he is apt to forget the first things and the fi power. Artisan missionaries work like galley-slaves; the doct moves among crowds of patients; the clergyman is busy from mor ing to night in administrative, or in pastoral and evangelistic wor and at the end of the day the impression is, "How busy we are when it ought to have been, "How near God is!"

We know that in this world there are many things that c be attained by activity, by haste. The engineer may overcome ma a natural difficulty by sheer genius and by work. The financier m overstep many a hindrance by methods good or evil and add to capital by continuous work. But I say that Jesus Christ cann be presented to the world except by spiritual methods and by l ing in the fellowship and company of Christ. Therefore, one of t first lessons a man must learn in the foreign field is that he m have the grace to limit himself, to limit his activities, to refuse run on sidings, and to take time to cultivate the friendship of Chr One hour's work from a man who lives with God is worth t hours' work from a man who lives alone. It may mean a less qua tity of work, but it must mean an immense addition to the ener of the service we are rendering. My brothers, if we neglect th we shall teach false lessons to the heathen. We shall be teachi worry when we ought to be teaching peace, irritability when ought to be teaching forbearance, passion when we ought to teaching love; and our whole life will be a travesty of the life Jesus Christ. No; when one looks at the world and the for we have got to meet, one cannot help being certain of this, t there is no other power in the world which can overcome but power of the presence of God with us; for we fight not agai the powers of this world, but against the rulers of darkness, agai

l the constant evil passions of man, and there is nothing else that ill overcome.

I remember the words of Hudson Taylor when he embarked n his great enterprise for the evangelization of inland China, how od seemed to say to him, "I am going to evangelize inland China, nd I will do it through you if you walk with me." I remember r. Laws, our father in Central Africa, telling me that in the days their quixotic enterprise, when they pushed up into the interior ith the Gospel and men thought they had gone on a mission of eath and failure, that there were only two words in his mind rough the whole of his canoe journeys, "God lives, and my father praying." He recognized that the triumph that was coming was ot coming to him through the wisdom of their arrangements, but ecause God was joined in a holy partnership with them for the vangelization of inner Africa.

I see that it is true, as one reads the story of the missionaries ho lived through days of failure, as well as in the story of those ho lived in the days of triumph, that the only thing that kept them ue to Christ who commissioned them was the fact that God lived ith them and God worked with them. Has it not been impressed n the world during these last few months that there is no true tri- mph of God wrought except where God is the predominant part- er and the only one visible? Is not this the whole story of the Welsh revival, how the leader was often invisible, often refused to peak, often refused to appear at the meetings, and the work went n spontaneously, for there was no other arm visible but the arm f God. Read the story of David Brainerd here in America among ne North American Indians, and you will see in his reports to his ommissioners a paragraph that runs something like this: "I never aw the work of God appear so independent of means. I seemed o stand still and do nothing; God seemed to work alone." My rothers, if we are going to impress Jesus Christ on the world, we ust learn this lesson of being willing to be forgotten, of being illing to be despised, if only Jesus Christ is made visible and al- owed room to work.

I pass on to another point. I think that this recognized friend- hip of Jesus Christ is very necessary, if a man is going to retain piritual sensitiveness and so persuasively present Jesus Christ to ne world. Let us not deceive ourselves. The foreign mission field s no hotbed for saints. I think, rather, that it is a place of dreadful piritual tragedy. There men live away from all the holy influences f Christian society; they live among others where the social con- cience is pitched on a lower key than anything we know of here t home. They hear things daily that they ought not to hear, see hings they ought not to see, and the tendency is always for what s fine in us to grow coarse, to sympathize with clay. I am sure f this, that there is no other deliverance for us, no other means

of retaining holy, spiritual sensitiveness, responsiveness to Go than that we should live with Him. Let a man once lose spiritu visions, cease to hear the holy sound of God speaking, and his ef ciency is weakened, if not entirely destroyed. Think of Hen Martyn, a man who was eminently efficient in the presentation Jesus Christ. He made as the motto of his life: "I am born f God only. I wish to have my whole being swallowed up in t will of God." The result of this continual spirit of devotion Martyn was that, although living among all the degradation Mohammedanism and of heathendom, he never lost his sensitiv ness, his horror of sin, and his intense appreciation of Jesus Chri One time, when a Mohammedan was speaking derisively of Chr to him, he said to this Mohammedan: "I could not endure exi ence if Christ were not glorified. It would be hell to me, if He we always to be thus dishonored." And when the Mohammedan, surprise, asked him how this could be—why he should feel so he said: "If you pluck out my eyes, I cannot tell you why I fe pain; it is just feeling; and it is because I am one with Christ th I am thus so dreadfully wounded." It is a fact that the man wh is going to present the true Christ to others must have somethin of this painful fellowship with Christ, bearing daily something the stigmata of Christ, wounded with the sins of the world, nev losing a sense of the eternal horror of sin and the continual attra tion of Jesus Christ.

I do not believe that there is any other type of man who ca truly reflect Christ to the world. You go into the foreign field Christ's emissaries. Men look on you that they may discern th face of God, and it is that type of life that you are going to li daily which will interpret God to the people you are living amon I wonder what kind of lesson we are going to teach to the wor that we are going to live in. What kind of reflection of Jesus Chri are we going to give? I see in one of the wise instructions of th Church Missionary Society to its missionaries a paragraph th reads like this: "The conscientious industry of Christian missio aries is not denied, but assertions are made in various quarters th the high spiritual tone, the strong devotion which makes self-sacr fice easy, and which manifests to all around that the missionary absorbed by love to his Lord and to his work for the Lord's sake that these are not always so evident as might have been looked for I think it is so true of most of us. We are strenuous, yes; we a busied night and day. Strenuous in what? Is it in the multitud of our organizations, or in our passion to be absorbed in God? W have left our mark on the land. What mark? The mark, perhap of industry, of a multitude of schools, of perpetual itineration; or it the mark of the intensity of the glory of God that is shinin through us? Here, surely, is our first work—first in point of im portance, of pre-eminence—that God shall be sought day by da

is company cultivated until there is one atmosphere going forth, rrounding us, and that is the atmosphere which tells of God.

And last, the company of God is necessary if we are going to ve that character which most efficiently commends Jesus Christ the world. Holiness is not found anywhere else. Activity does t produce it; it comes straight from the life of God. If I am ing to be holy, I must let God come to me, I must depend on od, on His company, and on nothing else. You little know how uch your character is built up by the society in which you live. ou do things because your society approves of it; you refrain m other things because these things are disapproved; but when u go out into the foreign field, false props are removed; you are ne, alone amidst daily temptations, with no one to depend on but ur companion, God. Then your true character appears. The atform lights are turned down; you stand in the clear searching ylight. Past reputation is nothing; public appearances are noth-g; the man you are will be known by your colleagues, by the tives around you. If passion, or greed, or selfishness stain your aracter, you will immensely limit your usefulness and power of esenting Christ. There is no finer offering that we can give to e world than that we should give character stamped with the age of God, that we should be as men in whom God lives, and in hom God is forming Himself. Holiness is a flower not of this rld's growth, and when men see it they recognize that another rld has made it; and if, day by day, you try to live so disciplined, much in the communion of God Himself, there must come to you mething of the image of Jesus Christ, which will be your best and ily testimony to the power of Christ in the world.

In Scotland we have the memory of a man whose life has been e inspiration of thousands: M'Cheyne is his name. Dr. Andrew nar's wife was led to Christ through him, and she always said: t was not his matter nor his manner that struck me; it was just e living epistle of Christ, a picture so lovely that I would have ven the whole world to be such as he is." A minister in the north et M'Cheyne and was in his company for a little while, and he id he never met a more Jesus-like man in the world, and he went to his room to weep and to give himself to God. God help us, is ere anything of this atmosphere in our lives, that the men and men who live with us daily in college, that the heathen around out us in the foreign field, are compelled to recognize that Jesus rist is in us, to see the very image of God reflected in our daily nduct and work. The artisan, or teacher, or doctor, or minister, ho so lives that God lives through him, will be the man who will st commend Christ, whose service will be constant, moment by oment, day by day. We speak much of power for service. There a greater gift, power to be holy and to be Christlike. He surely least in the Kingdom of God who, while he may win multitudes

of souls, forgets to discipline his own character, to get it sweeten in the atmosphere of Jesus Christ. He surely is the most efficie and Godlike servant who, day by day, seeks to live beside God un God is formed in him.

Let me press it on you. My brothers, seek the company God, not for efficiency in your service, but for His own sake. I not let your individual need be buried in your profession. You ne God and Christ for your own sake first, before you need Him f efficiency in your profession. Seek Him for what He is, and se Him for what you are and what you need, and then you will ha efficiency. Goodwin, one of our old theologians, says: "I ha known men who sought God for nothing else than just to se Him, to come to Him, they so loved Him; they scorned to soil H or themselves by any other errand, but just came to Him that th might be alone in His presence." Of such surely was Thom Bradwardine, an old archbishop of Canterbury, who prayed thu "Thyself, my God, I love; Thyself for Thyself above all things, Thyself I love. Thyself I desire as a final end. Thyself for Th self, not for aught else, I always and in all things seek with r heart and whole strength, with groaning and weeping, with cc tinual labor and grieving. If Thou dost not bestow on me Thys Thou bestowest on me nothing. If I find not Thyself, I find no ing." Let us seek this passionate devotion to Christ Himself His own sake. It is the man who, like Zinzendorf, cries, "I ha one passion, and that is He, He only;" it is that type of man w will daily present Christ. On the drugs that he prepares in his d pensary, in his class-room, on all his work, there will be one stam "Holiness unto the Lord;" and the one testimony of his life, m ment by moment, and day by day, will be Jesus Christ and f supreme, ineffable excellence of Christ, whom he is presenting to f world.

[ISSIONS AND THEIR WIDER RELATION-SHIPS

A Diplomat's View of Christian Missions

The Relation of Christian Missions to Diplomacy

The Relation of the Student Volunteer Movement to International Comity and Universal Peace

The Secular Press and Foreign Missions

A DIPLOMAT'S VIEW OF CHRISTIAN MISSIONS

;HT HONORABLE SIR HENRY MORTIMER DURAND, G. C. M. G., K. C. S. I., K. C. I. E., AMBASSADOR OF GREAT BRITAIN IN THE UNITED STATES

I FEEL that I have been highly honored by the invitation to meet ı here and to address this great gathering.

I will not detain you very long, for I know that there are many ·e who are far better fitted than I am to speak upon the various ›jects you have met to discuss. But, as I understood it, those who ·ited me wished to have from a layman who has spent five and enty years of his life in the East some observation upon mission- ' work in that part of the world, regarded from a layman's point view. I propose to speak to you for a few minutes on those lines.

I dare say you will not be surprised if I begin by saying that in ›se parts of the East where I have served, missionaries are not vays regarded with favor by the officials, merchants, and others th whom they are brought into contact. I have known many lay- ·n who believed in missionary work and supported it heartily, but ıave also known many who did not. I have often heard it argued ıt missionary work in those regions is at best wasted and is often rmful; that practically no results follow from the expenditure of many valuable lives and of so much labor and money, which ›uld be more usefully expended at home; that the missionaries ıke few converts, and that those they make cannot be trusted; that attacking the religion of the people about them the missionaries ›use hostility against all Christians; and that they are in fact a rpetual source of embarrassment and anxiety to their governments. ıave heard these things, and things worse than these, said of the ssionaries. It must be admitted that they are not universally pop- ır among their countrymen in the East.

Now I am not going to discuss the subject in detail. In the first ıce, it would be useless and unpractical to do so. The real ques- n involved in it has been settled already by our two nations. Every e in this hall, or out of it, knows that neither England nor America ll take her hand from the plow and abandon the field of foreign ssions. And secondly, if that question were still open, there are ıny men here immeasurably more competent than I am to examine e by one the statements made, to show how far they are true, and

how far they are false, and also to show, if there is a measure truth in them, to what extent they should be allowed to influe the attitude of Christian people toward foreign missions. For part, I shall not attempt any such comprehensive examination of subject.

All I wish to say and what I feel bound to say is this, that ir far as my personal experience goes, the charges brought against r sionaries and their work are many of them untrue and exaggera and that the amount of good they do is greatly in excess of the leged harm. I have, it is true, met injudicious missionaries, an have known Christian converts of a very undesirable type, an have been saddened at times by seeing devoted men and women parently throwing away their health and their lives with no res There are shadows to the picture. But the picture, on the whole very far from being a dark one.

As to the good done by missionaries, will you excuse me if fore speaking of my personal experience, I mention my father's? was a soldier, one of the group of soldier statesmen who did so m during the last century to build up our Indian Empire. Sixty ye ago he was governing British Burma, and there he became quainted with the American Baptist missionary, Judson. I hav book containing an article on Judson's life, which was contributed my father to the "Calcutta Review" in 1850. It speaks of the Bap missionary as a man of unconquerable spirit, entirely free from s ishness, from avarice, from all the meaner passions, above all, a man of real humility. Judson's labors and sufferings are descril his twenty-seven years' toil over his Burmese translation of the ble, his long imprisonment in fetters by the Burman king, his str gle against failing health, finally his death. The article ends telling of "very important services he rendered to the British g ernment," of the "information and advice" given by him to suc sive administrators of the province, of his coming forward as powerfully auxiliary to a diplomatic mission," ready to "devote great ability and thorough acquaintance with Burma, its princes its people to aid in the conduct of negotiations." Finally, the art dwells on the fact that, though the Burmese were his partic charge, the British soldier shared his love and sympathy, and many an officer and man of our army had cause to bless his nam

I find this article between one upon the British administra of Central India and one describing the battles of the second S War, in both of which spheres of action the writer had served. written not by a missionary, but by a soldier and administrator, had ruled British Burma itself and had the best means of know whether Judson did good or harm. May not this testimony be ta as some set-off against the criticisms I have mentioned?

No doubt it would be said that there are not many Judsons, that is true. But I have seen enough of the work of the missiona

know that there are among them a very great number of devoted
l able men whose work it is a shame to disparage and decry. The
es of those whom I have known have been almost without excep-
n an example to all about them—an example which some of their
ractors would do well to follow. Many of them have been men
the highest culture. I have never known any class of men in
East who had such knowledge of the native languages. This
nt has often been made the subject of remark. It stands to rea-
ı that the command of language needed to enable a man to argue
on religious and metaphysical questions is far greater than that
uired for the discharge of ordinary official or military duties.
rther, I have found that in knowledge of the people, of their
toms and feelings, the missionaries were, as a rule, far ahead of
officials. That fact also is easy to understand. And it enables
judicious missionary to afford at times, as Judson did, the most
uable aid to the official who will consult him.

Of course, as I have said before, all missionaries are not judi-
us. I have known some who were injudicious, and an injudicious
ssionary can at times be as powerful for mischief as an injudicious
lomatist—if, indeed, there can be an injudicious diplomatist. I
st there is no such person in existence, though I confess that when
nd myself addressing a missionary conference, I have some doubts
the subject.

Altogether, so far as my experience goes, missionaries who obey
laws of the country in which they reside and who are gentle and
ısiderate and courteous to all about them, very rarely get into
uble, and are a help, not a hindrance, to their countrymen. Of
ırse, they do get into trouble occasionally, and deplorable outrages
ur; for some of the "heathen" are as fanatical as some professing
ristians, and Oriental governments are not always strong enough
keep their fanatics in order, as we now, to some extent at least,
nage to keep ours. But there is much religious toleration among
ientals in general, for people who behave properly. Indeed, the
rit of religious toleration is at times one of the difficulties with
ich the missionary has to contend. I remember, for example,
cing one moonlight night in India to a high caste Brahman and
ing to get at his real views. The upshot of it was that he said:
ahib, all religions are good. The Mohammedans turn to Mecca
en they pray, and the Hindus pray to Vishnu and Siva and other
ls, and the Sahib-lok pray to Christ; but over all is the great
yayan, the Lord, to whom all these differences are nothing." It
ot easy, I imagine, to argue with a man who holds so compre-
ısive a faith. Even Mohammedans, whom many Christians regard
specially fanatical, can show much toleration to a man who treats
ir religion with respect, and asks only for an opportunity of tem-
ately explaining his own. There is a missionary now present
o is a striking example of this. Not long ago he was invited by

an influential mollah, or priest, to speak in one of the largest oldest mosques in Persia. There was a large audience. After o ing prayer and reading the story of the Prodigal Son, the missio preached to them about "repentance." He was treated with m kindness, and after the service the Mohammedan priest took missionary home with him to tea, with a number of other pr and chief men of the town. The day was a Friday, and the miss ary's sermon followed the regular Mohammedan prayers. If I not know that story to be true, it would seem to me incredib suppose that any ordinary white man who had found himself u vited in that mosque would hardly have escaped with his life; the missionary who was invited there, who is now here among was one of the American Presbyterian missionaries at Teheran, Lewis F. Esselstyn, and that man has to my certain knowl gained to a very remarkable extent the respect and liking of the sians around.

I could tell you one instance of their respect for that mis that only occurred to me to-day. When I left Persia some years the cemetery attached to the American mission, and in which the English dead used to be buried, was a stony wilderness whi made one's heart ache to see. In that country everything will g if there is water, but water is very difficult indeed to get and is precious. Owing to the respect and liking inspired by the Teh Mission among the Persians, a prominent Persian came forward gave to the mission free of charge a practically unlimited water ply, and that desert cemetery is now becoming a garden.

As to the sincerity of Christian converts in the East, let me one instance out of many which I have known. A few years a was traveling in the mountains of Western Persia, when a man c to see me in the suite of a Persian official. After our business over, this man spoke to me, and told me that he was a Christian. said he had been in training for the Mohammedan priesthood, that a chance meeting with a Nestorian on the frontier had le his reading the Nestorian Bible. Gradually it dawned upon that the religion it disclosed might be the true one, and after a to some missionaries he had been confirmed in this belief. He openly embraced Christianity. He was, when I saw him, li among Mohammedans; and though he assured me he was n treated on account of his change of faith, his position can ha have been a pleasant one. It is not easy to see what reason he c have had except sincere conviction for acting as he did.

I should like, by the way, to take this opportunity of expres publicly my gratitude toward the Teheran Mission for their unv ing kindness to our people. We have a large legation there about a hundred British subjects, but we are entirely dependent the American Mission for all religious offices. Our people tu them for every kind of help and always with the certainty o

iving it. I can hardly exaggerate the debt of gratitude we owe to em. This, however, is another story.

To sum up, the fact is that it lies in great measure with the :ople who choose and send out men to mission work whether the issionaries do harm or good. Missionary work is difficult and :licate work, and in fairness to government, as well as to indivi- ıals, hot-headed and tactless men, however devoted, should not be nt out to do it. May I quote to you on this point the words of ıdson himself? "In encouraging young men to come out as mis- ɔnaries, do use the greatest caution. One wrong-headed, conscien- ɔusly obstinate man would ruin us. Humble, quiet, persevering en; men of sound, sterling talents, of decent accomplishments, and me natural aptitude to acquire language; men of an amiable and elding temper, willing to take the lowest place, to be the least of all ıd the servants of all; men who live near to God and are willing suffer all things for Christ's sake, without being proud of it— ese are the men we need."

Provided that missionaries are of that stamp, and many of those hom I have known in Persia and elsewhere were of that stamp— en I can only repeat in words I have used before to-night, that if were ever again an administrator or a diplomatist in a non-Chris- an country I would from a purely business point of view, as a ɔvernment official, far sooner have them than not within the limits my charge. And I believe from what I have seen that the people the country, too, would far sooner have them than not have them.

May I say one word to the young men, if there are any here, ho contemplate going out as missionaries to the East? I do not ish to discourage you, but I beg you to consider earnestly before ɔu go whether you are really fitted for the task before you. Do not misled by love of excitement, or adventure, or by the glamor of e East. It has a wonderful glamor, and any man of thought and eling who has been out there will "hear the East a-calling" for any a year. But a great part of a missionary's work, as indeed a reat part of the work of every profession, is hard drudgery. To aster an Oriental language, as you must master it if you are to be any use, is itself a labor of years. Judson used often to sit and udy his Burmese for twelve hours out of the twenty-four, and, as have said, it took him twenty-seven years to complete his transla- ɔn of the Bible. That is the kind of toil you must be ready to face. once saw a missionary attempt to convert an Afghan. His manner doing so was to walk up to the Afghan on the road and say in ry bad Persian, which was not really the Afghan's language, Christ is the Son of God." He repeated the remark twice, receiv- g each time a monosyllable answer, and then he sheered off, hav- g apparently no more Persian at his command. This is the sort thing which causes the enemy to blaspheme. And remember Jud- n's warning. Do not be tempted to spiritual pride. Do not stand

aloof and condemn the diplomatist, or the administrator, or the so dier, because their lives and their views are not what yours a They, too, know some things—some things which you cannot kn —and they, too, are trying to do their duty. Above all, never lo down upon the soldier. He may be rough and reckless at times, b he is always ready to lay down his life for his country, and all go missionaries should honor the soldier's uniform.

If you are ready to go out in that spirit, in the spirit of Judso then go, and God be with you. That He will be with you, I have n the shadow of a doubt.

THE RELATION OF CHRISTIAN MISSIONS TO DIPLOMACY

GENERAL JOHN W. FOSTER, LL. D., EX-SECRETARY OF STATE

I HAVE been asked to speak briefly on the relation of diploma to Christian missions.

The greater part of the entire foreign mission effort now bei put forth by the Christian churches of the world is directed towa Asia. Across that vast continent, from west to east, stretch a ser of non-Christian countries—the Turkish Empire, Persia, Tib China, Korea, and Japan. The first two are ruled by tyrants i spired by a bitter hatred to Christianity, and none of them, exce Japan, have any of the restraints of a constitution or an orde administration of justice and law.

For these reasons the Christian nations have found it nece sary to exact from them the observance of what is termed the pra tice of exterritoriality. This is the exemption under certain con tions of the citizens or subjects of the Christian nations in tho countries from their laws and jurisdictions. It is based upon t theory that for certain purposes they carry with them the territor status they would have if in their own country. This exempti is regulated by treaties, or other diplomatic agreements, and is n uniform for all the countries. In general, it may be stated, subj to certain exceptions, that an American citizen resident or tou in those countries, when charged with a crime or an offense agai the local law or custom, must be tried by his own diplomatic consular representative; and if found guilty, the punishment mu be meted out by such officer. American citizens also enjoy oth privileges in non-Christian countries which I have not time to d tail. On this account, American diplomatic representatives in As have more intimate and responsible duties toward their countrym than those accredited to Christian powers.

The system of exterritoriality is one which makes the gover

ents where it is enforced very restive, and they look forward more less impatiently to the time when it may be abolished. For nearly lf a century after Commodore Perry opened the gates of Japan, at country labored under the exterritorial disability; and it was ıt until some years after she had adopted a constitution which ıaranteed freedom of religious belief and worship, and the other ril rights, and had put in operation a system of jurisprudence and administration of justice modeled after that of the Christian na- ıns, that she was released from that thralldom.

The resentment of non-Christian countries because of the prac- es of exterritoriality is more likely to manifest itself against mis- ıaries than other classes of foreigners, and the diplomatic rep- ıentatives of some governments are more on the alert for the ıintenance of their rights than others. The French representa- es in Asia have shown special zeal for the defense of their mis- ıaries, who are almost exclusively Catholics. Whether their nduct will be affected by the abrogation of the Papal Concordat nains to be seen. Germany made the murder of two German tholic missionaries the occasion of the seizure of an important ıinese port, a large area of territory, and the practical control of entire province. The government of the United States has held ıt American missionaries in foreign lands were entitled to the ne protection as American merchants, or any other class law- ly in such lands.

But in most of these Asiatic countries special privileges have ım time to time been obtained for missionaries. In the bigoted npire of Turkey, for instance, the zeal of the French government the Catholic missionaries has forced the Ottomans to grant them e concession after another; and under the "favored nation" prin- ıles, the Protestant missions have shared in these favors. In 58 the United States and other Christian powers secured from ina an express stipulation that the missionaries might teach their ctrines without being harassed or persecuted, and Chinese con- rts should in no case be interfered with or molested. In the same ar our minister to Japan negotiated a treaty which granted free- m of religious worship; and some years later the representatives the Christian powers intervened to bring about the abolition the old anti-Christian edict. The last treaty negotiated by the ıited States with China is so recent (1903), and contains such a narkable article, that I think it worth while to quote it in full, follows:

"Article XIV. The Principles of the Christian religion, as ofessed by the Protestant and Roman Catholic Churches, are cognized as teaching men to do good and to do to others as they uld have others do to them. Those who quietly profess and ch these doctrines shall not be harassed or persecuted on ac- ınt of their faith. Any person, whether citizen of the United

States, or Chinese convert, who, according to these tenets, peac ably teaches and practices the principles of Christianity, shall no case be interfered with or molested therefor. No restrictio shall be placed on Chinese joining Christian churches. Conver and non-converts, being Chinese subjects, shall alike conform the laws of China; and shall pay due respect to those in authorit living together in peace and amity; and the fact of being conver shall not protect them from the consequences of any offence th may have committed before, or may commit after, their admissi into the Church, or exempt them from paying legal taxes levi on Chinese subjects generally, except taxes levied and contrib tions for the support of religious customs and practices contra to their faith. Missionaries shall not interfere with the exerci by the native authorities of their jurisdiction over Chinese subject nor shall the native authorities make any distinction between co verts and non-converts, but shall administer the laws without pa tiality, so that both classes can live in peace.

"Missionary societies of the United States shall be permitt to rent and to lease in perpetuity, as the property of such societi buildings or lands in all parts of the Empire for missionary pu poses and, after the title deeds have been found in order, and du stamped by the local authorities, to erect such suitable buildin as may be required for carrying on their good work."

The foregoing is sufficient to show that the diplomatic a consular representatives of the United States and the Americ missionaries must necessarily have important and close relatio with each other. This would be so if the practice of exterritorial were the only bond for bringing them together. But the precisi with which our treaties have been drawn with the Asiatic gover ments, the interest which our government at all times has sho in the work of the missionaries, and the care it has taken in securi the free exercise of their labors and in marking out their duties a those of their converts to the local authorities, constitute a certa oversight by our diplomatic representatives in those countries a an obligation and privilege on the part of the missionaries whi neither can disregard.

I am happy to say that, with a few unimportant exceptions, t American representatives in the Orient and in the Far East ha properly interpreted the spirit of their government; and in th relations with the powers to which they have been accredited, a to their countrymen engaged in the mission work, they have sho that they were the representatives of a Christian nation. Judg by the results accomplished, Commodore Perry was the most d tinguished American diplomatist in the East. When he steam into the Bay of Yeddo with his formidable squadron, which fill the subjects of the Shogun with fear and amazement, he gave th their first lesson in Christian institutions. When Sunday came t

intercourse which had been maintained with the shore was rely suspended, and public service, as was the Commodore's riable custom, was held on the open decks of all his vessels. of the most useful of all our ministers to Japan was Townsend ris. During that unique negotiation with the then inexperi-ed and simple Japanese, which resulted in the treaty of 1858, ecords in his diary, "I shall be both proud and happy, if I can he humble means of once more opening Japan to the blessed of Christianity." You are familiar with the good work done he late Colonel Denby, one of the most able and useful of our omats, and of Mr. Conger, recently returned from Peking laden honors; both of whom were the staunch friends and support-of the missionaries. I might enumerate others, if time per-ed.

I am doubtless addressing some young men who aspire to serve country in a diplomatic capacity. It is a laudable ambition, I hope you may attain your desire. I am glad to assure you there opens up in the Far East a wide field of usefulness and or for the Christian citizen of our republic who is so fortunate o go to those lands as the official representative of his country. I address a still larger number of young men who are resolved nter the great mission fields of Asia and to devote their lives his most noble of all causes. It will be a satisfaction to them now that many of their predecessors in their humble avocation been able to render most valuable service to the world, and cially to our own government, in connection with the diplomatic course of the Western nations with the Far East.

In the negotiations which resulted in the first treaty ever made China with a Christian nation—that of Russia in 1689—the olic missionaries were invaluable participants, both as inter-ers and advisers. And all through the eighteenth century the stian Fathers were an indispensable part of all diplomatic mis-s which visited Peking. When the British government was ing arrangements to send the famous Lord Macartney Em-y to Peking in 1792 to open up political intercourse with the peror of China, search was made for a competent person to act nterpreter, and the secretary of the Embassy records that "in he British dominions not one person could be procured prop-qualified," and that after much inquiry two Christian Chinese ents were found in the mission college at Naples, Italy, who engaged for that service.

The well-known English missionary and interpreter, Dr. Mor-n, who first, in China itself, translated the Bible into Chinese, the chief interpreter of the second British Embassy in 1816; he acted as the official interpreter and trusted adviser of the sh government and of the East India Company at Canton for e twenty-five years. During the Opium War of 1840, and in

the peace negotiations, Dr. Gützlaff, the German missionary a historian, was in the employ of the British government, as in preter and adviser, and was most useful in the negotiations. was also of service to the United States in a similar capacity a later date.

When the first American diplomatic envoy was sent to the East by the American government, Mr. Roberts was appointed 1832 to negotiate treaties with Siam and other Oriental countr He had first to go to Canton, and there procured the services interpreter of Mr. J. R. Morrison, the son of Dr. Morrison. similar service was rendered for Mr. J. Balestier, the Ameri representative, the negotiator of the treaty with Borneo in 1850, Mr. Dean, an American missionary.

In 1844 Honorable Caleb Cushing was sent to China to est lish our first diplomatic intercourse with that Empire. He escorted in great state by a squadron of the American Navy. he was utterly powerless to accomplish the great object our g crnment had in view, until he obtained at Canton the services Dr. Peter Parker, a medical missionary, and Rev. Dr. Bridgm an accomplished Chinese scholar, both of the American Board Foreign Missions. These two gentlemen were made secreta of the Embassy, and through them the negotiation with the Chir plenipotentiaries were wholly carried on to successful complet Mr. Cushing returned to America to receive the plaudits of his co trymen for an achievement due in large measure to the hum missionaries. Dr. Parker became so useful to the government for several years he acted as *chargé* of the legation, and later came the Commissioner of the United States to China.

One of the best known of Americans in China was Dr. S. W Williams. He mastered that most difficult language, and cam be recognized as the first scholar and linguist of all the foreign r dents. When our government determined to force an entrance Japan, which had been hermetically closed against all foreigners centuries, Commodore Perry was dispatched with a formidi fleet, and both America and Europe were laid under tribute to nish men of learning and fitness to make the expedition a succ But before Commodore Perry could venture on the first diplom step in his work he had to repair with his fleet to Canton to on board Dr. Williams as his interpreter and adviser; and the rative which the Commodore has left of his expedition shows in securing intercourse with the authorities and in the detail treaty negotiations, Dr. Williams was his main support, and to more than to any other person, was the Commodore indebted the complete success of his expedition, which has brought so m fame to American diplomacy, and which has given to the Un States such prominence in the affairs of the Far East.

When the allied British and French fleets went to Tientsi

;8 to exact treaties from China, the American minister took with ı Dr. Williams as his counselor and interpreter, and he played ery important part in those negotiations. The minister reported his government, "I could not but for his aid have advanced a ɔ in discharge of my duties." Years afterward, when Dr. Will-ıs was leaving China to return to America, to spend the evening his life, the Secretary of State, Mr. Fish, wrote him, "Above all, Christian world will not forget that to you more than to any er man is due the insertion in our treaty with China of the lib-l provision for the toleration of the Christian religion." For ny years after that event the Doctor continued as the trusted riser of our government in all Chinese questions. He left as a nument to his industry and learning his Chinese Dictionary, and gave to the world in his "Middle Kingdom" the most complete rk on China, which is to this day the standard authority on that ıntry.

Another person took a prominent part as the associate of Dr. lliams in the Tientsin expedition and negotiations of 1858, Dr. A. P. Martin, who went to that country as a missionary of the esbyterian Church of the United States. He became proficient the Chinese language and literature, and was called into the ser-e of the Imperial government. For thirty years he held the post the head of the Chinese educational system in the foreign course study, and has acted as an advisor to its foreign office in inter-ional affairs. He has translated into Chinese our own standard hor on international law, Wheaton, and other Western publicists. has been of inestimable service to the Imperial government, and been characterized by Minister Denby as "the foremost Ameri-ı in China."

Such are some of the services which Christian missionaries have ıdered to the Western nations and to China in their political and lomatic relations. It is not too much to say that up to the mid-of the last century the governments of Europe and America re almost entirely dependent upon the missionaries for the direct ıduct of their intercourse with Chinese officials.

My object in this brief review has been to show the relation ich exists in the non-Christian countries between the American lomatic and consular representatives and the missionaries, how essary and intimate must be this relation, and what it has ac-nplished in classes of representatives of America in the past. Let hope that these Eastern lands, especially Japan and China, may ıtinue to work in harmony for the honor of their own coun-s and for the enlightenment and blessing of the hundreds of lions of the people of Asia.

THE RELATION OF THE STUDENT VOLUNTE MOVEMENT TO INTERNATIONAL COMITY A UNIVERSAL PEACE

HONORABLE HENRY B. F. MACFARLAND, PRESIDENT OF THE COM SIONERS OF THE DISTRICT OF COLUMBIA

You recall the story of the English drill-sergeant who was to ascertain the religious proclivities of the awkward squad, who lined them up on the parade ground and said: "Church of E land men to the right; Roman Catholics to the left; all fancy gions to the rear." That expresses the old order of division and aration between churches and the old order of separation and d sion between nations. But there is a new order, as this great gath ing of all the churches tells us. During the Spanish War, when were making up again to the mother country because of the g service she was rendering us as almost the only benevolent neutra the world, at a dinner party in Washington, an American girl talking to an Englishman, and there came one of those lulls that cur in the general conversation, and her voice only went on. was overheard to say, "And I do not see any reason why we sho not go on loving one another more and more." Of course, her erence was wholly impersonal; it related entirely to internatio comity and even to universal peace. That illustrates the new or Why, the churches have come into comity. There is an inter nominational comity, and I can even see signs of universal pe among them; and if comity and lasting peace can come between churches, certainly it can come between the nations.

We are celebrating this year the centenary of that great sim meeting by the haystack at Williamstown of those young stude who so unwittingly brought glory to their Alma Mater and to th country and blessing to the world. But only three years before t time, Alexander Hamilton felt that he must face Aaron Burr in d at Weehawken, though he realized that he was going to his de because he did not dare to refuse the challenge lest his influence w his country, treasured against that time which he imagined wo come when he should need once more to exercise it, should be ab lutely imperiled if he declined. It is only a century ago when t man, the greatest of our early statesmen except Washington, not dare to refuse a challenge to the duel; and, as we all know, m

men of less fame among our statesmen for years after that did not dare to refuse a challenge to the duel. But the duel has gone from among intelligent men in America. It was frowned down and it was laughed out, and it has long since gone. Now men settle their differences, even their differences about that impalpable thing called honor, in the courts or in other civilized ways.

Nations are slower than individuals to learn and especially to learn peace. It seems as though a nation, like a mob, was more governed by the baser passions of mankind than is the average individual in the nation. But nations, if it be not true that they are beginning no longer to learn war, are beginning to learn the advantages of international peace through international justice; and it is a proud thought for us that hand in hand the United States and Great Britain have led in this movement. For more than a century, from the time of John Jay's treaty, then denounced but now admired, which contained the first provision for international arbitration, the United States and England have with slight departures walked hand in hand in that pathway. More than a hundred arbitrations to which our government was a party occurred during the last century, and all the greatest questions that we had with Great Britain were settled in that manner. Within the last few years, the nations of the world generally have come to see the wisdom as well as the justice of that course. They are a long way from universal peace; they are a long way from general disarmament, although some nations have begun to disarm. But the Hague Convention is a fact; the Hague tribunals are a fact. Under the leadership of President Roosevelt a track has begun to be beaten to the Hague, and the nations have begun to walk in it. We must never forget that the Hague conference would have been a failure, whatever its original purpose may have been, if the earnest efforts of the American delegates had not been so earnestly supported by the British delegates, headed by Lord Pauncefote, the late lamented ambassador of Great Britain at Washington. The great result has been accomplished of adopting a constitution, of setting up an international tribunal, of providing means by arbitration and by conciliation, for the settlement of some of the differences between nations. Delay has been secured and delay often prevents war by cooling angry passions.

We remember very well that after our own constitution was adopted by the soverign states on this continent, and after our own Supreme Court was set up to be the arbiter of their differences, it was a long time before any important case, or any case at all, was taken to that Court, and men sneered at it as at one time men sneered at the Hague tribunal; but we know now that we have comity between our states and that our Supreme Court has been accepted as the arbiter and that its decisions are respected and obeyed; and we thank God that universal peace has come between these United States. The dream of the poet so long laughed at has now become

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the very plan of the statesmen and is accepted in all governments as a settled fact.

And yet there is much still to be done. Although we have the Hague tribunals, although already so much has been done through the Hague Convention to avert war, there is yet a great program to be carried out. The Interparliamentary Union, made up of 2,000 members of the parliaments of the civilized world, in which 200 members of our own Congress are actively engaged, has suggested to President Roosevelt, and he has suggested to the Czar, the calling of another Hague conference for the completion of the work which that conference avowedly left undone. That Union is talking of an international congress which shall have at least advisory function and which shall be the beginning of that parliament of man which shall culminate in the end in the federation of the world.

We are asked to consider to-night what you and those whom you represent can do for this cause—you, the members of this great Student Volunteer Movement, the 3,000 who have gone already to perform the service of ambassadors of Christ in the lands beyond the seas and all those who remain and all those who are back of them, the affiliated students of the universities and colleges of the world, 100,000 in number, fortunately represented here to-night by their president, Dr. Fries. In thirty lands are these 3,000 representatives whom you have already sent; in forty lands are these 100,000 men and women, the very flower of the intellect and of the physical power of our time. What can they do—those who have gone, those who are to go, those who are never to go—in this great cause of bringing the nations into comity and hastening the day of universal peace? Every one of you, whether at home or abroad, has influence proportionate to your exceptional intelligence, to your exceptional educational opportunity, to the exceptional work in which you are engaged, and that influence you are to use not only with individuals directly and privately, but generally to create that public opinion in the world which has brought about all the victories that this cause has ever achieved. The quick communication, the telegraph, the steamship, the locomotive, which have brought the nations of the world around one common table, so that they see and hear one another continually—these have made possible a public opinion and an influence of public opinion on individuals which is more powerful than anything which has heretofore been known. One reason for the duel between individuals was because there was less communication, less understanding. One reason for wars between nations was because there was less communication, less understanding; and the great reason of all was that the public opinion of the different countries was separated, that there was no common, no international public opinion. But now we have in every country, even in those countries which are called non-Christian, a real, a strong, and a constant public opinion in favor of closer and better relations between a

countries. All such organizations as yours—and they have been made possible by this same quickening of communication—are of the very greatest value, because they bring together men and women of good will and because that good will keeps the friendship of nations. We are to have peace on earth among men of good will; never otherwise. Men who are filled with the passions of avarice and hatred will never keep the peace except under the strong arm of the law, but men of good will have no difficulty in keeping the peace. Here we have before us men and women of all descents, of all nations, of all Churches, and we sit together here in brotherly love because we are all of good will; and if all men and all women in the world were men and women of good will, we should have now universal peace.

Your great service—and it is in my mind the greatest service in the world—is to be as ambassadors of Christ. If you go abroad, that will be your chief function and your chief honor. But every one of you will be also and inevitably a representative of your country, and every one of you will have a part in the making of international public opinion. "Blessed are the peacemakers, for they shall be called the children of God." They who believe in the coming of universal peace are not visionary; they may rather claim to be men and women of vision. We do not look for it in our time; we do not look for it in any time until the Prince of Peace comes to reign and becomes in fact King of kings and Lord of lords; but we may greatly ameliorate the relations between the nations of the world, as we may greatly ameliorate the relations between the men and women of the world by ourselves showing and doing equity, by keeping justice and maintaining peace, and by using all our personal, official, and organized influence to promote just such sentiments among the people of the world.

And yet the bright vision of universal peace must wait upon Christ Himself. Chili and Peru, beginning disarmament by selling battleships, have built upon the high mountain boundary line between them a great statue of Jesus Christ as the Prince of Peace, as the One and the only One who can keep peace between nations, or peace between individuals; and it is to Him that we all look for that increase of international comity which shall lead eventually to international peace, to universal peace, when all men and all women will be men and women of good will.

'Down the dark future, through long generations,
The warlike sounds grow fainter and then cease;
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'

"Peace, and no more from out its brazen portal
The blast of war's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love arise."

THE SECULAR PRESS AND FOREIGN MISSIONS

MR. J. A. MACDONALD, EDITOR-IN-CHIEF OF THE TORONTO GLOBE

WHAT should be the relation of the secular press to the work of Christian missions in non-Christian lands? I am asked to answer that question, not as an ambassador of state who deals with high politics among the nations, not as a missionary official at home or as a missionary worker abroad, and not as a student volunteer in whose heart the passion for service burns with undimmed ardor. None of these qualifications or distinctions are mine. The only apology for my place on the program and my presence on the platform is that I am the managing editor of a daily newspaper. And so the opportunity comes again for someone to ask, "Is Saul also among the prophets?"

As a man's point of view is a factor in his opinions and judgments, it is right that I should not conceal the standpoint from which I am to view this question. I am a newspaper man, with the bias, the limitations, the instincts, and the traditions of my craft. For the moment, I am not specially concerned with the religious interests at home, or the missionary activities abroad. My perspective, my ambitions, my ideals, are those of the newspaper office.

Now for our question. Here we have the secular press, sending its line into all the earth, making its voice heard from Florida to the Yukon, the teacher of the public mind, the organ of public opinion, the university of the common people. Now, what is the relation of that institution to the foreign missionary movement?

I answer that question, as is a Scotsman's right, by asking another, and, being a Canadian Scot, I ask two: First, what is the function of the press? and, second, What is the newspaper value of missionary incidents and missionary movements?

I. The function of the newspaper is, in a word, to be what it professes to be, a newspaper. Its primary function is the collection, the organization, the interpreting, and the disseminating of news. The daily newspaper presents a report of the world's doings for one day. It holds the mirror up to life and reflects the facts of life with more or less definiteness of outline and truth of proportion. All sorts of facts are reflected, because all sorts of facts are there. Quarrel with the facts of life—with its murder and theft and bribery and divorce and graft and perjury and multiform immoral-

—quarrel with the facts before you quarrel with their reflection. Change those facts into things of beauty and their reflection in the daily newspaper will be a joy forever.

The proportion and the perspective of the newspaper, the space given to this class of news and to that, the sweep of its survey and the interpretation of its facts, will depend on the resources of its counting-room, the needs of its constituency, and the quality of its ideal.

The typical up-to-date newspaper has its eyes on the ends of the earth. Not only the social function in the next street, but to-night's happenings in politics, in trade, in international affairs, whether they be in Britain, or continental Europe, or Africa, or the Orient, will be told in the morning to the people of the United States and Canada. The press has its finger-tips on the pulse of the world, and the heart-beats of civilization are counted and the health of the world bulletined in the office of the daily newspaper.

II. Now, in that world-survey should a place be made for news and views of the world's evangelization? A place is made for world-wide politics and trade and social scandal and industrial revolutions and wars and rumors of wars. Of all these the Associated Press tells the daily story, and special cables supply the "scoops." A "scoop" or a "beat," in diplomacy, or in foreign politics, or in international intrigue, is a front-page feature for a wide-awake newspaper. Of what value is a "scoop" in foreign missions?

I answer that question, not as a missionary, or a missionary advocate, but solely as the editor-in-chief of a daily newspaper; and I say that in my judgment the work of Christian missions in non-Christian lands contains, and could be made to supply, as important news, and often as sensational a story, as is ever carried by the cables or told by the press.

What gives public interest and sensation to any news item from a foreign land? It is its broadly human features, its intimacy and touch with thought and life at home, and its bearing on the fortunes of civilization abroad. And those characteristics belong to incidents and movements in foreign missions just as truly, and quite as largely, as to news that originates in the secret places of the diplomats, or at the legations, or in the foreign office, or among the traders, or capitalists, or social nabobs.

(1) I have said that a foreign news-item, to be interesting, must have broadly human features. Every editor knows the newspaper value of the human element in a story. A thing might happen in Nashville to-night, the parties involved might be obscure and hitherto unheard of, but in the incident there might be condensed and concentrated some of the master passions, some of the universal elements of human nature, and that story would be flashed to New York, to Chicago, to San Francisco, to Toronto, and would be read with intensest interest to-morrow morning by a million people,

who never saw Nashville or heard of those involved in the story. The human element makes appeal to the human heart and furnishes the essentials of a newspaper story.

So, too, with incidents and movements in China, in India, in Japan, in Africa, and in all the fields of foreign mission enterprise. In every one of those fields new illustrations are supplied of the great forces and features in human life—the high courage, the heroic endurance, the significant triumph, the spiritual tragedy. What is needed is the reporter with the true newspaper instinct, and the happenings of the mission field would be woven into a newspaper story. And the day is coming when the genius of the fiction writer will discover and utilize the wealth of material provided in the conflict of Christianity with heathenism. What Ralph Connor has done for the lumber camps of the Ottawa, the ranches of the foothills, and the mining towns of the Rockies, someone will yet do for the mission fields of Africa and the Orient. And if, meanwhile, we newspaper editors in America, in the rush and strain of our crowded lives are slow to recognize the newspaper value of foreign mission incidents, we can comfort ourselves with the reflection that the great publishing houses of the United States declined Ralph Connor's first book because of its religious and missionary qualities; and you friends of missions may be encouraged to hope for our enlightenment and conversion when you reflect that "Black Rock," although refused at first, has been published by nearly every respectable pirate house in the United States, in successive editions, ranging from 50,000 to half a million each. Book publishers as well as newspaper editors come to learn that the great human heart is incurably interested in the age-long and world-wide struggle.

(2) I have also said that the news of foreign missions is in intimate touch with life at home, and, therefore, has real journalistic value. Foreign affairs—trade, politics, sports—are of newspaper value in proportion to the local interest. The recent general elections in Britain were of interest to hundreds of thousands in the United States and Canada who came from Britain, or who, for commercial reasons, were concerned in matters of tariff and trade. For that reason the cables were kept hot with reports of the speeches and of the voting. Is there not interest as widespread and as keen throughout this country in the incidents and progress of world-wide evangelization? Are there not hundreds of thousands throughout the South and the North and the West and the Dominion of Canada who have children or relatives engaged in the schools and hospitals and evangelistic work of foreign missions? Are there not literally millions who give of their means and who intercede in their prayers for the sake of that missionary work? Those facts are indisputable evidence of a wide-spread and enduring interest which the secular press cannot afford to minimize or neglect.

(3) Once more I have said that the newspaper interest o

a foreign news-item is in part dependent on its bearing on the progress of civilization abroad. The newspaper is an institution of civilization. It owes to civilization its existence, its freedom, and its power. And it is under obligation to promote civilization, to strengthen its aggressive agencies, and to defend its world-wide interests.

That obligation to civilization involves an obligation to missions. The civilization which we know and approve, under which we live, and to which we owe what is most worth while in our life, is a Christian civilization, awakened, organized, developed, vitalized, and kept from corruption and collapse, not by Congress or Parliament, not by trade and industry, not by great corporations and financial institutions, but more than by all other influences, by the rejuvenating, inspiring, cleansing forces and agencies of the Christian faith. And until we have seen somewhere in actual life a civilization that can live, and that deserves to live, apart from and independent of a vital Christian faith, we are bound, when we send across the seas our trade and our scientific knowledge, and our political influence, to send also those spiritual and Christian elements which have safeguarded and vitalized our civilization at home.

III. What can the secular press do—what can reasonably be expected of it—in relation to the world-wide missionary movement?

(1) It can master the missionary problem as thoroughly as it masters the political problem, or the social problem, or the industrial problem, or any other problem that touches the life and progress of a foreign people. On the staff of every newspaper that can afford an expert in finance and trade and economics and sports, there should be an expert in matters of religious and missionary interest, who would save the paper from the mistakes and misrepresentations and misinterpretations which would not be tolerated in any other department.

(2) It should report the facts of the missionary movement, its organizations at home and its enterprises abroad, with the same intelligence and fairness as is done in the case of other matters and movements. A newspaper that would confuse the terminology of sports, or misuse the nomenclature of the law courts, or of politics, would betray ignorance, and suffer disgrace. Its ignorance is as real, and its disgrace should be as certain, when its reports and comments on religious affairs are confused and misleading.

(3) It should stand for that type of civilization at home which can justly claim the right to extend itself abroad and project itself over the world. Only that civilization which is superior and living is worth transplanting and has the right to endure. There are features in our life, types in our civilization—political, commercial, industrial, social—which are local, selfish, blameworthy, and which would be a burden and a curse to any nation that adopted them.

By standing against those types and features, by resisting them, by having them repudiated as being alien and antagonistic to the civilization of America, the press of this country would not only check the forces that make for corruption and decay at home, but would present to nations abroad a type of civilization that deserves to be supreme, that has in it the elements that endure, and that is destined to touch to finer issues the life of the world.

(4) The secular press can aid the missionary cause by standing for honor and truth and a square deal in the relations of Christian nations with the nations and peoples of the non-Christian world. The British nation is the greatest secular power making for righteousness and civilization which a thousand years of history knows; but the records of British diplomacy, of British trade, of British expansion, in India, in China, in Africa, are not unstained; else we had had no Mutiny, no enforced opium trade, and no Jameson raids, with the horror and shame and unspeakable dishonor that followed in their train. Look you to your affairs, you men of the American Republic, and see if there be in your diplomacy and foreign trade and new-born, far-flying imperialism, anything of which your citizens, did they but know it, ought to be ashamed. By standing against those wrongs the press of this country would give Christian nations prestige abroad and would promote the civilization and elevate the life of non-Christian peoples and give the missionary an undishonored standing and a fair chance.

(5) The press can still further and more definitely serve the missionary movement by being intelligent and fair in its treatment of the missionary problem, informed in its discussion of missionary methods, accurate in its estimate of missionary results, and just in its criticisms of missionary workers. No immunity is asked, no exemption from criticism, but only intelligence, fairness, and a just appreciation of the services to the world's knowledge and progress which the missionaries have rendered. There is demanded, too, an honest and reasonable sense of the civil rights of missionaries under the same treaties which secure the rights of traders and travelers. And it is within the scope of the press, not only to criticise missionaries, but also to criticise the uninformed and prejudiced critics of missionaries, the vagabond globe-trotters whose lust has cursed the natives, and whose perfidy the missionaries condemn.

(6) Once more, the press can serve the causes of civilization and evangelization by reading the movements of history and interpreting the developments of human society, so as to allow for those spiritual forces without which civilization had not been, and apart from which there could, even now, be no enduring progress. The men who report and record the doings of the day must co-ordinate those incidents and events into movements, and must relate those movements to the increasing purpose that runs through the ages and gives meaning and worth to the history of the world. Sending

cotton from the American South and wheat from the Canadian West and bringing back rice and tea and silk from the Orient is not all there is in the relations of the East and the West. It is not by accident that at the very time when the East is awaking to a new and deep sense of need, there is going on in the West a reconceiving and reforming of Christian truth for universal ends and a reorganizing of Christian forces for world-wide service. These coincidences do not come by chance. The men who stand alert and aware upon the watch-towers and scan the far horizon line, noting the day's happenings in the world's trade and politics and social life, are not blind to the deep significance of the situation in China and India and Africa, and the islands of the sea, where the doors of opportunity stand open wide and a million tongues cry aloud and a million hands are stretched out for help of a larger, fuller life; nor are they blind to the equally deep significance of the missionary movement which has gathered such force in the churches and colleges and universities of this continent and of Christendom, of which this Convention of student volunteers is such emphatic expression; nor are they, the best men on the secular press, unbelieving as to the mighty, all-embracing purpose that runs through the currents and confusions of both East and West, making slowly and by wide circuits, but steadily and surely, for the day-dawn of universal peace and truth and good will.

The missionary movement is the dynamic of civilization. The Cross of Christ is the philosophy of the world's history. The Christian evangel is the soul of the world's hope, and the impulse of the world's progress is in the redemptive purpose of God——

> "That God, which ever lives and loves,
> One God, one law, one element,
> And one far-off divine event
> To which the whole creation moves."

THE SUCCESS OF THE FOREIGN MISSIONARY CAMPAIGN DEPENDENT UPON THE STRENGTH AND LOYALTY OF THE HOME BASE

The Minister's Essential Relation to the Success of the Foreign Missionary Campaign

The Latent Resources of the Laymen

The Educative Value of Missionary Literature

The Strategic Importance of the Student Volunteer Movement to the World's Evangelization

The Vital Relation of Intercessory Prayer to the Success of the Foreign Missionary Campaign

THE MINISTER'S ESSENTIAL RELATION TO THE SUCCESS OF THE FOREIGN MISSIONARY CAMPAIGN

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THE THEME of this morning's conference sounds like a war-cry —the success of the foreign mission campaign dependent upon the strength and loyalty of the home base! As we say it, we can see the flag of the cross in the smoke of battle. We can hear the blare of trumpets, the roll of drums, the tramp of soldiers, and the voice of our great Commander as He sends us to the front with "Forward, march!"

I like to think of the missionary enterprise as a campaign. This is what it is; it is a holy war. It is not apology but attack, not defense but assault. It calls for the spirit and bearing of a soldier. There are conflicts, wounds, hunger, heroism, hazard, loneliness, peril, it may be death.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?"

Here is the war policy of Christendom, "The success of the foreign mission campaign dependent upon the strength and loyalty of the home base." The policy is sound. The strength and loyalty of the home base is fundamental. To neglect it is suicidal. It is like cutting off the stream from its source or severing the electric wire from the power house. No nation that pretends to wage war can afford to neglect the base of supplies. It knows that the efficiency of the army in the field largely depends upon the support it gets from the home government. Arms and ammunition must be replenished, the commissary must be kept well supplied, the wounded and exhausted must be given the treatment of the hospital and the furlough, the thinning ranks must be filled with fresh recruits, and all the needs of the force in the field must be adequately and promptly met from the home base. Any government that would send an army to the front and neglect or desert it, would make itself the laughing stock of nations and become a by-word and a reproach among its own people. Such treatment would encourage desertion, breed sedition, foster disloyalty, and make conquest impossible.

All of this holds in the missionary campaign. It is not enough to have a splendid army in the field. It is not enough for the Church to have missionaries who are earnest, consecrated, courageous, and ready to die for their cause. This army must be supported by the home government. Its arms and ammunition must be replenished; its commissary must also be kept well supplied; the wounded, broken down, and worn out of this army must be given the treatment of the hospital and the furlough; its ranks must be recruited, and all its needs should be promptly and adequately met from the home base.

Indeed, the importance of the home base is intensified in the case of the Church, for the missionary campaign is war in the enemies' country. It is a war of conquest. The struggle is so intense and incessant as to give the combatants no time for anything but the charge and shock of battle. It is a desperate, hand-to-hand encounter along the whole line. The Church that deserts its missionaries is apostate. The Church that sends representatives to non-Christian lands and forgets that they are there, forgets to support them, forgets to bear their names in fervent prayer before the throne of grace, a Church that brings contempt upon itself and defeat upon its cause.

Is the Church at home all that it should be to the Church in the mission field? Are we giving the foreign mission campaign the support of a strong and loyal home base? I shall never forget the reply of a returned missionary to whom I had said, "What is your greatest discouragement in missionary work?" She promptly replied, "I am never discouraged." Then, after a moment's pause, she added, "If I am ever tempted to discouragement, it is when the news comes to us in the field that the Church at home is not interested." What rebuke is this when we, who should be the missionary's greatest comfort and support, short of Christ, become the sole occasion for discouragement!

Is it not true that we sometimes look upon the Church as the end and regard any policy as a bad policy that would make it but a means to an end? We have thought our mission was to save the Church and have fondly dreamed the mission performed when we have been able to say, "The Church is holding its own." We have mistaken worship for war and imagined that we were conquering the enemy when we were only showing off our uniforms. I would not bring a railing accusation against the Church, but as long as we can talk about "two cents a week for missions," as long as we can make the foreign mission sermon an annual event, as long as there are church members who can retain their self-respect and say, "We do not believe in foreign missions," and as long as a nation that claims to be Christian spends a billion dollars a year for intoxicants and gives a few paltry millions for the Christianization of the race we cannot claim to be a conspicuous success as a home base.

Here is where we are weak—not yonder in the mission field, but here at home. Our missionary failures have been home failures

Are foreign missions successful? Yes, amazingly so, but inadequately supported, wretchedly reinforced, poorly sustained. The lack of faith, devotion, enthusiasm, sacrifice, has been mostly a home product. The people who do not believe in missions are not the soldiers on the hot edge of the firing line. They are the dress parade soldiers whose heroics are mock heroics, whose war-like qualities consist in singing—

> "Were the whole realm of nature mine,
> That were a present far too small."

but who, when a missionary collection is announced, begin a search for small coin.

Are we ministers responsible for this condition of things in the home Church? I suppose that we are, in part at least. The real question, however, is not whether we are to blame, but what can we do to make the home base strong and loyal? This is the minister's relation to the missionary campaign. He may be a popular preacher and have crowds, a sound preacher and stay orthodox, a tender preacher and comfort the saints, an instructive preacher and edify his people; but if his pulpit fail to ring with a world-wide evangel, if his people get from him no stirring summons to share in the evangelization of the race, if the gifts of his people to missions in comparison with their expenditures for themselves be mean, and if there fail to go from his church recruits of men and means to the army in the field, let him ponder the fact that he is failing as a preacher.

Our people are waiting to be led. Ordinarily the pews do not rise higher than the pulpit. "Like priest, like people." It is emphatically the case in missions. A pastor who is cold or skeptical or apologetic in his attitude to missions will find his flock browsing in the same sterile pastures. A pastor who is niggardly and parsimonious in his treatment of missions will find his church faithfully practicing what he preaches and practices. We can never take our people where we do not lead them. You will find that the church which steadily grows in missionary interest and gifts is ministered to by a pastor whose soul is aflame with missionary enthusiasm. Where there are large individual gifts, you will usually find not far away a preacher with the spirit of a prophet and the conviction of an apostle, proclaiming a message that is pentecostal. Our churches can be made a strong and loyal home base. The thing is not impossible, but the pastor must lead the way. There are instances of churches frosted over with selfishness, icy with indifference, that have been made to flame with missionary enthusiasm and devotion. The thing can be accomplished, but the minister must kindle the fire. He must be a real leader. He must be the shepherd of his flock and not its ewe lamb.

We owe it to our churches to develop and stimulate in them an

interest in missions. The best thing that can happen to the Churc at home is for it to become a missionary Church. The artist was nc mistaken, who, when asked to paint the picture of a dying church put upon the canvas a splendid Gothic structure thronged by fash ionable audiences which were entertained by eloquent preaching an beautiful music, but that passed heedlessly in and out by a plain bo marked "Contributions for Foreign Missions" that hung on a nail a the door and over whose slit to receive the gifts there was painted large undisturbed cobweb. It was the artist's way of saying that dying Church is a Church that is dying in its concern for the evan gelization of the world.

We owe it to our missionaries to develop a strong and loy home base. They deserve our hearty and unflagging support. The are an army of heroic men and women of whom the Church ma well be proud. I have known many of them personally, and whi all are not of the first rank in intellect and scholarship, many are; an there is not one among them whose devotion to the cause has faile to command my unqualified admiration.

Above all, we owe it to Christ. It does not matter so much wh becomes of either the Church or the missionaries, so long as th Kingdom is established. That is the great goal. The world mu know Christ. As a minister, I may preach to vast audiences, I ma institute social reforms, I may incite political upheavals; but if have failed to widen the horizon of Christ's Kingdom among men, have failed in my highest mission as a minister.

The foremost issue of the Church is the Christianization of th world. The Church is a missionary society. Missions are not mer ly a department of Church activity; they are the whole thing. It an awful collapse when the Church of Christ becomes nothing b an annex to a political party, or the tail end of some reform mov ment, or an information bureau for industrial unrest. The missi of the Church is to make Christ known. In the face of all this, make the missionary campaign a side issue, to apologize for it, neglect it, in short to do anything but make it my mission is for r to show that as a minister I have missed my calling.

It is no part of my purpose to presume even to suggest a pr gram for a missionary pastorate. The minister who is in earnest w have no trouble in making a program for himself. It is ours vindicate the campaign as a Christian movement, to refute the c famers of missions and the missionaries, to know ourselves and see to it that others know what Christ is doing in the earth.

There is such a thing as helping to make a strong and lo home base with our prayers. Something is lacking in the pul prayer which fails to lead the people into the presence of One W would have all men be saved and come unto the knowledge of Truth. We can do something through our sermons. I do not re merely to an occasional sermon on missions, although that is v

important. I am speaking of the general character of our preaching. It is possible to make the pulpit echo every Sunday with the Great Commission and to send the people from every service saying, "We must crown Christ King." We can do something by shaping the organization of the Church in such a manner as to give the cause of missions the right of way. As yet we are only playing with missionary benevolence.

There is much we can do; the main thing is to want to do it. The minister who is determined that his church shall be a strong and loyal home base for the foreign mission campaign will find a way. Ours is a tremendous responsibility, but ours is also a peerless opportunity. No preacher in any age ever had within his reach a finer throne of power and usefulness than we. The world is an open door to our cause. "Now we stand before the world with all its gates ajar." May God bless us with vision!

After the Second Battle of Bull Run, the people in Lexington, Virginia, the home of Stonewall Jackson, were in a fever of anxiety for news from the battle-field. The wires were down, and they had been unable to get a message, when a letter came in General Jackson's well-known handwriting addressed to Dr. White, the pastor of the Presbyterian Church. Instantly the news spread through the little town that a letter had come from General Jackson, and the people gathered to hear the tidings of the battle. Dr. White broke the seal and this is what he read: "My Dear Pastor: I recall that next Sunday is the day for our missionary collection. Enclosed please find my contribution. Yours truly, T. J. Jackson." Not a line about the war between the states, but a volume in a line about that immeasurably greater conflict which is waging between the powers of darkness and the kingdom of light. With a devotion like this animating the ministers of the Christian Church, the strength and loyalty of the home base will become a Gibraltar of courage and hope to that long thin line of heroic men and women who, against tremendous odds and with unfaltering faith, are making modern missions a world conquest.

THE LATENT RESOURCES OF THE LAYMEN

HONORABLE SAMUEL B. CAPEN, LL.D., BOSTON

Discoveries in the scientific world continually reveal to us forces hitherto almost concealed. There seem as yet to be no boundaries to the secrets of nature. Electricity has always existed, but how little we have known about it until within a few years. We have now harnessed it and compelled it to work for us through the

telegraph, the cable, the telephone, the wireless telegraph, and a almost endless variety of machinery.

There is a similar revelation of latent resources in the busines world. In many cases what was formerly thrown away in manu facturing has now become a by-product almost as valuable as th product itself. A few years ago a man in Colorado spent his fortun in digging for gold. After he had exhausted all his own resource and all that he could borrow, he was compelled to abandon his a tempt. The man who followed him dug only one foot further, whe there was revealed a mine from which millions of dollars have a ready been taken.

The same thing is true in the spiritual world. There are he latent resources, some of them little appreciated, many of them ce tainly unused. It is for us to find them out—dig them out, if yo please—and then set them to work for the Kingdom of God.

I. The first of these latent resources to which I would ca your attention is the power now wasted from the lack of gre ideals. We are continually dwelling upon the evil power of lo vicious thoughts. As a man thinketh, so is he. Senator Hoar his autobiography tells of an impressive sermon by President Jam Walker before the Harvard students on "Leading into captivi every thought." Describing with terrific effect the thinking over imagination of scenes of vice by the youth who seemed to the wor outside to fall suddenly from virtue, he said there was no such thi as a sudden fall from virtue. The scene had been enacted in thoug and the man had become rotten before the outward act. If we cou look into his heart we should find him again and again at h accursed rehearsals. The opposite of this is equally true, but of we hear but little. We need more and more the power generated great ideals. All deeds begin in some one person's thought. Son of you have come over the suspension bridge at Niagara. Befo that great bridge was built, carrying every day its thousands of to of precious freight, it was planned in a human brain. The wo derful cathedral at Milan existed in imagination before it beca a structure of stone. This latent force is the very spring of life a action. Young men ought to dream dreams. Unless they bu some "castles in the air," they will never build anything on t ground. Can anyone measure the force and the influence for go that would come to the world in the next ten years, if the young m and women in our colleges should cultivate in their thoughts a imaginations a great missionary purpose? If this should be th thought by day and their dream by night, there would be a dynam generated that would be resistless in its power to conquer the wor

II. The second latent resource which ought to be far m used for the Kingdom of God is our time. Next to God's gift Jesus Christ, in the work of the Spirit, and in the Bible, time is Go largest gift to man. It is always painful to hear anyone speak

"killing time." It is killing one of our best friends. And yet how much does the average layman give of his precious time to missionary work? Of all the time spent in reading, what part of it is spent upon the history of missions or the lives of missionaries? And yet the missionary story is not only the most fascinating, but it is a most important chapter in the world's history. It is the record of the unfoldings of God's plans. The man who does not now keep up with current missionary literature is out of touch with the progress of civilization. I suppose that the reason for such neglect is the failure to comprehend the importance and seriousness of missionary work. It is the one thing in which Jesus Christ is most interested, and therefore we ought to be. If young men once get this conception, they will read and study missions as they do now the literature of their own business or trade. Such a use of time will fit a man for the greatest possible service. My experience during the last six years as president of the American Board has shown me conclusively that what business men want to know are the facts relating to missionary work and its results. They are not asking for more rhetoric, but for more facts. It is not more exhortation, but more education, that they need. The first foreign missionary address that I made after I was elected was to a group of a hundred men belonging to a Congregational church club. In that group was a business man sixty years of age, who had all his life been an attendant at a Congregational church, but who was converted to foreign missions that evening, and gave the first money in his life to that object. He said that up to that time he had supposed that missionaries were a lot of old "hags" who could not get a living at home, and so were sent abroad. Recently I was permitted to speak before a club at a social dinner, where I was able to use as illustrations many facts taken from the work across the sea. A man in that audience, who had been a member of a Congregational church for twenty-five years, told me afterward that he had never before understood missions. Furthermore, a layman, looking at missions from a business standpoint, can say to other business men just the things that they want to know, and in the way in which they will best comprehend them. It is common knowledge that over and over again in our churches, the request is for some business man to present a subject, because it is believed he often comes closer to the things men most want to know.

When we have put to proper use this latent resource of our time, and have become intelligently informed upon missions, then we are to make use of that information for the benefit of others. Personally, I feel more critical on this general point than on most others. I see men spending months and years in courses of reading who, so far as I can discover, make no use of them whatever for the good of others. Of course, it is of value in the molding and shaping of their minds, and therefore it is of indirect benefit to all

whom they meet; but they never read, apparently, with the pu pose of using that information for others. I had a friend who po sessed a large library, and who read diligently, but he never use his study to help others. We would better read one good boo and then put it to work for others, than to read ten simply for ou selves. No one can afford to leave such a latent resource unuse Some of us, from different parts of the country, have recently bee through great political campaigns in behalf of better municipal go ernment. In Boston, scores of young men from the highest soci circles, some of them students from Harvard, gave themselves wit out reserve to different kinds of work. Thousands of people we called upon. From 10,000 to 20,000 votes were cast in Boston men thus reached who, two years ago, failed to go to the polls. group of seventy-five young lawyers worked oftentimes till aft midnight in looking up the records of men who were candidat for office. They did it not only willingly, but enthusiastically. W had a committee on public meetings, a group of men who for mont agreed to speak whenever occasion offered, and present the cau of good citizenship. Meetings were held in stores and lofts. many of our cities leading citizens have spoken from the tailboar of carts and showed their interest in this way in good governmer Why not have the same thing in missions? Why should not mo of our young men take their latent resources and speak for m sions before meetings, large or small? One of the maxims of Po Richard was, "As we must account for every idle word, so we mu account for every idle silence."

III. The third resource to which I would call attention business training. Here is an important unused power which ma men should use in service on missionary boards, local and nation upon committees of Young Men's Christian Associations, etc. a matter of fact, a business man's training fits him to contribu very much in the way of counsel. The professional man is oft visionary and impractical. He is most important in his place, b there is needed on every side the hard training of the business ma As a rule, he is more prompt in what he does. He does not perm time to be wasted in useless discussion. He has been trained push things, and usually he does. Lawyers, by their training, inclined to delay; they may get new evidence which will help th in the presentation of their cases, and they are not compelled finish everything up as quickly as is necessary for the business m I have heard it stated that John Wanamaker always finishes every day the work of that day, so that it may not accumulate. served for years on a committee with a trained business man, w had no power to make a public address, but his business and fin cial training were simply invaluable. He was a walking encyc pedia of facts and precedents relating to the work, and he had largest influence of all the men upon it. The whole Young Me

Christian Association movement is an illustration of how Christian business men work, with such leaders as the late Honorable William E. Dodge. The same thing is true of the International Association movement, controlled almost entirely by business men. We see it also worked out by Mr. Moody in the wonderful group of men he gathered around him as Trustees at Northfield and at Mt. Hermon. It certainly is true that here is a latent resource in our churches, used more than formerly, but still only partially developed. The young business men of this country can and should in various channels put in practice their business training for the Kingdom of God.

IV. There is another latent resource which more could use if they would, namely, social influence. A tremendous power for good may be exerted upon young men by their associates, or by those a little older than themselves. This can often best be done in the home and around the dinner table. Many important movements have been developed and fostered by men with no gifts in public speech, but with far-reaching ability in these other ways. Years ago there was a young man from a Christian home, of unusual promise, who was expected by his parents to become a minister of the Gospel. He went through college and to the last year of the seminary, however, and still was not a Christian. Finally his professors, in despair, came to one of his fellows in the class, a man in most humble circumstances, and said to him, "You must win this man." He bought a watermelon, invited him to his room, and then, after the melon was nearly eaten, he put his arm around his friend's neck, called him by name, and said, "You must be a Christian." He surrendered then and there, and afterward became one of the greatest preachers that this country has ever produced.

In the magazine called "The Pedagogical Seminary," for October, 1902, the most powerful external influences through which men became Christians are mentioned 391 times, and of these, 370 are from persons and only 21 from such sources as reading, etc., unconnected with personality. Who but God can ever measure this wonderful power that we call personality! Here is an opportunity for men of tact and good nature to remove difficulties, foster plans, and encourage efforts, and thus count for very much in the Kingdom of God. A railroad switch is a small thing, but the influence of the change of tracks is most marked. So the latent power of some men in their social standing and opportunities should be laid upon their consciences.

V. We must call attention to perhaps the most obvious latent resource, namely, the money possessed by Christian people, which ought to be available in far larger amounts for the conversion of the world. I think it can be said with all reverence that under God the rapidity of the conversion of the world has become largely a matter of finance. The world is wide open. There is a call from

almost every nation for Christian preachers and teachers. The non Christian peoples are weary of their old religions and conditions are recognizing the superior claims of Christianity, and are longing for Christian civilization. Men and women in great numbers are in training for this work. If our mission boards had the money they could treble the work in twelve months. As Mr. Speer has well said, "We cannot serve God *and* Mammon but we can serve God *with* Mammon." The difficulty arises largely because of erroneous conceptions as to the ownership of money. We have not yet learned the meaning of stewardship. Men start from the wrong premises believing that what they have is their own, and therefore that it is entirely optional whether they give anything or not. You ask such persons for a gift to foreign missions, and they treat your request as they would one to buy a ticket for a lecture or concert—as a matter simply of personal choice and inclination. This error is the worst possible heresy. God says, the silver, and gold, and the lands are His. We, therefore, are not the owners, but only the trustees of what we have, a difference that is almost as great as that between darkness and light. The question, then, is not, "How much of mine shall I give," but, "What part of God's shall I keep for myself?" It is not what we give, but what we have left, that measures the gift from God's viewpoint. Stewardship is a leading idea in the New Testament. God could convert this world without our help, but He has chosen to take us into partnership and give us a large interest in the greatest work in the world. The money which He helps us to make is His money, and the way in which we use it is a test of our discipleship. The wealth of the United States on the first of January, 1906, was about $116,000,000,000. It is believed that the Protestant church members of our country own at least $25,000,000,000 of this. As we add to it, on an average, a billion dollars a year, twenty-five years hence Protestant Christians will be worth at least $50,000,000,000. For our present purpose let us throw out the millions of income from salaries and the sales of merchandise and farm products and consider only the interest on accumulated wealth. The interest on the $25,000,000,000 now in possession of Protestant churches would be $1,000,000,000. If the average gifts of all were like the gifts of the trained few, now at least ten per cent., we should have an income for religious work of $100,000,000. And twenty-five years from now, on the same basis, it would be $200,000,000. Does anyone say that this is idle dreaming? It is not so at all. If only we could have this later resource of money in any fair proportion given for missionary work it would then be possible to reach the whole world with the Gospel in twenty-five years.

If any person is skeptical, may I call his attention to the accelerating power of this work? At the beginning, while foundations were being laid, the work was both slow and discouraging

Morrison labored in China for twenty-five years, and at the end of that time had less than half a dozen converts. During the first twenty years of the American Board's work in Bombay, more than one missionary died for each convert. Now, the work, as a whole, doubles every ten years.

At Silver Bay, a year ago last July, a missionary from Korea reported that in that country the religious forces had doubled nine times in seventeen years. At the present rate the world will be converted long before the end of this century. The child is born now who will see it. The world will be practically Christian, as much as America is to-day, in fifty years; and if we should put out our money and give our men as we might, from the human standpoint, it could be done in twenty-five years. I would like to live that number of years and see India, China, and the Dark Continent, glow with Christian light as our own land.

VI. There is another latent resource which very many can use with tremendous power. I mean that which comes from union work. The trouble with very much of our work, at least in some denominations, is that it is too individualistic. There is a great waste because men have not been willing to work together. The increase of power through co-operation is universally recognized in the business world. It is one of the first principles on which modern business is being conducted, and we need to carry it more largely into our missionary effort. Young men and young women ought to develop the power to work with their fellows, ought to train themselves not to be eccentric and singular, or to go off at a tangent, but to recognize the helpfulness of united effort, and be willing, for the sake of harmony, to give up their own preferences in non-essentials. I was much impressed, a short time ago, at the statement of the captain of a famous university football team, which, I think, was never defeated. The captain attributed their success to the fact that every man on the team was a Christian, the majority of them being active in Christian work, and that all of them were willing to sacrifice brilliant individual plays and forget themselves in order to do "team work." I wish that we could learn this secret in our missionary effort. We often make the remark that we have been "playing at missions," because, while much has been accomplished, the results would have been so much greater if all the members of the Church, instead of perhaps one-fifth, had been interested. The fact is that, as has already been pointed out by General Weaver, we have not been even "playing" at missions, for we have never done "team work." When the young people of this generation move together, the world will almost tremble beneath their feet.

VII. While I am making this plea for a greater development of united work, there is an important word to be said on the other side, that we should not wait too long for others, before attempting

work by ourselves. One of the serious difficulties that I have foun in many people is this—they are always getting ready to do some thing, but they never begin. It was once remarked in my presenc with regard to a certain bookkeeper, that he was always sharpenin his pencil, getting his inkstand filled, and putting his rubber in th right place, but he was very slow in his accomplishments. The wa to develop our latent resources is to take and put to work what w have. God is the great Husbandman, and He gives bounteou harvests to those who are willing to sow and then trust in Him fo results. Let us not be hindered by surroundings which are no helpful, and certainly let us not wait too long for others to prepar the way. Oftentimes a man can "blaze" out a path for himself. Ther is a most interesting incident told of the Civil War. An army ha encamped before a wide river, and one of the practical men in th engineering corps was sent for by the general in command, an was told that he would be furnished with a plan of a bridge to b put across the stream as expeditiously as possible. The gener sent for him the next day, to see if he had received the plan, an the practical man replied: "No, I haven't seen the picter yet, bu the bridge is all built." In the same spirit, let us not wait too lon for others, but strike out bravely in God's strength for ourselve There is one thing we ought to do at once, without waiting fo anyone else, and that is, adopt some systematic plan of giving A majority of young people are apt to think that their gifts ar so small that they will wait until they are older before assumin any very definite responsibilities. Delay here is fatal. If you wa until you are out in the business world, you will get caught in th swirl of worldliness, and it will be very difficult then to commenc to give as you ought. If I may be pardoned a personal allusion, has been a pleasure to me to look back upon my cash book whe I was still a poor lad, earning $5 a week, to find that I gave awa fifty cents of it, or 10 per cent., to the Lord's work. The proportio will differ with different people. Some ought not to give ten p cent., others should give fifty per cent. Every young man an woman ought to have some plan, made in the sight of God. Givin means a part of ourselves, not of our loose change.

VIII. Finally, let it be said that the greatest latent resourc after all, is not our unused time, or counsel, or social influence, money, but ourselves. President Tucker has well pointed out that man never accomplishes anything in this world unless he is ver lavish of himself. You sometimes hear men remark, "I will giv my money and that is all that I can do." It is not all that we ca do. With our money, and with all our other gifts, God wants u wholly as His own.

We have recently had in many cities of our country, in th attempt to bring about better municipal conditions, what has som times been called a "whirlwind campaign." The good forces

Missouri got together, and under the leadership of Governor Folk the boodlers of St. Louis and Missouri were routed. The same thing was done in Ohio, where the power of the "boss" and the "machine" were broken by a similar uprising of the moral forces. The guidance of Mayor Weaver in Philadelphia and the thundering away of men in churches and in market places utterly defeated the forces of evil in that city and redeemed it from the control of men who had been a national disgrace. So William Travers Jerome conquered in New York. In my own city we have had a similar movement and we have elected the best school board and the best board of aldermen that Boston has had for many years. I have known something of the inner workings of this campaign. Why not have a "whirlwind campaign" for missions? It would set forward the progress of the Kingdom by at least ten years. Such a campaign would be contagious all over the world. It can be done, if only these resources which are now in the possession of the Church can be developed and put to work for the coming of the Kingdom of Christ. Certainly the motives ought to be irresistible. For our own sakes that we may no longer be spiritually impoverished by not doing our full share in the greatest work in the world; for the sake of the men at the front who represent us so heroically and who deserve to be better sustained than they are now; and for Christ's sake, who kept back no part of the price but gave all that He was and all that He had for the redemption of a lost world, let us as in His sight put all the resources that we have—money, time, talents, opportunities—at Christ's feet, for He deserves them all. You remember Nelson's signal on the flagship, "England expects every man to do his duty." That meant more to that fleet than any order; it reminded them of what their nation expected of them. Reverently let it be said, Jesus Christ expects you young men and women, representing all our colleges and universities, to do your duty as in His sight.

THE EDUCATIVE VALUE OF MISSIONARY LITERATURE

THE REV. F. P. HAGGARD, BOSTON

THAT the success of the foreign missionary enterprise is dependent upon the strength and the loyalty of the home base is an axiom. The converse is equally true, that weakness and disloyalty are responsible for the delay of the triumph of the Redeemer's Kingdom. A recent stirring utterance of Dr. Henry Van Dyke is most timely: "What we need in the Christian Church to-day is a revival of the patriotism of the Kingdom of Heaven. . . . Indifference to

missions is the worst kind of treason." The very heart of this for eign missionary problem is laid bare in these few words. If th world is ever to be won for Christ, you and I must be loyal, brav and true.

My task will be to point out the relation which missionary li erature sustains to this problem and to indicate how this literatur may be employed to develop both strength and loyalty in our hom constituency.

I. First, consider briefly the need for missionary educatio The total ignorance of Christian people regarding missions is litt less than appalling; and because of this ignorance the world still lie in wickedness, the Church lacking both motive and zeal for its ap pointed task of evangelizing the nations.

Three years ago letters were addressed to 560 average membe of my own denomination in which they were asked to write dow off-hand, the post-office addresses of the five leading missionary o ganizations of the denomination. Out of the 560, 151 knew whe one organization was located, eighty the location of another, seventy three that of a third; while the headquarters of next to the olde body was known to only fifty-seven and that of the oldest to onl sixty-two. It is evident that the rest of the 560 persons were not i the habit of sending offerings to those societies very frequently.

How many of the members of our churches could give th names and stations of a dozen present-day missionaries? How muc do they know of the work that the missionaries are now doing? The are familiar with the acts of Peter and Paul, but they know little o nothing of the acts of the modern apostles.

Ignorance of the geography of missions is well illustrated by th experience of one of our missionaries at home on furlough. She ha gone to speak in a country village. Wishing to send a letter to friend who was a missionary in Jerusalem, she took her letter t the post-office to have it weighed. When the postmaster saw th address he seemed very much puzzled, and finally remarked, "Jeru salem, Jerusalem? why, that's in heaven, isn't it?"

I am not overlooking the fact of the great development of in terest in mission study during the past few years. I rejoice wit joy unspeakable that thousands of children, of women, of student of young people in our churches are wishing to know more of th Kingdom and that they are seeking their information in an earne and systematic manner. After all, however, the total number o people engaged in such study is small, so small as to call the greate attention to the much larger number who are ignorant of most thing missionary.

All must agree that no such program as was proposed by Jesu the evangelization of a world, can be carried out on a platform o ignorance and by such limited numbers. It is not sufficient that few leaders shall be informed, that the special groups only to whic

I have referred shall know and do. We must enlist the masses, must help them to realize that as heirs of salvation they are also heirs of the heathen world, the nations of the earth. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." It is well, therefore, that this modern campaign of education was begun. It was inaugurated none too soon.

II. In the second place, it is evident that missionary education demands a literature. Help of this nature is required for the pursuit of any branch of human knowledge, for the intelligent working out of any problem.

If the United States Government would deal intelligently and effectively with the situation in China, or in the Philippines, a vast fund of information must be secured for the education and guidance of those at home who determine what shall be done. Pictures, documents, reports, and anything else required for the illumination of the subject must be freely used. Likewise if the Church of Jesus Christ is to grasp the situation on the mission fields and supply the needs of those perishing millions, there should be no lack of information. Much of this will be delivered by word of mouth by missionaries and others returning from the front, but most of the work of education will be accomplished by means of a suitable literature.

A suitable literature! Probably even the youngest of us here can remember when some of it, at least, was not suitable. Its improvement by mission boards and other publishers during the last few years has been rapid and substantial. Indeed this is one of the most encouraging signs of the times. The highest ideals, it is true, have not yet been realized. Much that is antiquated in appearance and not too helpful in character is still published; but for a noble library of good missionary books, for thousands of helpful missionary booklets, for tens of thousands of bright, attractive missionary leaflets, cards, and miscellaneous publications, for our improved missionary magazines and other periodicals, we are profoundly grateful. Most of all do we rejoice in the recognition which this educative agency has received as a necessary element in the campaign of the Kingdom. It has won a place for itself, and not a little of that which has been published is worthy to rank with the world's most helpful literature.

III. In the third place, I want to urge that in the preparation of missionary literature, educational values should receive highest consideration.

All literature has such values. The dime novel, as well as "Paradise Lost," educates, the newspaper educates, the latest catchy song educates. Some impression is sure to be made by every scrap of missionary literature put forth. Shall it convey the idea that it represents a great spiritual world-movement of strength and power? or shall it suggest a feeble interest in a still more feeble cause?

Shall it merely please and interest and thus educate our conscienc into a condition of still greater indifference regarding a lost worl or shall it be a definite contribution to an increasing supply of mi sionary stimulus?

Said a pastor recently to a returned missionary who had spok in his church: "That address was good. I like to listen to a ma who grips my conscience." It is not sufficient that our missiona literature educates intellectually. It must educate spiritually a dynamically. It should grip our consciences and urge to definite a concerted action for the evangelization of the world.

Missionary literature is sometimes likened to fuel. Now t chief function of fuel is to burn—not simply to burn up, to bu itself—but to burn something else, to produce heat in another bod Of course, our furnace fires warm our houses, but I once saw a bo fire arouse the enthusiasm of a crowd to white heat. Those burni barrels and boxes stirred to their very depths the noblest patrio emotions of the people. Missionary literature that will not burn— mean that will not burn somebody, that will not arouse missiona ardor and enthusiasm, that will not lead to missionary doing a giving—is worthless.

More and more will the questions be asked: "What definite r sults can you show from all this mission study, from the distributi of all this missionary literature? Are contributions larger—a more men and women actually going to the fields?" These are pe tinent questions and we must see to it that a proper answer may all times be possible. In the case of some boards at least, the resu have been so meager that serious doubt has arisen as to the wisd of such large expenditures along this line. Fortunately in the ca of others there has been ample justification for the forward cou pursued.

We have said that missionary literature should not merely i terest. Manifestly, however, it should interest. If it does not, t fault cannot be with the subject; for one more prolific of inspi tion for a writer or more calculated to stir the soul of a read cannot be imagined. Those whose duty it is to prepare this mater must see to it that those for whom it is prepared do not have occ sion for complaint because it is uninteresting; for unlike fuel f our stoves, missionary fuel must not be dry, but fresh and full of s

Producers of missionary literature are wisely beginning adopt some of the methods which business men and political lead have found most helpful in advertising their business and advanci their cause. We need, however, to put still more brains and mor into our literature, to make it a still more worthy and efficient ag for the world's evangelization. In this connection two spec classes should be mentioned for which a great deal more and bet material must be prepared than has yet been attempted, the child in our Sunday-schools and the men in our churches. I am s

dened beyond measure when I think how little we are doing to teach our children about the great missionary movements of the day. Is it any wonder that more of the older people are not interested? And what shall we say of the men? Until very recently they have been practically overlooked in our program of missionary education. The wonder is that they have any interest, that they give any money to the missionary cause.

Judging from their appearance and general contents, missionary magazines were formerly prepared for the pastors and deacons, the few who were already interested. Some missionary periodicals of the day are being edited with quite a different class of readers also in mind. There is no reason why such periodicals should not contain material calculated to attract those who do not believe in missions, as well as something for those whose zeal for the cause is well known. From the Church Missionary Society, of which Dr. Lankester is the honored representative, much can be learned, especially from their effort to reach men through a lay department with a suitable auxiliary literature.

IV. Again, the educative value of missionary literature will be enhanced by thoughtfulness in distribution and by wisdom in use.

Many of us will not be producers, but all of us may be users and distributors. The real problem is how to get our material into the hands and minds and hearts of the rank and file in our churches. We have in large measure prepared the way, if we have made it interesting. While the distribution of literature thus prepared should be large, it should not be promiscuous. There is as much need for discrimination in this as in the selection of Scripture passages or of tracts in dealing with the unconverted. Too much free literature, of course, is positively harmful, because of the impression of extravagance it may convey, and because people do not prize highly what they get too cheaply. There will necessarily be some waste. Some seed will fall upon stony ground, but others will find prepared soil and bring forth abundantly. An hour could be spent profitably in the discussion of this question of distribution alone. We have time only to add that many plans and methods have been found practicable, such as pass-it-on-clubs, annual subscriptions for samples of new literature, follow-up systems. These plans and others should be studied and the best adopted.

In this work much depends upon the pastor. There came into our office the other day a man who had only recently closed a very successful missionary pastorate of several years to become the minister of a large church which was not so strongly missionary. He ignored that fact, however, and began to employ his former methods, which included the observance of the monthly concert of prayer for missions. He made out his program, based on the missionary magazine of his denomination, and as he met one after another of those

whom he had assigned to help him, he gave them their parts. On of the prominent members of the church he called to his study an said to him, "I want you to reach such and such an article in *your* magazine and give us the gist of it at the next missionary meeting." "My magazine," replied the man, "I haven't—I don't take any maga zine with that article in it." "What, don't you take the missionary magazine? Just look at it," said he, laying it out before him. "Oh is that it? Never saw it before. How much is it? Thirty-five cents I guess if you are going to have this concert business every month I might as well subscribe and have my own copy. Looks pretty good, too, doesn't it? Didn't know missions could be dressed up so well. Cover looks like one of our regular magazines." This pas tor knows how to do it. Other wise pastors will mention from the pulpits the best missionary books; they will see that their people know of the latest missionary literature.

You volunteers are doing a great work of distribution. The in fluence of your own earnest study is being felt. Pursue your ad vantage. Get in touch with your pastor, your mission board. Set others on fire with your enthusiasm. Make them believe that mis sionary literature is the best literature in the world, and that a Chris tian might better be ignorant of almost anything else than mission

V. From all that I have said, it would appear that I attach great importance to the presentation of the concrete facts of mis sions.

I do, and I believe properly so, but there is another side to the question which should be brought out. It is not sufficient that our missionary literature set forth simply the facts. There is a tendency to neglect consideration of the fundamental principles upon which all true missionary effort must rest. This is a subtle error, and its continuance is probably due to the feeling of revulsion against the character of much of the old time missionary preaching and publica tions. But in our effort to make, as someone has suggested, the missionary pill more palatable, we must be careful that we do not commit as great an error as did our fathers, that we do not swing to the opposite extreme and neglect altogether the presentation of those fundamental principles which they failed to dress up as well as we think they should have done.

You have often heard the statement that if people can only have the facts, can know about missions, they will be interested and be lieve in them. It has sometimes been stated in this way, "An in formed church will be a transformed church." This is no more true than it would be to say that all that is necessary is to tell a man about Christ, and he will believe in Him. There are thousands and hun dreds of thousands of people in these United States who have been brought up in Christian homes, who have been through our Sunday schools, and who know as much intellectually about Christ as we do but who do not accept Him.

As a matter of fact missionary literature alone—no matter how brilliant, attractive, and interesting it may be, no matter whether it deals with concrete facts or fundamental principles—can never convert our church membership to a living, vital interest and belief in missions. The Bible, the most important piece of missionary literature in the world, can accomplish nothing apart from the energizing Spirit of God. If the original Acts of the Apostles are not believed and produce no conviction in the hearts of those who might repeat them from memory, how much less shall we expect the modern acts of the Apostles, apart from the divine influence, to accomplish anything. Let us be careful, therefore, lest, after all, we place too much dependence upon mere paper and ink—upon the mere circulation of that which people, not moved by the Spirit, have come almost instinctively to turn away from.

There is great need for a mighty volume of prayer that God will endue and guide those who are charged with the duty of preparing this literature, that the divine imprint may be upon every piece of it; that He may make ready hearts everywhere to receive its message as the message of the very word of God; that definite results in men and money may come from this intellectual and spiritual study.

About four years ago I attended a missionary conference in western Massachusetts. There was present a gentleman, a member of the entertaining church, who did not believe in missions. A highly educated man, possessed of a large and unusually well-selected library, he had refused to place a single missionary book on his shelves. This meeting, however, stirred him. It was not a meeting in which the facts of missions were brought out, so much as it was a meeting in which the spiritual destitution of the heathen was dwelt upon and in which our spiritual barrenness, as a result of our neglect to send the Gospel to the ends of the earth, was emphasized. The Spirit of the Lord touched his heart. He was converted to missions then and there. One of the first things he did, was to order the entire Forward Movement Missionary Library which was then on the market, and he read it through.

A recent volunteer, a student of Wellesley, told me her experience as follows: She was a professing Christian but did not believe in missions. She was convicted, however. She began to fear the Lord was calling her to become a missionary. She struggled desperately, but she had to yield. The literature which helped her most, which she had spread out before her as she knelt in her nearly all-night wrestle, was a volunteer declaration card, a map of the world, her Bible.

I close by repeating an illustration once used by the late Dr. Gordon of Boston: An eminent professor was lecturing before a class of young men not many years ago. Putting his hand upon his heart, for that was the subject of the lecture, he said, "Gentle-

men, if by some mechanism I could bring to bear upon Bunker Hi Monument the pulse beats of this heart, I could batter it down in short time." Dear friends, the problem for us is, how to bring t bear upon an indifferent and disloyal Church this great enginery o power, missionary literature.

THE STRATEGIC IMPORTANCE OF THE STUDENT VOL UNTEER MOVEMENT TO THE WORLD'S EVANGEL IZATION

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THE word strategic is a military term suggesting maneuver positions, supplies, forces, leadership, in their relation to a campaign Whatever gives an exceptional advantage is called strategic. It importance is determined by the extent to which it may be especiall helpful.

I. The Student Volunteer Movement is of strategic impor tance to the world's evangelization in its relation to the missionar force in the foreign fields.

Through its influence 3,000 young men and young women hav gone forth, most of whom are still laboring devotedly in foreig lands. Equally as many are in the colleges and technical school earnestly desiring and preparing to represent Christ on the ad vancing lines or loneliest posts in the foreign fields.

Of the 2,387 foreign missionaries sent from America during th last four years 975, or forty-one per cent., had volunteered throug the influence of this Movement. In 1903 the Missionary Society o the Methodist Episcopal Church sent out fifty-one new foreig missionaries and accepted four on the field, a total of fifty-five. C these thirty-six were men, fifteen were wives, and four were unmar ried women. Of the entire number sixty per cent., and of the me seventy-two per cent., were student volunteers. The same yea all the new missionaries, except three, sent out by the variou woman's boards were student volunteers.

The Madras Decennial Conference formulated the statemer that one foreign missionary is sufficient to furnish leadership fo the evangelization of 25,000 natives. If this estimate is correct, th Student Volunteer Movement has already sent forth leaders suff cient for nearly 75,000,000, or approximately one-thirteenth of th peoples who have never heard of Christ.

As a self-supporting ally of the missionary boards, discoverin interesting, and pledging recruits for the foreign field, the Stude Volunteer Movement has been of immense strategic importanc

But the character and equipment of the recruits it has secured are more important than their number; for it appeals to students of the strongest personality at a time when they can plan their preparation for the work which they seek. The power of college training to increase efficiency is readily conceded. The extent to which the educational equipment of a college graduate multiplies his prospects of honorable attainment is variously estimated. The white male college graduates in the United States have never approximated one per cent. of the white male population who had passed the college age; but this small fraction had furnished thirty per cent. of our Lower House of Congress, fifty per cent. of our senators, sixty per cent. of our presidents, and seventy per cent. of the justices of our Supreme Court. Of the 10,618 who furnished data concerning their general education, as reported in "Who's Who in America," 6,197, or fifty-eight and thirty-six-hundredths per cent., had taken the baccalaureate degree, and 1,598, or fifteen and five-hundredths per cent., had partial college courses, making a total of 7,795, or seventy-three and forty-one-hundredths per cent.—about three-fourths—who had college training. While this list is not beyond criticism, it is the best available and is very suggestive. A recent writer* concludes, after a conservative discussion of this list, that the prospects of a college graduate for such distinctions are to the prospects of a non-college man as forty is to one. Others have placed it higher. Let the advantage be what it may, it is decidedly with those who have high ideals, broad horizon, and disciplined minds—men and women trained for leadership. The Student Volunteer Movement has secured its thousands of recruits from this potential student class. Thus it has enlarged the opportunity for careful selection, it has raised the standard for missionary candidates, and has greatly increased the prospects of efficiency.

II. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the missionary spirit of the Church at home.

It is imperatively necessary that the Christian Church shall recognize the world-wide purpose of Christ "who tasted death for every man," and that there is but one standard of devotion for the Christian. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Thou shalt love thy neighbor as thyself," whether you abide at home or go to the foreign field.

If the spirit of the Church at home equaled that of her missionaries abroad in self-sacrificing loyalty to its extension of Christ's Kingdom, our Lord's requirement that His Gospel shall be preached to every creature would be accomplished in this generation. Indifference to the world's evangelization finds its explanation in the fact

*"Distribution of Distinctions," by Professor Jacob Jastrow. The Educational Review, January, 1906.

that such an individual is under-vitalized because he has not clearly and intelligently defined his personal relation to the sacrificial death and resurrection of Jesus Christ. Many a pastor's weakness and many a layman's indifference find their cause and crime precisely in this.

We cannot pray for that which we are not willing to further. The petitions, "Thy kingdom come. Thy will be done," stand before the petition, "Give us this day our daily bread"; for His service must have precedence to our desires, and we must pledge our loyalty before we can petition for personal consideration. That there are thousands of student volunteers who have seen the vision and responded with personal consecration to Christ's passion for the world's evangelization is a matter of strategic importance to the Church at home.

Who can estimate the reflex influence, the quickening of the missionary spirit, the development of intelligent sympathy, and the increased devotion of temporal resources within the home Church, due to the 3,000 student volunteers who are missionaries in foreign lands? Each was one of a circle of student associates, neighborhood friends, church members, and family relatives, who are peculiarly interested in the success of that for which he stands, and who eagerly devour everything from his particular field.

Who can measure the stimulating influence of the volunteers who are still studying in the schools, but who are eager to be in the front line of battle? Their contagious optimism and enthusiasm for service give impulse and trend to the young, bring hope and warmth to the old, and secure consideration and sympathy wherever they go.

Who can estimate the constructive influence of the volunteers who pledged themselves for the world's evangelization, but who, detained providentially in the home Church as pastors or laymen, live within and speak out of their convictions? There are many notable illustrations where one such person has transformed a congregation and lifted an entire conference, presbytery, or diocese into close alignment with the call of God.

Who can estimate the widely diffused influence of the thousands —students and others—to whom directly or indirectly the Student Volunteer Movement has brought the vision of Christ's purpose and its responsibility, but who are convinced that God's special commission for them is to labor in the home field, with like devotion to bring the knowledge of Christ to the world and the world to Christ?

These many thousands of consecrated lives, possessing the enthusiasm and persistence of youth, energized by the constraining love of Christ, divinely commissioned, exceptionally equipped, and peculiarly articulated, both at home and abroad, are quietly vitalizing the home Church with the spirit of Him who came to seek that which was lost, which is the spirit of missions.

Important as these relations and influences are to the Church of to-day, the Student Volunteer Movement has a potential relation, no less important, to a far broader movement vitally connected with the Church of to-morrow. The active work of the Student Volunteer Movement is confined to students during the few years spent in college and technical schools. No similar number of persons nor period of time is as critically or constructively important. But outside of this student class, there are in America 14,000,000 Sunday-school scholars, 5,000,000 members of the young people's interdenominational and denominational societies, and many more millions of young people who are in no church organization. These are the special objective of the Young People's Missionary Movement, an educational organization which has been born since the last Student Volunteer Convention was held, and it stands for "the broadest catholicity with the intensest denominationalism." It is manifestly led of God and is having a marvelous development. Over 200,000 young people in 20,000 classes under the direction of fifty-two mission boards have been systematically studying its text-books, and the demand is extending on every hand and promises to reach every land.

The greatest difficulty of this new Movement is to secure competent leaders in its distinctive work of preparing the coming millions outside of college for aggressive Church life through careful instruction in the Bible, missions, systematic benevolence, and the personal practice of the same. The young people to whom it ministers divide themselves into two classes: (a) The tens of thousands who will enter college; and (b) The millions who will never enter any school of higher education.

The former class will pass temporarily into the area and remain during the few most determining years of their lives within the direct influence of the Student Volunteer Movement. Many of these will be wrestling with the problem of their definite consecration to the world's evangelization. It will be an exceptional opportunity for the Volunteer Movement to foster the spiritual life of this prepared class of students, to bring them to register their purpose to obey God's direction as to the field and character of their life work, and to train them in the knowledge of their denominational missionary organizations and polity, particular fields, and special needs, together with the larger fields, problems, and needs of evangelical missions in general. When they leave college and until they go to the foreign fields, the volunteers should be qualified to furnish the Young People's Missionary Movement with material for leaders in its multiplying conferences, its hundreds of missionary institutes, its thousands of normal classes, and its hundreds of thousands of mission study classes, among the millions of young people who have never had college opportunities.

This is a challenge to the student volunteers to deepen their

knowledge, concentrate their activities, and extend their influence Thus the Student Volunteer Movement,

> "On a narrow neck of land
> 'Twixt two unbounded seas,"

is strategically related, through the Young People's Missionary Movement, to the future of the home Church and the hastening o the Kingdom. If the distinctive work of these two kindred Move ments is properly co-ordinated, each with the other and both with the Church in its most vital obligation to multiply the incarnation of Jesus Christ throughout the world, their strategic importance is beyond estimation.

III. The Student Volunteer Movement is of strategic impor tance to the world's evangelization in its relation to the persona Christian character of students.

During the past two or three decades radical changes have taken place, seriously affecting the religious problem in our schools of higher education. The emphasis of the "practical," so called, in order to meet the immediate demands of the commercial and indus trial, has secularized education; the numerical and financial devel opment of the nation has increased many fold the student body the multiplying of the courses, the dividing of classes, and laboratory methods have made impossible the close and continuous persona interest of the president and professors in the individual student while the neglect of family prayer in the homes and the decrease in memorizing the Bible during childhood have lessened the religious intelligence of our youth. The constructive religious influence and responsiveness which formerly made for righteousness have been supplanted by conditions which are unfavorable and would be very serious were it not that there has been another development quite as remarkable.

The Young Men's and Young Women's Christian Associations in our colleges are emphasizing and securing a spiritual activity among the students which embodies high ethical ideals, persona devotion, and loyalty to Christ. Admirable, conservative, and timely as this is, it needs to be supplemented by one thing which is the most important contribution made by the Student Volunteer Move ment. Every student in this formative period of intellectual alert ness is discovering himself, rethinking the problems of life, relay ing or strengthening his foundations, and assuming those purposes and relations to God and man which in all probability will prove permanent. Character lies pre-eminently in the realm of the will When the student's conscience puts the moral element into the ver dict of his judgment, he registers the sublime height of human pos sibility by saying, "It ought to be done, and I will do it." The ten dency of many is to form their habits unconsciously through the routine of pressing temporal demands. "To be thoughtless is to

renounce a rightful domain and despise a kingly diadem." It is the urgent need of each one during his student life to face consciously, and therefore intelligently, a crisis so grave that he must settle it by supreme personal effort. The Volunteer Movement gives opportunity to register the confession which may seal his resolution for time and eternity.

We can scarcely overestimate the psychological importance of a crisis in human development. It is the best corrective of inconsequential and inconclusive thinking which reveal diseased conditions of the will. Man is so constituted that it requires a crisis to command the full force of his personality and secure lasting victory in the great moral issues essential to human progress. All history—biographical, social, national, and ecclesiastical—is but the record of crises and the preparation and results which focus about them. God delights in a crisis. He marshals His providences to create them. His method is to so intensify the personal problem as to accentuate the soul and further its development by epoch making decisions and activities. Thus Abraham in his old age was called to sacrifice his son Isaac, the heir of promise and of decades of deferred hope. Can you imagine a crisis more intense? It was personal, crucial, vicarious, and typical for the sons of obedience in all ages. By it Abraham demonstrated that he was the friend of God and became the father of the faithful. When Jacob was returning with his various and variegated acquisitions from the ranch of his father-in-law, where he had been practicing scientific stock raising, there wrestled a man with him. It does not say Jacob wrestled with the man. Fleeing with an accusing conscience from outraged Laban and fearing the anticipated interview with defrauded Esau, he would not have sought such an encounter, but when in the grip of God's messenger, facing the opportunity of his life, his manhood was stirred to its profoundest depth and he said, "I will not let thee go except thou bless me." Striving typically for the conscience-stricken of all ages, he received from God a changed nature and a new name, and became Israel, a prince of God.

God brought Moses from the Midian Desert, where self-exiled he had spent forty years in meditation, to enter the lists with Pharaoh, the earth's most puissant sovereign, while despised Israel and all the land of Mizraim were expectant of the issue. The outcome was that Egypt was humbled and Israel was liberated. Thus Moses vicariously stood for the inherent rights of manhood and liberty to serve God and became the law-giver of subsequent ages. God brought Israel out between high mountains, pursued by bereaved and revengeful Egypt, to where the sea barred their progress to liberty, that he might test their obedience, punish presumptuous Egypt, endorse Moses, and demonstrate to remotest generations His willingness and ability to deliver His own. He held the arrogant armies of the Philistines and the frightened forces of Israel con-

fronting each other, trembling with expectancy, while David, trusting in Jehovah, selected five smooth pebbles from the brook, ran to slay the boasting giant, and permanently changed the tide of human history. Satan, Goliath's great prototype, plied great David's greater Son with the subtlest forms of the temptations with which he had defeated the first Adam and all his posterity. Jesus triumphantly met the crisis and won the battle for humanity and righteousness, that whoever would war against sin thereafter should contend against a defeated foe.

Thus God seeks to simplify life's problems. He isolates the soul; brings it to face the eternal issue, sharply defined, and gives it a vision before which it must consciously interpret itself, its attitude and its purpose. The vision is not only the crisis; the vision is a precursor of the victory. When Balak tried to persuade Balaam to curse Israel, he thwarted his purpose by so placing Balaam that he had a vision of God's chosen people, and thrice Balaam took up his parable and blessed Israel altogether. When Satan sought to tempt our Lord by showing Him all the nations of the earth, he received his final rebuke when Jesus said, "Get thee behind me." Christ would gladly endure the cross for such a prize. When Christ was told by His disciples that there were Greeks there whose burden was, "We would see Jesus," He said, "The hour is come that the Son of man should be glorified," for he knew the power of a clear vision. St. Paul won the Galatians to Jesus, whom he "openly set forth" before their eyes.

The Student Volunteer Movement has been the great agent in bringing vision to thousands of students and in inducing them to face the supreme crisis of their lives. By setting up and insisting upon the standard of Christ's devotion as the sole gauge of Christian obligation, it has rendered an inestimable service. It has brought to the student, through vision, the judgment of opportunity so definitely that he had to decide whether Christ or self should reign, and to pledge himself to go or stay with an equal devotion as Christ should require; or if he failed he was self-condemned for letting anything supplant the right of Christ to command him as He will. "Christ came to raise this fundamental crisis of time—to claim the personality for God, and everything hangs on man's acceptance or rejection." God will determine one's field; one's consecration will determine whether he is of use for any field.

Through the Volunteer Movement students are brought to face the question which Pilate faced, "What then shall I do with Jesus which is called Christ?" Pilate's false answer wrecked the Roman Empire. If men fail to enthrone Christ, their lives will lack the one element which would have given them unity and fixity. If, like St. Paul, who "was not disobedient unto the heavenly vision," they respond by personal loyalty to "the Holiest among the Mighty and the Mightiest among the Holy," their consecration will link them

to the eternal destiny of a masterful life for infinite conquest. They cannot be misplaced. Wherever they are, they will be in fellowship with Him whose they are and whom they serve, who only waits the completion of their assignment to say: Well done, good and faithful servants, ye have been faithful over a few things, I will make you rulers over many things; enter ye into the joy of your Lord.

This epoch-making service of so bringing vision to the students that they will become through personal consecration an extension of the incarnation of Jesus Christ is a supreme service in the development of the most potential thing in the world, Christian personality. Through such service the relation of the Student Volunteer Movement to the leadership, the forces, the supplies of the campaign for the Kingdom, both at home and abroad, is of immense strategic importance, beyond estimation except by the Captain of our Salvation.

THE VITAL RELATION OF INTERCESSORY PRAYER TO THE SUCCESS OF THE FOREIGN MISSIONARY CAMPAIGN

MR. JOHN W. WOOD, NEW YORK

THESE words call us back to first principles. They remind us that the missionary enterprise in its beginning, its progress and its achievements is absolutely dependent upon the help of God. Churches may convince ministers of the Gospel that they must be the leaders in this campaign of making the Gospel known; mission boards may enlist the latent spiritual and financial resources of laymen; the young people may be aroused, organized, instructed; the world may be flooded with attractive and convincing literature; and yet if the members of the Church fail in intercession they invite defeat. For what have they done? If you will allow me to change the figure, they have constructed a splendid machine; it is competent in all its parts to do its work, the engineers are there, the belts are adjusted, but they have neglected to light the fire. It stands there, magnificent as mechanism; useless for the creation or the transmission of power.

On an occasion like this, it is unnecessary to attempt to justify intercessory prayer. Men who have lived their lives under the cold shadow of, and have tried to find comfort in, the gloomy negations of agnosticism have recognized the reasonableness and the need for prayer. It was John Tyndall who said that "prayer in its purer forms hints at disciplines which few of us [he might more truly have said, none of us] can neglect without great moral loss."

We may not know just how God hears prayer or how God answer prayer, but you and I may bow reverently and confidently befor the fact that "our God is a God who, seen under the conditions o our human life, does answer prayer."

Prayer has been called the universal art. It might also b called the universal instinct. A distinguished scholar of the Uni versity of Oxford has told us that however far back we penetrat into the records of the past we find that it is characteristic of ma to pray. Unroll Egyptian papyri and you find them filled wit forms of prayer. Unearth Babylonian tablets, and there, amidst a their sorceries and superstitions, we find prayer. We translate th ancient books of Persia, of India, of China, and we find them to replete with prayer. Is not a fact like this a ringing call to mis sionary service and missionary intercession? It tells us that how ever imperfect such prayers may be, however blindly such men ma be groping their way, still they are seekers after God. You an I know that the great heart of humanity will ever be restless an hopeless until it finds its rest and its hope in Him who is the Way the Truth, and the Life.

But while prayer may be a universal art, we know that praye is not easy. That fact is plain when we remember what prayer is Canon Liddon has told us that "prayer is that act by which man conscious at once of his own weakness and his own immortality puts himself in effective and real communication with the Almighty the Eternal, the Self-Existent God." We offer our intercessions not that we may try to change the will of God, but that we ma seek to fulfil that will. We enjoy the inestimable privilege of sons we can enter into correspondence with the Father's purpose; w can know, in some degree at least, the Father's plans. Thus ou intercessions mean not our endeavor to have God take our view o things, but rather our endeavor so to shape our wills and our live that we may take His view of things. When the Christian Church as a whole, comes to that position, all else will be as nothing; ob stacles will be overcome, difficulties will disappear, and the cam paign will be won.

Effectual intercession means the taking of infinite pains. I ask myself whether it may not be that my prayers are so often un real and ineffective because I fail to take pains. There came t me the other day a message from a friend who lives in a great cit in central China. As he passed recently out of the compound i which he lives, he saw ahead of him in the narrow street a ma who was going through most peculiar motions. He would walk a few steps, then he would prostrate himself upon the ground an touch his forehead to a little stool he carried in his hand; then h would rise, take three steps more and again he would prostrat himself upon the earth. When my friend caught up with him, an asked him who he was and whither he was going, this man replie

that he was a Buddhist monk searching for a certain temple where, so he had been told, he might find great peace. Through further questions my friend found that this man had left the city of Peking about seven years before; he had made his way into some of the western provinces of China, and not finding the temple there, he had turned down the Yang-tzŭ River, and was making his way to some new haven of hope near the coast of China. All that time he had measured the distance in just that way. You and I may smile at the folly of a man like that; we may pity the ignorance; we may condemn, if you like, the superstition; and yet there is something in the example of that man which is simply splendid. May he not teach us the lesson of taking infinite pains in placing ourselves in communication with the King?

Not only are our intercessions to be founded upon the taking of pains, but they are to be continuous. We may not always put ourselves in the physical attitude of prayer, but for most of us the opportunity comes often during the day to lift up the heart in prayer. More and more round the world there is coming to be adopted that practice, which we must concede to be good, of pausing just a moment as the bells strike the noon hour to lift our hearts in intercession for the world. As those prayers rise from many nations, from many people, do they not form a splendid, converging stream of petition for the needs of men everywhere? "So the whole round world is every way bound with gold chains about the feet of God."

But intercessory prayer is not simply a personal matter; it must be a corporate act. You remember how St. Paul, in giving instructions about church management to the young bishop, St. Timothy, said: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Is it not true that too often in our public worship the note of world-wide intercession is missing? Shall we not try to strike it more often? Too many congregations are really not congregations at all; they are simply gatherings of people each of whom has come to say his private prayers in public. Let us try to do away with conditions such as that, and make every service replete with intercession for the world.

And then, not only in the usual acts of public worship, but, above all, when we gather around the Table of the Lord, shall we not lift up our hearts in intercession? We come to receive the symbols of the body broken and the blood poured out, those symbols of the sacrifice made that the world might know how much God loves His children. Let us never come to that Table without bearing upon our hearts the needs of those whose faces it may be we shall never see, but whose necessities we may do something to satisfy. Selfishness is always bad, but it is supremely bad when manifested in connection with that service through which we show

forth the Lord's death until He come. Archbishop Alexander ha pilloried that kind of selfishness in those lines upon Job's questio

> "'If I have eaten my morsel alone'—
> The patriarch spoke in scorn;
> What would He think of the Church were He shown
> Heathendom—huge, forlorn,
> Godless, Christless, with soul unfed,
> While the Church's ailment is fulness of bread,
> Eating her morsel alone?
>
> "'Freely as ye have received, so give,'
> He bade who hath given us all;
> How shall the soul in us longer live
> Deaf to their starving call.
> For whom the Blood of the Lord was shed,
> And His Body broken to give them bread,
> If we eat our morsel alone?"

What do we hope to accomplish by our intercessions? Man things, but these especially: We may give added strength to th workers at the front. You remember how St. Paul sent back fro the thick of the fight the message, "Brethren, pray for us that th word of the Lord may run and be glorified." That call is bein repeated to-day by the thousand student volunteers who hav sailed since Toronto. It is being repeated by every missionar throughout the world. These men and women are writing in live of knightly service the new Acts of the Apostles. They are facin conditions, so different in many ways, and yet so identical in man ways, with those that St. Paul faced. We can see a modern Corinth can we not, with its immoralities and its idolatry, in a Canton or Chang-sha? We may find, if we will, a modern Athens, with it welcome for all things novel, in a Kyoto or a Tokyo. We may se a modern Ephesus, with its superstition and its sin, in a Delhi or Cawnpore. We are facing needs identical with those of apostoli days. Let us try to give to them an apostolic response.

It is said that when those devoted missionary monks who wen out from Iona came to the most difficult part of their journey, th prayers of their master, St. Columba, always met them there. An so it may be with us. We may not know just when the crisis i coming in the distant field; but if our prayers are being offere for the workers, we shall help them through many a time of dis couragement and despair. And that is perfectly reasonable. We ca flash a message of good will over continents and under ocean because man has discovered and can control and direct grea natural forces. Is it too much to expect that man can, not in th same way, indeed, but by putting himself in correspondence wit God, use the great spiritual forces of the world for the comfort o his fellows? Those spiritual forces, no less and no more, than th forces of the physical world, are the forces of the King, and we ca wield them if we will.

Then, too, our intercessions are needed for the support of the native converts. They live in a vitiated moral atmosphere; they are surrounded by practices and sights that tend to drag them down. Only as the home base sends out a mighty volume of intercession and knits itself in the splendid brotherhood of Christ with the most distant, most persecuted, most tried follower of the faith in a distant land, can it fully realize its mission. We here at home, as we try to live a Christian life, are going with the stream. The man who comes out to take his stand for the King in a heathen land, has to pull up stream. Let us give that man all the help we can.

And, finally, our intercession must result in work. Unless it has that result here at home, it is failing of its purpose. To work without prayer is to be guilty of infidelity; to pray without work is to be guilty of rank disloyalty. Some time ago a gentleman came to the rector of one of our New York parishes, and said that he enjoyed the services in that church so much, that he would like to become a member of the parish. "But," he said, "you know, doctor, my wife and I are very busy, and we do not care to have any part in the parish activities. We simply want to come here for the service on Sunday and enjoy your beautiful music and excellent sermons." The clergyman looked at him for a moment, and then he said: "My dear sir, I think you are mistaken in the place you are looking for. If you will go over to Fifth Avenue and walk up a few blocks you will find the 'Church of the Heavenly Rest.' That is the place you want."

Now we want no "Churches of the Heavenly Rest" in this campaign. We must continue to sound, as we have this morning, the martial note. Thus as our intercessions rise, as our efforts are multiplied, prayer shall turn to praise, and all over this weary world there shall be heard that song of the Hebrew king: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

MESSAGES FROM THE ORIENT

Greetings from the League of Student Volunteers in Japan

The Students of India

The Students of China

The Students of Japan

GREETINGS FROM THE LEAGUE OF STUDENT VOLUNTEERS IN JAPAN

MR. V. W. HELM, M.A., TOKYO

I COME at this time as a representative of Japan's student volunteers for just a moment. I have the privilege in behalf of the League of Student Volunteers in Japan—a League embracing the 150 American and British volunteers now laboring in that Empire—of presenting a gavel to your Chairman and through him to this Convention.

The head of the gavel is made from a tree growing near the grave of the great Japanese patriot and leader, Joseph Hardy Neesima. A few weeks ago it was my privilege in talking with a graduate of the institution which he founded, the Doshisha University, to hear him say that the life of Neesima had found its way through his burning words into the heart and soul of every student of that great institution who was there during the days of his incumbency as president. He told me that at one time a great meeting was arranged at the Doshisha. One of the speakers was the leading Christian pastor of the Congregationalists; another was a member of Parliament; still another was one of the leading journalists on one of the leading papers of Tokyo. He said that after the three prominent men had finished their addresses, Dr. Neesima stepped to the front of the platform and spoke for about five minutes; "but," he said, "I have forgotten every word and the very subjects of those first addresses, while I remember the words of Neesima as if they were uttered but yesterday. And this was his message: 'Young men, last night I read the story of the bitter waters of Marah, and it is to me a parable of to-day. The bitter waters are the bitter stream of human life, and each of you is the tree, and you must thrust yourself deep into this bitter spring that it may be sweetened and transformed. Some of you may wish to stand upon the shores of the river with the blossoms of springtime, or bearing the golden leaves of autumn, or at least the ripe fruit of worldly honor; but if we would do our duty for Christ, we must plunge into the depths of human life to-day to sweeten it in the name of Christ.'" And may this be the message to this Convention to-day of Joseph Hardy Neesima, who, though dead, is still a powerful Christian force in the Empire.

The handle of this gavel is from the top of the Two Hundr and Three Meter Hill, that great strategic point in the capture of t citadel of Port Arthur; and may it bring to us a message to-day heroism in the name of Jesus Christ. That hill, one of the ma around that great citadel, was captured by the Japanese forces sev times in two months and as often lost again, if I remember aright but it was captured the eighth time and held, and so became t point from which Port Arthur was at last taken. I was in Nagasa when General Stoessel and 400 of his officers passed through their way back to Russia, and I heard General Stoessel say to newspaper correspondent, when asked the secret of the surrender Port Arthur: "When the Japanese forces captured the Two Hu dred and Three Meter Hill and the eleven-inch shells directed fro that eminence fell into the city, nothing could withstand them, a we knew that our days were numbered."

I present to you to-day Japan, the Two Hundred and Thr Meter Hill of Christian missions in the Orient; and when we pla firmly upon that eminence the batteries of our Master Jesus Chris the Orient will know that the days are numbered, and that His nam will be known and His banner unfurled in all the Far East.

It was my privilege on the top of the hill, near the place whe this little piece of wood was picked up, to see ten months after t capture of that hill a spot, twenty by forty feet, which, after t snows and rains of winter and the summer's sunshine and breeze showed yet upon rock and earth tattered garments and the blackene stains of blood. May those who fought for country upon both side in that great struggle be to us but an inspiration to heroic servic through life and death in the name of our Master Jesus Christ.

THE STUDENTS OF INDIA

MR. B. R. BARBER, CALCUTTA

You have heard from the address of Dr. Goucher that the dest nies of this nation rest with the educated classes. So in India, I a constrained to believe that the destinies of that great Empire res not only with the students, but with the Christian students. There fore, I wish to bring you the greetings of the Student Movemen with its 2,300 members, and I should like to include with these th 30,000 students in the 370 institutions of higher learning in tha country.

One would like to speak of the deepening interest in Bibl study and of the opportunity in evangelistic meetings of reaching th hearts and consciences of these students. But I can only give yo

his instance of the work of one man, and he a former secretary of he Student Volunteer Movement in this country. In South India, e, associated with a young man from that country, in one year led nto the Church 1,000 young men; not only those Christians nomi- ally in the Church, but others from among the Hindu classes. One emarkable conversion I might mention, the secretary of a Hindu ociety which they called the Devil's Society; this man from being devout Hindu turned to become not only a devout and earnest Christian, but an earnest Christian worker.

One would like to speak of that great student quarter in Calcutta, vith its forty-seven institutions of higher learning and their 10,000 ollege students, with its fifty high schools and 17,000 high school oys. I have seen there young Hindu students going into the col- eges as devout believers in their own faith and coming out not only s Christians but as Christian workers. In the six or seven years hat it has been my privilege to be there, in connection with our own vork of the Young Men's Christian Association, I have seen at least welve young men forsake the hope of brighter prospects in com- nercial and government service to enter the ranks of Christian vorkers.

In Ceylon there was the Jaffna Foreign Missionary Society, organized among the students of Jaffna College, and they raised nundreds of dollars to send one of their men to India to be a foreign nissionary. They sent others to islands also to labor among those who were without the Gospel.

One remembers one of the greatest missions of Northern India, where in the time of the founder there were scores of villagers reached by the Gospel and hundreds of men, women, and children turned to the Christian faith. The number of workers came to be thirty, and upon the death of this noble man his two sons, graduates of the University of Calcutta, took up his work.

One remembers the organization of the Indian Christian Work- ers' Band, and of the Bengal Missionary Union, and a number of others in South India could be mentioned, where young men are feeling called of God to go out to their own people.

I remember also that college in Burma where one-third of the students have said, "We will become foreign missionaries." And following upon that call for 9,000 missionaries, sent forth by the Madras Decennial Conference, the men of India have felt that God was calling them, and last Christmas Day, in the college founded by William Carey, there was organized by the educated men of India the Indian Missionary Society, whose object is to send its own men out to educate or to Christianize the people and to do it by means of native money and native control.

More significant still than this, is the fact that all over India the revival fires have begun to burn. Now we need these 9,000 mis- sionaries—every one of them—but I am constrained to believe that

the young men of India, realizing that the hundred millions yet un evangelized are not to be reached soon, are feeling the responsibilit upon them and they are rising to the call of God. While they ar expecting these 9,000, they are intending at the same time to go ou and bring their own fellow countrymen to Jesus Christ.

THE STUDENTS OF CHINA

MR. ROBERT R. GAILEY, M.A., PEKING

THERE are just two aspects of this great subject that I woul like to bring before this gathering.

First, the students of China as a field for evangelization an as a means of evangelization in their Empire. Here we have, firs of all, as a field for evangelization, the hundreds and thousands o students in schools and colleges of the missions in China. Nothin gives greater concern to the Christian educators there than that a of these students may be brought effectually under the influence an the power of the life of Jesus Christ. Here is a great field fo evangelization.

Then there is that great field, the so-called literati class i China—a million scholars in this great Empire. Who is going t undertake the great, the stupendous task of evangelizing this numer ous and influential body of men? It is a significant fact that th missionaries at work in China, realizing the great importance o reaching this class, have definitely asked that the Young Men' Christian Association undertake this work. The literati to-day ar an important class; but it is a class that is passing away, if I ma use that expression, because of the fact that last November, wit one stroke of the pencil the great competitive system of examination was abolished in China. Consequently this class that we have hear so much about and which has had such great influence in China will soon be no more. At present, however, this class is still there— this million men in China—and can we not hope and pray that fro this body of men there will come men such as Augustine and Eras mus and Jonathan Edwards—men that will have tremendous influ ence in determining and in leading the forces in the new China.

Then there is the great new student field in China. The ol students are passing away, but this means that there is a greate student field to be in the Empire. It must be evangelized. I canno take the time this morning to tell you about this opportunity bu only mention it.

And then as a means of evangelization take the Christian co leges already existing in China. Think of that Shan-tung Colleg

which in the past generation has been turning out men year by year. No man has ever entered that institution and graduated who was not a Christian man; and these men have gone out into many parts of the Empire as teachers in government schools, in Christian schools, in private schools. Many of them also are pastors of churches that have called them and are supporting them themselves. That is a great evangelizing agency in China. Remember also the Peking Methodist University, with its two or three hundred students. And it was only two years ago that, under circumstances very similar to those which characterized the inception of the Student Volunteer Movement, sixty men in that university offered themselves to God as the beginning of a Student Volunteer Movement among the Chinese students in China.

I might mention, also, the American Board College at T'ung Chou, where men are being trained for the ministry, and institutions in the south at Nanking, at Su-chou and Fu-chou, where during the last few months a wonderful revival has taken place and men by the score have offered themselves for God's work among their fellow countrymen.

I have just one other thing that I desire to bring before this gathering. It is a test, it seems to me, that God is bringing to this great movement of students in North America, a test in these days that He has never used in the past. Entering as we are soon to do on the third decade of this Movement, shall we not expect—aye, are we not now experiencing in this very gathering—a test? God is moving in this congregation and is touching the hearts of men and women. We are not to be overcome by sentiment, perhaps, nor by the inspiration of these addresses; but let us put our lives to the work and do that which we are thinking and hoping to do. The test is a thousand volunteers per annum for four years; a thousand volunteers next year is the call. It is a test, and here in this audience there are perhaps 3,000 men and women that could almost complete that quota for the next four years. What may we not expect of those who will go back to their colleges and universities, if they exert the influence which they might among their fellow students in the next four years.

Finally a word as to our responsibility for China. England has a special responsibility for India and her students, but it seems to me—and I think I voice also the feelings and thoughts of my fellow missionaries in China—that America has a special responsibility for the students of that Empire. It has been said that Japan is the Two Hundred and Three Meter Hill of Asia, but there is the citadel—there is the Port Arthur still to be taken; and, if I remember rightly, General Noga, when he had taken Two Hundred and Three Meter Hill, called for new troops, men who had not seen the awful carnage of battle, that they might take Port Arthur, and it was taken. Men and women, the responsibility is upon us to

reach these millions of students in China and the new literati th are to come. Who are ready? Who are like that young man th Mr. Speer told us about in the days of the war in our own countr who answered to the roll-call, "Ready." I thought of Paul wh he said, "I am ready not to be bound only, but also to die at Jer salem for the name of the Lord Jesus."

THE STUDENTS OF JAPAN

MR. V. W. HELM, M.A., TOKYO

I AM very glad, fellow students, to bring to you the greetin from the student Young Men's Christian Associations of Japan, country in which the most conservative authorities on the stude conditions of the world have declared that there is a more intima relationship between the destiny of the Empire and its students th in any other nation in the world.

The sixy-two student Young Men's Christian Associations mission schools, government schools, private universities, techni schools, classical schools, and normal schools are bound together extend the Kingdom of Christ among their fellow students, a to-day there comes to us here assembled a responsibility to bri Jesus Christ to the students of Japan. The government educati of Japan is a non-religious and therefore an irreligious educatio The mission schools of Japan are taking the spirit of Jesus Chr as the foundation of education, and the Young Men's Christi Association to-day is recognized as the only agency that can lab within the government schools for the government school studen because the Young Men's Christian Association is a volunteer orga ization of Christian students laboring for their fellows; and fr the great Imperial University of Tokyo throughout the governm schools, there is not a single institution in which the Christian s dents may not freely bind themselves together to labor for th fellows. Hence to-day in these great irreligious centers of educati in Japan the student Young Men's Christian Association is worki like leaven within the lump.

I would mention just two reasons why we should feel a culiar responsibility, reasons which constitute a call to prayer the student movement in Japan. You doubtless know that Church in Japan has risen to the position of assuming responsibil for the evangelization of her own Empire, thus becoming the pion of such Churches in the Orient; and to-day, if the Church of Jap is to meet this great responsibility, she must find among stude her leadership in the ministry and in lay effort. Being trained

hese institutions and in the theological seminaries of Japan are a nere handful of men compared with the great number of Japanese astors and Japanese evangelists needed; hence it is the policy of he student Young Men's Christian Association to see that not a ingle Christian student in a government school completes his cur- iculum without having to face the question of Christian work, thus urning his attention to the claims of the Church of Jesus Christ or life service.

I have received since I came here a letter from Mr. Fisher, my colleague, stating that under the auspices of the student Association here was held in Tokyo a meeting of young Christian laymen, graduates of universities and colleges. He said that some of the trongest young Christian laymen of Tokyo had met to discuss the uestion of the independence and self-support of the Church and the Association, as well as the increase of a supply of Christian workers. The meeting was a most impressive one. It revealed a depth of con- ern on the part of many of these highly educated and able men for he unity and progress of the Church which one does not ordinarily uspect. It helped to remove misconceptions regarding the aims nd hopes of the missionaries. On the next day, some of the men vho had been present came to him almost with tears in their eyes o say how much they had been helped by that meeting.

And now the other point, that of Japan's relation to the Orient. t is true that Japan will be the savor of life unto life or of death nto death throughout the Orient. Which shall it be? This rests pon the Church of Christ in Japan. To-day three of the denomina- ions in the Empire have Japanese missionaries, who are laboring in China; and it is the mighty objective of the Christianization of the Orient that is to lead the Church of Japan to the speedy evangeliza- ion of her own people for that object, and to-day men trained in the Young Men's Christian Associations are going into China as busi- ess men and as representatives of the cross of Christ. In Dalny a ew months ago, I met a group of fifteen graduates of technical chools, sent by the government as a commission to investigate the oal mines. In charge of that commission was a young graduate f the Imperial University who had been for two years the president f the Association in that university, and he said, "I have come not nly to investigate the coal mines, but to work with the men of this ommission." The first young man whom it was my privilege to ead to Jesus Christ is now in Shanghai as the representative of a reat Japanese steamship company; and he has been for three ears teaching in the night school of the Shanghai Young Men's Christian Association. Another Christian went only last spring to Shanghai as the representative of the Tokyo Imperial Post Office nd Telegraph. Before he went he sent a letter, in which he said, "I vant to help in organizing a Japanese Christian Association among he increasing number of commercial young men in Shanghai;" and

he is laboring there to-day. Another young man, for four years a Bible class in Tokyo, went only six months ago, commission by the government of Japan to organize schools for the Chine young men in the southern Liaotung Peninsula. I met him the last autumn, and he said that he had been permitted to labor the not only in the education of men, but to lead them to Jesus Chri And so we ask your prayers for the young men of Japan, as t student Associations are leading them for the Christianization their own country and neighboring lands.

UNPRECEDENTED OPPORTUNITIES IN THE UNEVANGELIZED WORLD

In Latin America

In Pagan Africa

In the Far East

In the Indian Empire

In the Mohammedan World

OPPORTUNITIES FOR SERVICE IN LATIN AMERICA

THE REV. JAMES B. RODGERS, D.D., MANILA

"YE SHALL be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria"—Samaria, that hated of all the Gentile nations, allied to Israel by blood, with a partial knowledge of the true God, and yet despised as outcasts. What more telling argument can we find for preaching the Gospel of Jesus Christ in the Latin American countries than is suggested by this parallel? And the Philippines are included, because the early life of those islands, religious, civil, and commercial, came from Mexico; they belong, therefore, to the American-Latin countries.

There are two forms of service that appeal to us to-night. In the very nature of things and because of the limitations of our Church—woe to us that it is so—large numbers of you who have a genuine desire to serve the Lord in foreign lands can never receive appointments under the boards of the churches. To be appointed a foreign missionary in these days is becoming almost as difficult—may it be said in the right sense—as to gain a place in the diplomatic corps; for only the best are to be chosen, and the numbers are so small that out of the thousands, few can be sent at present. But now in these days, unwillingly and unexpectedly, we of North America have become interested, and have realized our responsibility for our brethren in Central and South America. How can we serve them? Did you ever think, young men, you who are thinking of going into business, that perhaps the Lord had a business opening for you in South or Central America, or in the Philippine Islands? I do not mean to say that you will gain riches, but livelihoods are there. An opening for what? Not for commercial gain, but to serve the Lord Jesus Christ as laymen, as business men in these countries.

My mind goes out in grateful remembrance to some very dear friends, one an American, another a Scotchman, in the city of Rio de Janeiro, who gave of their time and money, and who allied themselves to the Brazilian churches in order that their influence might count where it was most needed, putting aside the opportunity of hearing the Gospel preached in English. One of them, the American, still remains in Brazil, although his business house has closed its doors and he has many opportunities to come back here,

solely for the purpose of allowing his life work to be in a struggling Baptist church in the city of Rio de Janeiro. Our missionary work on the island of Cebu owes a great deal of its success to the consecrated efforts of a Scotch business man, who, without regard to the sneers and the rebukes of his business compatriots, has been faithful to the service of the Lord Jesus Christ.

And then, again, we have now not only these business relations but political relations with other countries. It may not be understood, but the United States has organized a vast missionary society with Theodore Roosevelt as its president, and William H. Taft as its executive secretary; and the young men and young women who have gone out under our government can and are doing Christ's work as truly as those of us who are sent to preach the Gospel. On the list of the high officials in the city of Manila at the head of the most important branch, the educational work, are the names of two student volunteers of the class of 1894 in Pomona College, California, men who have interpreted their vows in this way and realized that their mission is as genuine and as thorough and as true as though they were preaching the Gospel. The work of many an American official is of the same kind. You remember that when Governor Taft came home in 1902, he was told by his physician that he should not go back again; it would be necessarily fatal to his health. Mr. Beach, whom you have heard here, tells me that at a banquet given by some of his college friends to Governor Taft—they were classmates—they said to him, "Why are you going back?" and these were his words: "Fellows, I regard my work in the Philippine Islands as a mission. I cannot leave the Islands, for the people need me." A man with a mission must fulfil it; and knowing the sentiments of our Secretary of War, I wrote to him a few days ago for a message, and I have great pleasure in bringing it to this Convention:

"I am very glad that you have been addressing people on the unprecedented opportunities for public service in the Philippine Islands. One of the great needs in our work in the Philippines is the sympathetic assistance of American men and women who go there in our task of conciliating the Filipinos and making them believe we are there for their good. What we need in the Philippines are men and women who understand what we are trying to do who sympathize with it, and who have a real friendly feeling for the people of these islands. They have a great deal that is good in them and our task is to bring it out.

"Sincerely yours,
"WILLIAM H. TAFT."

I would not tarry on this phase of the subject, for there rises before me the other phase, the opportunity and necessity at this crisis of giving to the people that basal element, that essence of all the civilization and public life which we have, the Gospel of Jesus

Christ, and those other elements which can make for righteousness, which can influence people to know the difference between truth and falsehood, which are the very essentials of the Christ life.

Opportunities! See the doors of South America and Central America. With the exception of a few unimportant states, they are wide open. Every single one of the more important countries has a legal statute giving liberty of worship. It is said that in the United States and in the Philippine Islands alone is there genuine liberty of worship; but I think, from some things that I have seen in some of our cities, that we have more genuine opportunities of preaching the Gospel to all classes and races of men than you have here in some of our cities.

What are these opportunities? In Brazil there is a National Presbyterian Church that is caring for itself; and although mistakes are made, still it is far better that it should be so than to have it ever carried in the arms of the parent Church. In the Argentine the churches are spread from north to south; Chili is strong, and the openings in Peru and Bolivia, as we have heard in these days, are simply wonderful; success is on every hand.

And what of the Philippine Islands? You will pardon me if I speak more particularly of them, although my heart goes out also to the needs of the Brazilian people. Never in the history of our missions in Latin America has there been such an opportunity for Christian service as we who were fortunate enough to be the first appointees of the Churches, have had in the Philippines. Think of it! In 1899, when the first missionaries began their work, everything was under martial law. The people were sullen. They had no reason to believe except our unsupported word that we Americans were there for their good. And yet in those days, when we had to be in the house at seven o'clock at night, there were two openings the first and second days after my arrival; and from that beginning, the services in a little house, all the great work of both our own and the Methodist Church has grown. And what do we see now? Our churches are spread from the north down to the southern point of Negros, and the Episcopal Church is working among the Igorrotes, and the Congregational Board among the Bagobos down in Mindanao. The Churches have by wise procedure and careful arrangement been able to give their time, each Church exclusively to a certain field, through the terms of our Evangelical Union. We have had the opportunity to put in practice new methods, and wise methods we believe, methods sanctioned by Christ Himself and that have brought us great results.

But how are we reaching the Filipinos? We talk sometimes of the opportunities that we should wait for, and of the necessity of waiting patiently in prayer until God shall open the gates; but the gates of these Islands are flung open faster than we can enter them. Instead of our pursuing the opportunity, the opportunities are pur-

suing us, and we have been unable to half occupy the open fiel
There has been scarcely a place where a man has gone that
has not been able within a few days to get a hearing, and in so
places the people turn out *en masse* to receive him; thousands ma
up his audiences; hundreds of villages are sending to the missio
aries. From up north in the Cagayan Valley there came a deleg
tion three, four, five times, first to myself and then to Dr. Stuntz a
Mr. McLaughlin of the Methodist Mission, saying, "Can you n
send us some one?" and we were powerless to help. The hands
the Methodist Mission, in whose field it was, were so tied with th
constantly growing work that they were unable to accede to t
request until a few months ago. The work has gone on in this wa
leaping from place to place. A most beautiful contagion has tak
hold of the people; they really believe it is their duty and th
privilege to tell some one else of the truth. So by every possi
means the people carry the Gospel to the other villages. Oppo
tunities! Crisis! I do not suppose that we shall have in future yea
as great an opportunity for service as we have now.

Why do they listen to us? Oh, the desperation in the hea
of the people in the Philippines—and the same thing in Sou
America, that desperation that comes from sullen acceptance o
hard and oppressing tyranny during long years, that makes m
say, "We know not how to tell the truth, for we have been co
pelled to conceal our real feelings for 300 years." And then,
the other hand, the natural aspirations after something better, t
know not what. Some think it is for political independence; so
think it is for a government of their own; others, that they mig
find it realized in having Filipino bishops in the Roman Catho
Church; still others think that the Aglipayan Church would
the work and solve the religious question. But they find through
all the same old custom has gone on of living at the expense of
people, of erecting great institutions and not caring for the souls
men. "Like priest, like people;" and the teacher, the Spanish pri
bad as he was, has only been copied by his Filipino successor.

But what about Protestants? What opportunities have w
Last Sunday I had the pleasure of preaching to a congregat
near New York City, in the state of New Jersey, and the pastor
that church, a man of genuine saintly spirit, said to me: "One
the reasons why there is so much discontent in the ministry is t
a great many men, as they grow older, wish to have a pulpit n
New York, and so they come down to the little villages and tow
around about." Splendid services, splendid opportunities for s
vice, sometimes, and yet they are content to go into a village
2,500, where there are four or five other Protestant churches. Ple
to do, of course, but what of the work in the neglected fields
South America? Oh, what a blessing it is to have unlimited ho
zons, to feel that although you work on and on and on there

still more to do, to have your ambition quickened and your desires fulfilled in seeing the result of your work! Have any of you men any prospect in this country of having the privileges we have? There is a Baptist missionary down in Iloilo who baptized a thousand people in the year 1904. One of our ministers in the city of Cebu, who began with a hard struggle against the opposition there, had a few come in the first year—twenty-seven, I believe—the second year 177, and this year 350. In our own station of Manila I have been privileged to baptize between 800 and 1,000 persons during the six years I have been there, and all of them seemingly, so far as human eye could tell, genuine converts to Jesus Christ. And the work of the Methodist Church has been still larger, with their 10,000 or more members. Is not that an opportunity for service? Is not that an opportunity that appeals to every one of you? God grant that you may embrace it.

Just before I left the Philippines, there was a farewell reception. The people are very kindly in showing their regard, and very enthusiastic sometimes, and the last message they gave me was this, "Interpret to the American people the aspirations of the Filipinos." I may not have interpreted them in just the way that they wished, for they talked of political independence; but I believe that this night I have tried at least to interpret to you leaders of the future generation the desires and aspirations of the Filipino peoples. God grant that you may never forget them.

THE OPPORTUNITY IN PAGAN AFRICA

THE REV. DONALD FRASER, BRITISH CENTRAL AFRICA

I SHALL not attempt to describe, in the few minutes at my disposal, the area and population and attractions of the peoples who today afford peculiar opportunities for the proclamation of the Gospel. I intend rather to speak of some difficulties which have been removed, of some opposing forces which must still be encountered, and of the need of Africa.

I. Let us consider some of the difficulties which have been removed.

1. There is the geographical difficulty of remoteness. The northern part of Africa has since centuries before the Christian era been in touch with Europe, and that has in no small measure affected her civil and religious life. But that part of Africa which we call pagan was until recently almost entirely isolated from communications and from knowledge. In 1708 James Bruce, a Scotsman, explored along the sources of the Nile. He was the first of a line of

Scotsmen whose names will always be associated with Africa, an who are famous for their geographical exploits. Mungo Park, wh died in his attempt to trace the River Niger, followed him. An then there was Livingstone, prince of them all, who traveled 29,00 miles in Africa and opened up to our knowledge 1,000,000 squar miles. How great he was, only we who live in Central Africa ca understand. His high aims indomitably pursued, his extraordinar personal influence, his absolute trustworthiness in the most trivi details, combine to make him our most notable explorer. He wa followed by many another, such as Stanley, Cameron, Thomso But the number is great and suffice it to say that after a century exploration by missionaries, scientists, and hunters, Africa now lie bare before us. Its lakes and rivers and mountains we know; i people and languages and customs.

In the early days men entered the continent at some river mout or port and then disappeared into the mist. But now those inlan regions are interpenetrated by all the communications of moder life. Great fleets of steamers sail from Southampton and Liverpo and Hamburg and bring every one of its shallow harbors into touc with the world. Every great river, the Zambezi, Congo, Niger, Nil has its fleet of little steamers establishing communication betwee the interior and the coast. And these, together with railways an telegraph, have disclosed the secrets of Africa and brought us s near, that sitting in our homes we can almost feel in our daily new papers the heart beats of the great continent. See what this ha meant for evangelization. At first missions could not advance b yond easy communication with the base of supply. Some tried at enormous cost of life and money, but now into the very heart Africa there is organized transportation. And we must never cea to recognize that those traders who, for profit's sake, maintain tho lines of communication are the servants of the Kingdom even thoug they do not think so in their hearts.

2. Another difficulty that has been removed was that of un versal anarchy. The ramifications of the Arab slave-trade penetra ed all Africa. Thirty years ago the Arabs were in the heyday their prosperity. Livingstone calculated that every year 50,00 slaves were brought to the East Coast, and that for every 50,00 some 500,000 had been done to death by war, or fire, or famin Cardinal Lavigerie went further and reckoned the annual loss at million. We know at least that it was very great. Wherever th slavers went, tribes were dispersed or annihilated, a universal reig of terror pervaded.

Then what shall we say of intertribal war? It was the rule Africa. Strong tribes asserted their superiority in the life of son potentate and maintained it by continual war. There were few the great kingdoms of Africa which were not buttressed by annu raids on the weaker tribes, by constant butcheries and barbariti

which displayed the power of the chief and thereby maintained his authority. It was so with Chaka, with Mosihlatse in South Africa, with Mombera, and Msidi and Mtesa in the great inland regions. The atmosphere in which they lived was war, and the tributary people were only maintained in allegiance by the power of the assegai. To this spirit the Gospel of Peace was essentially opposed, and men were wise enough to recognize this. The weaker tribes welcomed the missionary in the hope that he would lead them against their enemies, and when he refused threatened or expelled him. The stronger refused to allow him publicly to discharge his office, because they recognized that their power would disappear if he did. This was the cause of the disaster which came upon the Universities Mission, of the long prohibition of work by Lobengula, Mombera, Msidi, and many another. This led to the failure of Captain Allen Gardiner to settle in East Africa, and to many another of the great defeats and disasters of early attempts. Now these difficulties have been largely removed. The slave traffic has been practically broken, not by the establishment of a patrol of gunboats along the coast, but by the occupation of the interior by European powers.

It is the fashion to cry out against the scramble for Africa. I do not know what motives may have prompted each nation; but I do know that without such a partition as has now taken place, the evangelization of inner Africa would have been impossible. I am a loyal Briton, and I am proud of the high imperial destiny of our nation, for I see that the result of its occupation of Central Africa was the healing of Africa's open sore. The work is not yet complete, but you may say that wherever British rule is, or French, or German, there the slave-trade has ceased. Would that the same could be said of Portuguese rule! One result of this settlement has been an enormous increase in the native populations. Not only have intertribal wars largely ceased, but many a murderous atrocity has been checked. And now we find that the Zulus have doubled their population in the last ten years. The Bechuana are four times as numerous as they were in Livingstone's day. And the Fingoes are ten times as numerous as they were sixty years ago.

3. Another great difficulty that has been partially removed is that of malarial fever. Till six years ago all inland and coast regions were in some degree cemeteries for the whites. Drummond said, when he came out of Central Africa, "I have been in the land of the dead." And every mission field has its too well filled God's acre. Now, in the great goodness of God, He has revealed to science the cause of malaria, and by taking certain precautionary methods there has been a wonderful improvement in the health record. In my first term in Africa, I frequently had fever once every fortnight, but during my last term only once a year. And it is now eight years since a male missionary died in our mission. What a differ-

ence this has made! It means longer service. And one of the gre
necessities for successful service is that there should be continui
of service and of policy. Like Judson, I have no faith in sho
term missionaries. No matter how full the supply of living m
may be to take the place of the dead, there is no replacing t
loss of experience and wisdom that dies with each. Then it al
means a greater efficiency; for no longer depressed with consta
fevers, your missionary can live more strenuously and look mo
brightly on the problems of his field.

II. But there are still many opposing forces which mu
be met.

1. There is the opposition of evil and suspecting governmen
We may acknowledge that by treaty no religious teacher may
forbidden to declare his Gospel to the people. Treaty gains th
privilege for us in China, too, but then we have to learn that
treaty has much effect on deeply rooted popular prejudice. And
Africa, however much European headquarters may profess to gi
a fair field to every messenger, Protestant or Papist, there are prej
dices too deeply rooted in the minds of subordinate officials to allo
liberty or to prevent opposition. And there is no government
constantly opposed as the Portuguese. Unfortunately large tra
are under their protection, and in almost all of these there is no pr
tection for European effort. If officials do not absolutely forbid,
they sometimes do, then they refuse title deeds to land and ma
developed effort impossible. In some French territory, unless t
society be French, or the French language be taught in the schoo
there is continual handicapping. But there is another governm
whose dreadful misrule creates at present not only a mighty
stacle to evangelistic work, but is perpetrating the greatest cri
on earth. I mean the misnamed Congo Free State, a country
800,000 square miles, nearly four times the size of the Gern
Empire, exclusive of its foreign possessions, over which King L
pold of Belgium holds absolute sway. In this country twenty ye
ago there were said to be 25,000,000 souls, but to-day there are
15,000,000. Such a decrease of population, where there ought rat
to have been a vast increase, reveals a condition of wholesale mas
cre which far exceeds the worst days of the slave traffic.

2. And what shall I say of the liquor traffic on the West Coa
These lands are the dumping ground for a vast amount of Ameri
and European fiery spirit of the vilest character. This liquor
so seized the appetite of the native people that it has become alm
the only trade goods in demand. The constant cry is for rum.
is the great obstacle to the progress of civilization, as well as
greatest enemy to the purity of the Church. In most of the
tricts south of the Zambezi, and in all East Africa Protectora
this curse has been absolutely forbidden entrance. In the Bri
South Africa Company's land it is a high criminal offense to g

spirits to a native. These Protectorates are not self-supporting because of this prohibition. But there are higher successes than financial ones; and the grace that comes to us in our disinterested administration of these lands more than compensates for any financial sacrifice that we may make.

3. Yet another force that is aggressively our enemy is Mohammedanism. We see it actively spreading over Africa, where Christianity is not progressive. It comes with the Arab slaver and was identified with the slave traffic. It comes now with a certain racial pride and appeals to the African because it seems to link him with a great world-wide empire. But I greatly question the sincerity or permanence of this veneer of Mohammedanism. I know that much alarm has been created by the cry that it is racing with us for the new faith of Africa. And in a degree this is true. But Mackay said long ago that the next ten years would decide whether Islam or Christ is to rule Africa. These years have long passed, and the question is not decided yet. And the Mohammedanism which comes to Africa does not offer the same almost impenetrable barrier to Christianity that it does in Asia. I cannot help thinking that in many places it has gained ground just because Africa is eagerly stretching toward the light; and Islam, a Christian heresy, has been the first light offered. I have seen it come into districts with a rush and then within a year fade away. It brought no teaching, offered no new life; it gave sanction to some of the basest passions of men. For the morality of the Mohammedan, said Livingstone, is based on a lower plane than that of the untutored African.

4. But there are other forces essential to all pagan Africa which every missionary must encounter. There is superstition. Throughout pagan Africa you will find some idea of God. They recognize that a great spirit has made the world, though he seems now to have withdrawn from it. But the whole world is filled with active spirits of the dead. They are found in the great mountains, in the trees, in snakes and fierce animals; they speak to men in dreams, they follow them in shadows. I have never heard of their doing an act of loving kindness. But they will not bear neglect. When drought, famine, disease, death, come into a community, then the spirits are calling for propitiation. Then offerings are made to the offended spirits. But the greatest opponents are not the spirits speaking immediately, but the witch doctors who interpret their desires. When calamity comes, the doctors trace the source. When crime is committed they detect the criminal. And their ordeals of the boiling pot, or poison pot, claim annually thousands of victims.

5. Finally there is passion. Built in a large sensual mold, they love to see a faction fight and to hear the war yell. With small provocation the fiercest passions may be raised and deeds of dastardly cruelty perpetrated. They have the bully's love of seeing pain

and suffering inflicted on the weaker, whether they be animals o men. A method of punishment was to stake the criminal to th ground, smear his body with honey, and then lead on the red ant to devour him alive. Even among the Christians, to teach them t spare suffering and to treat kindly the weak is a slow process.

Another form that passion takes is drunkenness. Althoug European liquor may not be allowed, you will find through all Afric that each tribe has its native liquor, perhaps prepared from banana perhaps from maize, perhaps from Kaffir corn. It is brewed i abundance; it is a feature of the pagan African village life tha while the supply lasts, you will find whole villages steeped in hideous orgy of drunkenness, and men and women are never sobe when they can be drunk.

But where shall the list end? I might speak of polygamy, min istering as it does to all the worst passions of men and women an making family life impossible; of indolence, the enemy of all socia progress and the friend of all vice and wickedness; of those sport and ceremonies which turn the moonlight nights into dreadful car nivals of evil and destroy the last traces of modesty in boys and girls

III. Now what does Africa need?

1. That the Church send out well-equipped and systematize missions. The needs and urgency of many parts of Africa are pat ent to all, in the Sudan, the hinter lands of the Western Coast, th Eastern and Western Protectorates. But this urgent need must no allow us to waste men and means in spasmodic and inefficient efforts There is a great tendency to appeal to the philanthropic instinct o Christians and send out undenominational, extra-Church, unsyste matized missions. These have frequently experimented on nev methods, ignored the teaching of a century's efforts, formed commit tees of men who have little or no practical knowledge of missio methods. And the result is huge wastage of men and money an further extravagance in organization. Let us remember that ther is a deep science in the missionary enterprise. There is no nee now to waste years and break men's hearts by false methods. Ther is a vast library of experience behind us. Let us use this and se to it that our churches tackle the urgent needs of Africa by full approved methods, and that our policy is in line with what histor has taught us to be the most useful.

2. We need efficient men. It is a mistake to think that any thing will do for Africa, that Asia alone claims educated and abl men, and that for Africa any enthusiastic Christian will be an eff cient evangelist. There is no mission so expensive as that whic sends out uneducated men. There is no cheaper mission than th mission of fully educated and selected men. Africa demands special ists, men who know their own departments and will train the native to this work. She needs ministers who shall go out, not as evangel ists, but as superintendents; not as pastors, but as bishops. Sh

needs captains of industry—carpenters and builders who will teach, not a smattering, but an exact knowledge of their trade; teachers who will instruct, not pupils, but teachers; medical missionaries who will help others to instruct their fellows in the laws of health and in nursing. I mean that Africa will not be evangelized and raised by the European, but by the African. And the efficient missionary is one who will try to multiply himself in natives, willing to sink himself, to restrain himself from activities which might be more fascinating, so that he may prepare Africans to do his work and give to them something of that spirit which is in himself.

THE UNPRECEDENTED OPPORTUNITY IN THE FAR EAST

THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

JAPAN, Korea, China, Siam—five hundred millions of people! We find it difficult to comprehend the significance of such a stupendous figure. But, to adapt the words of Dr. Gracey, consider that every third man who toils under the sun and sleeps under the stars is in one of these countries, that every third child born into the world is there, that every third orphan wailing by day and every third widow weeping by night are there. Constitute them pilgrims; let them pass before you, 2,000 persons every twenty-four hours, and you would have to listen to the weary, throbbing, pressing throng for 500 years. Opportunity? Until the last generation this vast mass of humanity lay stagnant, but during recent years the vast forces of the modern world have been operating upon it, and the result is that an unprecedented revolution is taking place in our generation.

Japan was the first to respond. Consider that within the lifetime of many in this audience Japan had never seen a ship, knew nothing about steamboats or electricity, had a law inflicting the penalty of death upon any Japanese who left his native land, and a statute that if the Christian's God himself should set foot upon her territory, He should pay for it with his head. Then Commodore Perry opened the ports of Japan. Then an Imperial Commission visited Europe and America to ascertain what Western nations had to teach. Then feudalism was abolished. Now Japan has a modern system of education and a free press. Her ships reach the uttermost parts of the earth. She uses steam and electrical machinery as intelligently as any nation in the world. She has organized an army and a navy pronounced by military and naval experts the very

best in the world, and since the last meeting of this Convention, the world has seen little Japan crushingly defeat the alleged most powerful white nation of the earth. Already it is settled that Japan is a world power. Shall it be a Christian power? Those who are before me to-night may, under God, help to answer that question.

Korea until this generation was a hermit nation. The first Protestant missionary did not enter it until 1884. The work has been greatly hampered by the rottenness of the government. Now Japan is reconstructing Korea politically, building railways, stretching telegraph wires, reorganizing courts, correcting abuses, inaugurating a new era in that erstwhile hermit kingdom. The Koreans do not like it. A lazy, sleepy child does not wish to be compelled to get up in the morning and go to work; but under the influence of Japan, Korea is being forced to reform her methods. That war between Russia and Japan threatened to close missionary opportunity in Korea. But Japan, although she knew it not, fought the battle of the Lord of Hosts, and the victory of Japan means the continued freedom of the Protestant missionary in Korea and the development of conditions more favorable to the stability of the growing Church.

In China a stupendous change is taking place. There is something fascinating and yet something appalling in the spectacle of that mighty nation slowly and majestically bestirring herself after the sleep of ages. Take one or two illustrations. Prior to 1901 every young man who wished to obtain official preferment had to pass an examination in the old Confucian Classics. That meant that the young men of China stood with their faces toward the dead past. But on August 29th of that year—fix the date in your minds, as it is one of the great dates in the reorganization of the world—a decree was passed abolishing those literary examinations and directing that thereafter young men who wished to obtain official preferment must pass an examination in Western arts and sciences and economic and governmental methods. To carry out this purpose, it was decreed that schools should be established throughout the Empire, with a college in every provincial capital, and that where no other places were available, the temples should be turned into schools. By that one decree 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about-face and are now looking toward the living future.

Some one asked me to-day what was the last word from China. I replied that it was that Yüan Shih-kai, Viceroy of the imperial province of Chih-li, went to Pao-ting Fu, ordered that several temples to the local deities be turned into police stations, and that the idols should be gathered and thrown into the river. The missionaries, curious to see how the people would take such a sacrilege, went down to the river bank to find thousands of people laugh-

ing at it as a good joke, and saying one to another, "The gods are getting a bath!"

Do you know that the very reforms for which a few years ago the Emperor was virtually deposed by the Empress Dowager are now being decreed by the Empress Dowager herself? Ten years ago China did not have a vernacular paper. To-day she has 157 newspapers, and the last to be started, oh, young women, is a daily woman's paper in the city of Peking! Only recently there has been traveling through the United States an Imperial High Commission, charged by the government of China to inquire what Western nations have to teach. The Rev. Dr. J. Walter Lowrie, returning to the field after a furlough prolonged by ill-health, writes in amazement that the changes that had taken place during his absence of twenty months were greater than had taken place during the preceding twenty years of his residence in China. Of course there is commotion. You could not expect one-third of the human race to rouse itself from the sleep of ages without having more or less disturbance in various places. But the disturbances in China to-day are the signs of progress. They mean that at last China is awake. We remember that of old, the dying Francis Xavier lifted up his hands and said: "Oh, rock! rock! when wilt thou open?" For nearly a hundred years Protestantism has been hammering upon that rock. Now it has opened. Will you enter?

In Siam we have the most progressive monarch in Asia, with the exception of the Mikado of Japan. He has recently issued a decree abolishing slavery. He has also issued a decree abolishing gambling everywhere in his kingdom, except in the capital. And why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it, unless he raised the import dues. But by the treaties between Siam and Western nations, he cannot increase the import dues without their consent. So we have the spectacle of the Buddhist King of Siam desiring to abolish the curse of gambling in his capital and unable to do it because so far the Christian nations have not consented.

And these great changes are being attended by an unprecedented readiness to hear the message of the West. It is true that the Japanese Church is demanding autonomy. There are in Japanese churches 50,000 communicants and 150,000 adherents. Whereas in most countries Christianity has begun at the bottom and worked up, in Japan it began with the Samurai, the knightly class. It has been said that the influence of Christianity in Japan is 100 times greater than its statistical strength. A surprising proportion of men in public life are Christians—officers of the army and navy, editors of leading papers, members of the Lower House, or, as we would call it, the House of Representatives. Kataoka, then President of the Lower House, told me when I was in Tokyo that it was his

weekly custom to invite his official colleagues to his palace and there to read and expound to them the word of the ever-living God. Fancy the Speaker of our American House of Representatives doing that! A short time ago there was an assemblage of the peers of the realm in Tokyo, and that great assemblage of the dominant men of the new Japan stood and repeated in unison those majestic words, "I believe in God the Father Almighty, and in Jesus Christ, His only begotten Son."

But while we rejoice because of these things, it would be a mistake to suppose that Japan is a Christian nation and needs no more foreign missionaries. In a street of Nagoya, an interior city of Japan, I saw a Japanese gentleman approaching. He was riding a bicycle and was wearing a European hat, collar, tie, coat, and vest. His upper works were thoroughly modern, but his legs were bare and his naked feet were thrust into wooden sandals. That is Japan to-day. In a great many cities in Japan, I asked leading Japanese, "What is the great need of your country to-day?" And the consensus of replies was: "Japan needs a new basis of morals. She has drifted away from the old foundations, and she has not yet anchored herself to any new faith." There are nearly fifty millions of people in Japan to-day who are unevangelized. Oh, young men, if we are to win Japan for Christ we must hasten. It would be an unspeakable calamity if Asia should be organized and dominated by a heathen power.

In Korea the result of the war has opened doors of opportunity wider than ever. In Pyeng Yang, the missionaries assembled the more mature native Christians and after instruction and prayer sent them out to make a house-to-house canvass of the unevangelized. Ten years ago, such visitors would have been mobbed. But one visitor reported a typical experience when he said, "To-day I visited ninety-eight houses and ninety-seven received me kindly and thanked me for coming." At night the visitors trooped into the churches, bringing with them those whom they had interested during the day. In ten days, 1,120 publicly confessed Christ, and the whole city was shaken. Take another station, Syen Chyun, that was not opened till 1901. Yet there are now 6,507 communicants and catechumens in that one field. There is a missionary on this platform to-night who in the last five years has baptized 1,392 Koreans. A letter just received states that another member of that station has, in the last five months, baptized 660 adults, enrolled 1,000 catechumens, and organized ten churches. The growth in that station has been over 100 per cent. within the last year.

And how eager they are to know Christ more perfectly so as to tell others about Him! The missionaries announced a training class for Christian workers; 1,140 men came. Most of them walked from the outstations, the most distant walking 390 miles, a journey of twenty-four days over mountains and through valleys in the

cold and snow of February! On the last day, an offering was made, not only of money, but of service. The leader said, "Will you not pledge time to be spent in telling the unconverted about Christ?" And men who had already given all the money they could pledged altogether 1,190 days of personal work without any compensation. I seem to see them, while we are sitting here—those poor but glad-hearted Koreans, going from village to village and from house to house, preaching the old and yet ever new story of Divine compassion for needy men. The missionaries are calling to us to send more men, more women, that they may take advantage of the great opportunities that are opening before them. Mr. Kearns alone, who did not go out till 1902, now has seventy churches under his care. He closed his last letter by saying: "I am writing at midnight, after a hard but a wonderful day. To-morrow I must walk twenty miles, examine forty candidates for baptism, and preach in the evening. Can't you send some one to help me?"

In China, in spite of the development of anti-foreign feeling, the missionaries write that crowds are attending the churches. Did you note the appeal issued not long ago by a representative conference of missionaries in China? It included the statement that in all the 1,900 counties of the Celestial Empire, there is not one closed to-day to the foreign missionary. Twenty years ago, the Province of Hu-nan was the most hostile in China, and when a missionary entered, the opposition of magistrates and people was so menacing that he was forced to leave. To-day a large and flourishing missionary work is being established in several cities, and the people are most friendly. Within recent weeks, some of our beloved Presbyterian missionaries were foully murdered in Lien-chou, and Kuang-tung Province to-day is the most disturbed province in the Empire. Yet the annual report of the Mission, which has just arrived, tells us that last year 1,584 adults were baptized in that one province. Dr. Beattie writes that since the report was made out, he has baptized 485; and Dr. Albert Fulton writes that he expected by the time that his letter could get to me, he would have baptized no less than 1,000 more. I shall never forget a morning when I stood upon a hilltop in the great Province of Shan-tung and looked down upon thirty-two villages in not one of which had Jesus Christ ever been preached. As I thought of the ignorance and superstition of the people and realized that they were meeting all the temptations and sorrows of our common life without that help from the Son of God that you and I have, I entered more deeply into the woe of Christ when He exclaimed of the weary, sinning multitude: "I have compassion on them. I suffer with them."

We can reach them now. But how long will the opportunity last? The rapidly growing demand for independence of the foreigner is sure to affect the Chinese Church in time, as it has

already affected the Japanese Church. The Rev. Dr. Calvin Mateer expresses the opinion that within a generation the Chinese Church will insist on autonomy. As our aim is the establishment of a self-governing, self-supporting, self-propagating Church, autonomy need not alarm us, provided the Chinese Church is sufficiently strong intelligent, and grounded in the truth. Now, while we are in control, is the time to make it so. But if we are to succeed, we must not only have a large general re-enforcement in men and money but we must double the equipment of our academies, colleges, and seminaries in China.

As for Siam, are you familiar with the teaching of Buddhist theology? It is inexpressibly touching. It places before us the unprecedented opportunity there. It is that myriads of ages ago a white crow laid five eggs; that each of these eggs was to hatch and bring forth a Buddha; that these Buddhas were to appear in the upper world, one by one; that four have already appeared; and that the last is about to come. The people believe that he will be the greatest and best of all; that he will gloriously reign 84,000 years, and that in his time, all men will become pure in heart. And as our missionaries go over the hills and through the valleys of Siam and Laos, men ask one another in awed tones, "Is not this He for whom we look?" Not only do the common people listen gladly, but the nobles invite the missionaries to their homes, and the priests urge them to come to the temples and explain the message more perfectly. And as nobles and priests sit with bated breath, the ambassador of Christ cries, "Whom, therefore, ye unconsciously expect, him declare we unto you." Among the last letters from Laos was the news that five monks in the city of Chieng-mai had given their hearts to Jesus Christ.

This generation! Has there ever been a time since the Son of Man died on Calvary when the words meant so much as they mean to-day? And does not opportunity spell obligation? Are we going to retreat because of possible danger in China? Some are asking "Are you going to send any more missionaries to China?" I was stirred the other day as we were reminded that at Two Hundred and Three Meter Hill, the Japanese suffered defeat seven times at frightful loss, but that the eighth time they won the victory and Port Arthur fell. Shall the Church of God show less courage and determination before the Two Hundred and Three Meter Hill of heathenism? Suppose Christ had turned back when the shadow of the cross lay heavily across His pathway!

But I would that our sympathies might go out to-night to those who are at the fore-front of the battle. It is not so hard to be brave in war as is commonly supposed. The soldier knows that he is part of an army equipped for a fight and with a fair chance of victory. He has the relief of action, the sound of bugle and drum, everything that can stir the heart and nerve the arm. But our missionaries

are scattered in tiny detachments of half a dozen men and women, alone, unarmed, scorning to run, forbidden to fight, but standing there with courage superb, in the name of Jesus Christ. I have been asked whether our boards are not going to order the missionaries to leave their posts. If we were to do so, they would not leave. Said a British Admiral, as some missionaries refused the protection of his ship-of-war in a time of great danger: "Gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours." Shall we not send forth from this great Convention a message of cheer and prayer and support to those lonely, beleaguered, endangered missionaries in China?

As I close, let me remind you of that great painting called "Anno Domini," which perhaps some of you have seen and which vividly illustrates the unprecedented opportunity to-day in the extreme Orient. It represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians, and priests is advancing in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent-looking man and upon whose back is a fair young mother with her infant child. It is Jesus entering Egypt in flight from the wrath of Herod and thus crossing the path of aggressive heathenism. Then the clock strikes and the Christian era begins.

It is a noble parable. Its fulfillment has been long delayed till the Child has become a Man, crucified, risen, crowned. But now in majesty and power, He stands across the pathway of advancing heathenism in China. There may be confusion and tumult for a time. The heathen may rage, "and the rulers take counsel together, against the Lord." But the idol shall be broken "with a rod of iron," and the King upon his holy hill shall have the heathen for his inheritance and the uttermost parts of the earth for his possession. For "he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

"And who knoweth whether thou art come to the kingdom for such a time as this?"

THE UNPRECEDENTED OPPORTUNITIES IN SOUTHERN ASIA, WITH PARTICULAR REFERENCE TO THE INDIAN EMPIRE

BISHOP JAMES M. THOBURN, D.D., INDIA

Some forty-seven years ago I was packing my trunk for India. I remember very well that there was not a very great deal to put into it. I also remember that, while I was not at all timid about going, my hopes were not very high. The outlook was very different then from what it is now. The American missionaries had been in India a generation or more, but had not achieved any marked success except in Burma, and as for the rest of the Asiatic missions, there was very little encouragement reported from any source. I went out there without any plan, and for that I thank God, but I did expect to be successful. I was not very successful, however, at first. During the first five years I baptized five persons. Three of them were children. I had to learn a great deal, and I had to unlearn a great deal more. But I made several mistakes. In the first place, I did not take enough for granted, or I took it for granted in the wrong direction. I supposed that the people knew nothing about God, and in this I am afraid I was following the precedents of missionaries who had gone before me, for I read the current tracts of that period that fell into my hands, and found long arguments to prove that there was a Supreme Being. I have not made that mistake, I think, for forty years. I believe everybody knows there is a Supreme Being, or if anyone does not, and you take it for granted, and deliver a message from that Supreme Being, you will get access to the person's heart. There may be exceptions, but they will be so few that you will not have time to waste in talking with them.

In the next place, I made the supreme mistake of devoting too much time to overthrowing what I considered the false religions of the people. That was time wasted. Give them the truth, and the false systems will fall of themselves. I merely blocked my own way by entering into arguments with Hindus and Mohammedans about the rival merits, for it amounted to that, between my preaching and theirs. But God led us in strange ways. If I could have had my way, I should have preferred to have had some converts from among the Brahmans, but they did not trouble me. I should

have been very glad to have won a few converts from among the Mohammedans, but they would not listen to me. But in the strange providence of God I was led among low-caste people. I have no time to tell you the story, but the first opening that occurred in which I was personally concerned, was in a little colony that had come down from the Punjab, a people called Mazbi Sikhs. Many of them were professional thieves, and we had to begin among those people. I remember going out on a tour, after I had been seven years in the country, and in three weeks I baptized 125 persons, and when I returned to the mission house I was almost afraid to tell what I had done, for I felt sure that nearly all the missionaries would condemn my course, and tell me that I ought to have taken more pains to determine the question of their sincerity. But I took it for granted that they were sincere, and in that I was not deceived. I remember how my heart sank within me once when I was administering the Lord's supper to some of those converts, and saw among them two or three men who had been arrested on a charge of stealing only a few weeks before; and although they had been acquitted, it seemed humiliating that our converts, the foundation stones of the great spiritual temple which we were going to build, were composed of this kind of material—converted thieves! I had forgotten the old hymn:

> "The dying thief rejoiced to see
> That fountain in his day.
> And there may I, though vile as he,
> Wash all my sins away."

We sing that, and yet do not believe we are half as vile as the thief. When we come right down to the point, we are on the same plane with the thief, for I had stolen from God many a time—opportunity, time, privilege, I had taken, and in doing so I had been dishonest, but had never thought of it. However, I lived to lay these two hands on the heads of two of those men and ordain them to the Christian ministry, and more faithful Christians never lived. They are both in heaven now. I lived to see the son of an utterly low-caste man coaching the sons of Brahmans and Mohammedans for the university examinations.

I lived also to see the opening of a new era, and in a few years we discovered that this little colony of 4,500 people were all of them converted. But India is full of low-caste people. Take, for instance, the Chamars. The Chamar is a leather-dresser, an utter outcaste in every way. The Brahmans, as you know, are the aristocratic people of the country. There are about 25,000,000 of each, but the Brahman, with rare exceptions, does not accept the word from our lips; while the Chamar often does. And what are we to do? Why, we are to go where God leads us, and we are to trust Him that He will lead us right; although the result of this may be

to lead us into strange paths and among people of whom we hav never dreamed. Much more than one-half of the people of Ind belong to the lower castes. The leather-dressers of whom I hav spoken are about equal in number to the Brahmans; that is, 25,000,00 each; but we have many others, some of whom are lower than th Chamars. In fact, the really respectable classes of people in Ind are relatively few. No country can ever become Christian un the common people are reached, even though the word "commo may include the very lowest. In the province of Gujarat, in We India, 10,000,000 people are found who are looked upon as lo castes, but none of them are leather-dressers. Among these 1 000,000 a wide door seems to be opening for the Gospel messenge Converts in that field are multiplying at the rate of three or fo thousand a year. In the region around Bombay, and extendi into Central India, perhaps 20,000,000 men may be found, and forward movement is reported among these people at various poin In Southern India there are four great races, and the accessib classes rank with those mentioned in the other fields. In Beng and North India similar conditions prevail.

From almost every direction encouraging tidings reach us. was talking with a missionary from India only yesterday, and ask him if he had seen the statistics of his field for the past year. "N he replied, "I have not seen the statistics in full, but I do not thi our gain will be more than 15,000 this year." Fifteen thousand Why, in the early days it took all the missionaries in India twent five years to make as many converts as that, and yet it is only o mission of which we speak. There are at the present time ma schools, and perhaps thirty or forty missionaries working amo the classes of whom I have been speaking.

It may be said, however, that even though they become Chr tians, the missionaries can never make anything of them. This no means follows. Young men and, I am very glad to add, you women, born among these converts, are competing at the pres time in university examinations and more than once have sto abreast of the highest in the competitive examinations held un the government direction. Among those who have become preac ers are men of ability and marked devotion. They have achiev success in their work and are found in as large proportions as su rior men can be found among the ministers in this country.

But I must not forget to mention the wonderful manner which God has given us access to the women and girls of Ind When I first went out to that country, in 1859, the mission to wh I belonged occupied a field containing about seventeen and a h millions, and I remember that so far as we knew there were seventeen women and girls among these millions who could re a word. None of them wanted to learn, and their husbands a brothers and fathers would not have let them learn, if they h

wished to do so. It took us many weary years to find access to these women and girls; but God has helped, and now within the boundaries of that same field there stands a successful college for women, high schools have been opened in many parts of the country, and among these schools are several where girls are taught up to the college entrance course.

Strangest of all, not only are girls and young women found competing with young men in the university examinations, but they have found their way into the medical colleges of the Empire. God has given me certainly a few privileges which I appreciate. Prominent among these is the fact that I was permitted to go down toward Bombay and receive the first lady physician who ever went forth into a heathen land. This lady, Miss Clara Swain, who still lives, enjoyed the pre-eminent privilege of being the pioneer of a great host of noble women who are now giving medical relief to the secluded women of India. Another privilege enjoyed by me was the laying of the corner-stone of the first college for women ever built on Asiatic soil, and more lately I have reason to believe that I was the first man who for hundreds of years had ever been permitted to enter an assembly of high-caste women in India. I not only enjoyed that privilege in the city of Madras, but a few years later I saw a much larger assembly in the same city, in which the husbands and fathers of these leading ladies of society were publicly present. This is drawing aside the *parda,* the emblem of seclusion for women. Such a meeting means in practical life nothing less than emancipation for the women of India. There are 150,000,000 women in India ready for the Gospel, when you find messengers who will carry it to them. It must be taken in the main by persons of their own sex.

If all the other mission fields were provided for, India alone would absorb all the working talent of all the Christian Churches of these United States and of all other Protestant countries. There is no limit to the great field which God has spread open before you. Will you come? That is my question. I trust, if God spares my unworthy life, that I may yet shake hands with some of you on the banks of the Ganges. If we meet there, I trust that you will remind me of what I have said this evening.

UNPRECEDENTED OPPORTUNITIES FOR EVANGEL IZING THE MOHAMMEDAN WORLD

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Sir William Muir, an acknowledged authority, has sai "The sword of Mohammed and the Koran are the most stubbor enemies of civilization, liberty, and truth which the world has y known." To the unprejudiced mind his statement is a historic commonplace. While other religions and systems of error hav fallen before the advance of truth, as Dagon before the ark of J hovah, Islam, like mighty Goliath, defies the armies of the living Go and the progress of Christ's Kingdom! In three continents it pr sents an unbroken front and is armed with a proud and aggressiv spirit. At a very conservative estimate there are 200,000,000 Mo hammedans—one seventh of the human race! Islam's dominio stretches—as you see on the map—from Sierra Leone in Africa Peking in China, and from the steppes of Siberia to Zanzibar an Sumatra. In China there are 20,000,000 Moslems; in son places north of the Yang-tzŭ River one third of the people belon to that faith. In India there are 62,000,000 Mohammedan and the real problem to-day is not "Krishna or Christ," but Mohan med or the Messiah. One-seventh of the whole population of As is Moslem. Every third man, woman, or child in Africa is a b liever in Mohammed. It is a world problem. The great task which Christ summons His Church at the beginning of the twentie century is the evangelization of the Mohammedan world.

The hour is ripe. The situation, despite long neglect and a most universal apathy in many Christian circles, so far from bein discouraging, is full of hope and pregnant with unprecedented o portunities. To speak of them in detail here is impossible; butt will attempt to crowd them into an outline—a sevenfold call of o portunity—and may God's spirit drive the call home to each of y for meditation and prayer and action.

I. The present political division of the Mohammedan wor is a startling challenge of opportunity.

When we remember Lord Curzon's remark* that "the Mohan medan conception of politics is not so much that of a state-chur as of a church-state," how great has been the fall of Islam since t

*Persia, vol. 1, p. 509.

beginning of the past century! She has practically lost her temporal power and never again will the Crescent rule the world. The area of the present caliphate has dwindled to smaller proportions than it was at the time of Mohammed's death. Suleiman the Magnificent would not recognize in the Ottoman provinces that which was once a world-kingdom. Only 18,000,000 out of 200,000,000 Moslems are under the political control of the Sultan.

One hundred and twenty-four million Moslems are under Christian rule or protection—over one-half of the Moslem world. King Edward VII, Queen Wilhelmina, and the Czar of Russia hold the balance of power in the Mohammedan world. There are a quarter of a million Moslems in the Philippines under the American flag, while France exercises political control over nearly all Mohammedan Northwest Africa. Christian rule has not always been favorable to missions among Moslems; and yet it means generally a free press, free speech, and liberty to confess Christ. Purely Mohammedan rule means an enslaved press, no freedom of speech, and death for the apostate from Islam. God's providence has opened doors everywhere in Moslem lands, and the political factor is nearly everywhere favorable to the spread of Christianity. The Dutch Government has wisely changed its attitude, and now favors missions to Moslems as safest from a purely political standpoint. May we not hope that Christian England will soon do the same in the Egyptian Sudan and in West Africa?

II. A consideration of the languages spoken by Moslems today is a further proof of unprecedented opportunity.

Once the Mohammedan world was Arabian; now it is polyglot. The Koran is an Arabic book and has never been translated by Moslems into other languages for religious use. It is an unknown tongue, and it speaks a message that cannot be understood by three-fourths of the Mohammedan world. The segments on the diagram of languages tell their own story. What spiritual comfort can the 20,000,000 Chinese Moslems derive from the Arabic which they repeat daily in their prayers? How little of the real meaning of Islam is plain to the 62,000,000 Moslems of India, nearly all ignorant of Arabic! But the Bible, sharper than any two-edged Saracen blade, which is our weapon of warfare—the Bible speaks all languages and is the best printed and cheapest selling book in the world. This universal, everlasting, glorious Gospel is not handicapped as is the Koran, which by form and matter is wholly and hopelessly provincial. The Beirut Press has issued over a million volumes of the Arabic Scriptures since it was founded. The demand for the vernacular Bible in Arabia, Persia, and the Turkish Empire is phenomenal. Not only has the Bible been translated into every Moslem tongue, but a large and important body of Christian literature, controversial and educational, is ready for Moslems. This is specially true of Arabic, Persian, Turkish, Urdu, and Bengali, the chief lit-

erary languages of Islam. Every Mohammedan objection to Chris tianity has been met in printed apologetic, and these weapons hav been tried and not found wanting. What magnificent opportunitie there are to-day to establish, enlarge, and endow mission presses i the chief Moslem centers. Those now in existence are overtaxec they clamor for men and means to meet the demand for books. Wh can estimate the possible power of Christian journalism in Egypt fc Moslems or of a colportage system that would reach all who read i India? Here is a call for the student with literary tastes and talen for organization. Not without reason does the Koran always spea of Christians as "the people of the Book." Ours is the opportunit to prove it by carrying the Book to every Moslem in the world. W can afford to leave the verdict to the Moslem himself.

III. The disintegration of Islam calls for immediate worlc wide evangelization.

Not only have the literary weapons been forged and the Swor of the Spirit prepared for the conquest, but the ranks of the enem are breaking. Mighty and irresistible forces are at work in Islar itself to prepare the way for the coming of the King. Thousand of Moslems have grown dissatisfied with their old faith, and of ten of thousands we can say:

> "Far and wide, though all unknowing,
> Pants for Thee each human breast;
> Human tears for Thee are flowing,
> Human hearts in Thee would rest."

I have attended a meeting of the Babis in Bagdad which wa a most pathetic illustration of the literal truth of those lines. Th philosophical disintegration of Islam is due to the fact that Moslem everywhere are groping in the dark to find their way home and to th Father's heart, but they have lost the way. The Wahabi Movemen in Arabia, the wide-spread teaching of false Mahdis and Messiahs the growth of mysticism, and the undermining of the old orthodo Islam by the rationalistic New Islam—all these are signs of the com ing dawn and are pregnant with opportunity. From every quarte comes the testimony that the attitude of Moslems toward Christian ity has changed for the better in the past decade. In India, Islar has abandoned controversial positions which were once thought im pregnable. Instead of denying the integrity of the Bible, they no write commentaries on it! Fanaticism decreases with the march o civilization and commerce. The cradle of Islam is a mission field and a railway is being built to Mecca by the Sultan for the King o Kings.

IV. Every strategic center of population in the Mohammeda world is occupied for Christ.

This startling fact shows the guiding hand of God in prepara tion for the conflict. I took the "World's Almanac" for 1906 an

found the list of cities which have over 100,000 inhabitants. The following*—given in the order of population—are already centers of mission work through printing press, hospitals, school, or college: Calcutta, Constantinople, Bombay, Cairo, Haidarabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo, and Beirut. This is not a mere coincidence but a fact full of meaning, and a challenge of God's providence to win these Gibraltars of population in the midst of the teeming millions of Islam as points of vantage for Jesus Christ and His kingdom.

The efforts carried on directly or indirectly for Moslems in these great cities prove that the work is possible under all conditions and everywhere. Visit the Cairo schools, the Beirut Press, Robert College, the Bagdad dispensary, the bazaar preaching at Lahore, the bookshop at Tunis, or the hospital at Damascus, and you can see there every day that work for Moslems is full of encouragement. Yet from every one of these centers the call is loud for more laborers. Nowhere are the efforts to win Moslems at all commensurate with the opportunities. And besides the cities mentioned, time would fail us to tell of important work in smaller cities which command large districts in Persia, the Nile Valley, Arabia, the Turkish Empire and in all Malaysia. In some lands which fifty years ago were without a Protestant missionary, every key position is now a mission station.

V. The present crisis emphasizes these unprecedented opportunities.

"Father, the hour has come; glorify thy Son." It is now or never, for Islam is not only strong in numbers, but is conquering. It is increasing numerically to-day in India, Burma, the Malay Archipelago, and especially in West Africa, Uganda, the Congo Free State, and Northern Abyssinia. In Burma the census proves an increase of thirty-three per cent. in the last decade. In the Philippines there are 250,000 Moslems. Pastor F. Würtz of the Basel Mission in a recent pamphlet sounds the alarm of a "Mohammedan Peril" to the native Church, as well as to many pagan districts in West Africa. The situation on the Gold Coast is alarming; in one village a native preacher and his entire congregation went over to Islam! The Rhenish Mission in Sumatra has resolved that its chief task now is "to occupy in time those heathen districts which are in

*Cities.	Population.
Calcutta	1,125,400
Constantinople	1,125,000
Bombay	776,000
Cairo	570,062
Haidarabad	448,466
Alexandria	319,766
Teheran	280,000
Lucknow	264,039
Rangoon	234,881
Damascus	225,000
Delhi	208,575

Cities.	Population.
Lahore	202,904
Smyrna	201,000
Cawnpore	197,170
Agra	188,220
Tabriz	180,000
Allahabad	172,032
Tunis	170,000
Bagdad	145,000
Fez	140,000
Aleppo	127,150
Beirut	118,800

danger of falling into the hands of Islam." The Church must
aroused to the seriousness of this problem and realize the cris
And what shall we say of those lands where Mohammed's rule ov
millions of hearts has never been challenged and where vast are
are without a single missionary? Surely, if anywhere, then he
there is an opportunity for pioneer mission work and to carry t
Gospel banner where it has never been planted. The very dange
and difficulties of such untrodden fields will be an irresistible attra
tion to men of heroic stamp.

"So near is grandeur to the dust,
So close is God to man,
When duty whispers 'Lo, thou must,'
The youth replies, 'I can.'"

VI. Results already achieved echo the call to go forward.

Less than a century ago there was but one Protestant worker
any Moslem land; at that time apostacy from Islam meant death
the apostate. Now there are Moslem converts in every land whe
work has been attempted, fanaticism has decreased, and many co
verted Moslems are preaching the Gospel. In North India the
are nearly 200 Christian pastors, catechists, or teachers who a
converts or the children of converts from Islam. There is hardly
Christian congregation in the Punjab which does not have son
members formerly in the ranks of Islam. Thousands of Mosle
youth are receiving a Christian education in Egypt, India, Java a
Sumatra. In ten years the attendance at the dispensary of t
United Free Church of Scotland, near Aden, rose from 8,000
40,000 per annum. Villages that could not be reached safely
Arabia ten years ago now welcome the missionary. At Julfa, Pe
sia, on Easter Sunday, 1902, there were seventeen converts fro
Islam at the Holy Communion; and this land, with other Mosle
lands, counts its martyrs to the faith. The late Dr. Imad-ud-di
formerly a Mohammedan and a determined opponent of Christiani
enumerated 117 Christian converts of distinction in India who fo
sook Islam for Christ as he did. In Sumatra and Java there a
over 16,000 converts organized into churches.

VII. Lastly, the inspiration of the heroic leaders of the past
ours.

Raymund Lull's prayers and tears are receiving answer now
Tunis and Algiers. He was the first, but not the last, missionary
the Moslems of Africa. Henry Martyn's life did not "burn out f
God;" it became a shining light for all Persia. The graves of Bish
French, and Keith-Falconer, and Peter Zwemer will rivet attenti
to Arabia until it is won for Christ.

Pfander's books touch the Moslem conscience in a dozen lan
to-day. Mirza Ibrahim's martyrdom is a rich heritage for the nati
Church in Persia; Maxwell Gordon's death will not be forgott

when Afghanistan opens its gates to Jesus Christ. As we look over these pioneer fields we cry out our Te Deum:

> "The glorious company of the apostles praise Thee,
> The noble army of martyrs praise Thee,"

and we here and now call upon the Holy Church throughout the world to rise to a new crusade and win back the Mohammedan world to Christ in this generation. God wills it. "Father, the hour has come; glorify thy Son!" Amen.

THE CONVENTION SERMONS

"The Love of Christ Constraineth Us"

"The Final and Supreme Authority of Jesus Christ"

"THE LOVE OF CHRIST CONSTRAINETH US"

BISHOP JAMES M. THOBURN, D.D., INDIA

THIS text at first sight seems to be a very simple one, and no term employed in it appears to need any definition; and yet several questions present themselves when we examine it closely. For instance, what is meant by the phrase, "the love of Christ?" Is it our love for our Savior, or is it His love for us, or is it His love in us, i. e., a work of divine grace in the believer's heart which makes him a partaker of the love of Christ? A careful study of the phrase and its content makes it clear that it is in this third sense that we are to understand the words. If we apply this meaning to these words, a little reflection will show that the love mentioned is unlike any other affection known among men. For instance, we may say that a mother is constrained by the love of her child, but this expression has only one meaning. We cannot say that the mother's love is transferred to the child, and the reference is either to the love of the child for the mother, or of the mother for the child. But the words of this text imply something different. The writer evidently meant that the love of Christ becomes a possession of the believer and exerts a powerful influence upon his character and conduct. In the brief time at my disposal I wish to explain in what respect the love of Christ differs from all other affections known among men, and, if time permits, to say something about its constraining power.

First then, the love of Christ gives its possessor a power to love the unlovable. It is not natural for human beings to cherish affection for personalities who are not attractive in themselves. We all know what this means, because we meet people daily who are good persons, and yet we do not discover anything in their characters which attracts us. Others meet us whose characters are more or less repulsive, and we instinctively shrink from close contact with such. Every experienced pastor knows how this is illustrated among the members of his church. He may preach with all fidelity on the duty of loving one another; but as brass and tin do not respond to the most powerful magnet, so the hearts of even good people sometimes fail to respond with a feeling of love for persons of a neutral character. In other words, too many Christians find their hearts still subject to natural antipathies to a greater or less degree. When the love of Christ takes full possession of the human heart it overcomes—or, perhaps I should say, expels—all feelings of this kind

from the heart of the disciple. He who loves as his Master loves can say with truth,

> "These arms of love that compass me
> Can all mankind embrace."

The most striking peculiarity of the love of Christ is that it gives its possessor the power to love an enemy. It may perhaps never have occurred to you that up to the hour that Jesus preached His Sermon on the Mount, no human being had ever heard the statement that men were expected to love their enemies. The Jews were astonished when Jesus said to them, "It hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you Love your enemies." No wonder that the Jewish hearers were surprised and startled at such an announcement. Zacharias, the son of Barachias, was a good man, and yet when the Jews in their frenzy disregarded the prohibition of violence within the temple inclosure and took his life there, in dying he used this awful imprecation "Jehovah look upon it, and require it." He simply exhibited the spirit of his age in his dying moments. Many ages later another prophet of God was teaching in the temple and enraged his enemies precisely as Zacharias had done centuries before. With hearts full of madness these enemies rushed upon him, dragged him out of the temple enclosure, and taking him down the narrow street through the gate that still bears his name, on the steep hillside above the brook Kedron "they stoned Stephen." In a spirit absolutely unlike that of Zacharias, the later martyr prayed, "Lord, lay not this sin to their charge."

What caused the difference between the dying utterances of these two holy men of God? The Sermon on the Mount had been preached; Pentecost had come; the Spirit had burned this love of Christ into the heart of Stephen until it was all aglow, and we see him dying precisely as his Master died. A new power had entered the world, and it was one of the elements of the love of Christ of which we are speaking.

In the next place the love of Christ contains a redeeming element which impels its possessor to help universal humanity in all its troubles. It is a prompting to feed the hungry, to comfort the sorrowing, to clothe the naked, to care for the orphan, to strengthen the weak, to range oneself on the side of the oppressed and needy everywhere—in short, to be a helper to universal humanity. This again is something which was new to our world. It was first illustrated in the person of Christ and later in the lives and labors of His disciples, from the day of Pentecost forward. It is here that we find the secret of the missionary enterprise—an enterprise which is prompted by motives which are as broad as the love of Christ itself. It makes the missionary a man of wide sympathies, far reaching

iews, and quenchless zeal for the glory of God and for the ele-ation of the human race.

In the next place, the simple words of our text call our attention o the constraining power of this wonderful love. The word "con-train" means to hem in a pathway so that those who walk in it can urn neither to the right nor to the left. The way before them may e a very plain way, but those who walk in it keep one supreme ob-ect in view and are not diverted by issues perhaps not bad in them-elves, but not connected with the supreme purpose of love which as been chosen by the pilgrims in the way. The love of Christ is tronger than any other affection, or than all other affections com-ined. It keeps the mind and heart of the disciple fixed on the goal vhich his Master has placed in view, which cannot be made second-ry by anyone who is striving to obey with all his heart.

My dear friends, this brings us to the practical bearing of this ublime text upon your own relation to your Master and upon your uture service as His disciples. If your hearts are swayed with the ove of Christ, your sympathies will be at this moment going out oward the myriads of the nations for whom He died, and who are ust as much the objects of His love at this moment as when He vas here on earth. Your love and sympathy will flow outward in ympathy with the Master's. He died to save the nations; are you villing to live for their salvation? Does the love of Christ con-train you to give yourselves for this great enterprise, the interests f which have brought us together here? He wishes only good for ou and will give you the best place in this wide world, but it must e of His choosing. He has marked out every little twig on which sparrow is to rest to-night, to-morrow night, and three weeks ence. He has counted the very hairs on your heads; He knows ll the anxieties that pass through your hearts; He sees all the emptations which are rising up to turn you aside from the pathway f duty here, there and elsewhere; and He has marked out a path for you which will be a pathway of light on earth and will lead you up to the realms of glory above.

It is for you to determine this question above all others: Does the constraining love of Jesus Christ move me to give my heart to Him, to be used possibly in some distant land and just as possibly in this city of Nashville? We never know the future; if we begin to plan some great thing for ourselves, it will never come to pass; but if the real thought with each one of us is, "How can I find the pathway which the Master chooses for me?" then each one of us will find the one place in the universe for which he is exactly adapted. One of the grandest descriptions of the better world to be found in the Bible is that in which the disciples, saved from earth, "follow the Lamb whithersoever he goeth." This is to be our privilege forever.

My dear friends, when I came in a little while ago and glanced over this great audience, I wondered if I could really talk for half

an hour in a way which would profit one and all. I lifted my hea to God and remembered the assurance that the Master would with me forever. It was for me to speak in His name, and in th name I speak to you now. He stands beside me. An eye of flame looking through each heart in this vast audience. Forget that y see me here; close your eyes if need be, but in your heart of hea be assured that the Master is here, is looking through your so that He is making an impression upon you which will never be faced unless you prove unfaithful to Him and turn back from H service. At least 100 persons who are listening to me now are sur moned through my voice to His service in some distant land. I not know whether it is India, or Tibet, whether it is Korea, or t Island of Borneo, or Central Africa; I know nothing about it at a but I do know that God has put a message upon my lips and in r heart to not less than 100 persons who are here now, some of who will be in distant lands before the close of another year, and othe perhaps not for five years or more. If the call is there, if the im pression has been made, if you feel in your heart of hearts th morning that Jesus Christ has found you, found you anew, that H eye of love is fixed upon the inmost recesses of your heart, then r member that you might as well try to blot out eternity as to blot o the fact the Son of God has come to you this morning with a me sage directly from His Father's throne.

Will you respond? Will you give your hearts to Him if H calls? Can you lay your hand upon your heart this morning, loo up into the clear blue sky and say, "I am sure that Jesus Christ not calling me?" And if you cannot do that, then before you clo your eyes in sleep to-night, let the matter be settled between yo soul and God. Cry out, "Speak Lord, for thy servant heareth," a God's response will come. It may come in so gentle a whisper th you can hardly believe that it is from the upper skies; it may cor in a voice of thunder; it may come through a providence that w startle you and all your friends; but it is a great deal more probab that Jesus Christ, who when here on earth was one of the simple of simple men in His daily life and who if living now would wa our streets so quietly that no one would recognize Him at all—it more likely that it will come to you quietly and true to His ov character, for He is a Son of man still. He will talk with y while you pray, while you meditate, while you walk the street wherever you may be at the time, the word will come.

And as I have given you the call from Him this morning, I no beseech you as I close to deal with this as the greatest crisis in yo life, as the one thing in which there must be no mistake. Do n be swayed by any mere impulse. If it is from God it will stay wi you. The first time that the thought ever came to me that I mig be needed in this field was five years before the call really came. was never able to shake it off, but it kept on and on until at last t

oice of the Church came to me, saying, "Will you go?" I went nmediately to the Master for guidance, and almost before I could sk, there came such a manifestation of the love of Christ and of His ersonal presence, that through all the forty-seven years that have assed since, whatever else I have doubted, I have never doubted nat Jesus Christ called me to be His messenger on the other side of ne globe. And so I say to you, my dear friends, again and again nd again, the very same Jesus that called me is standing beside me ow. He has not left me through all these years. Through my lips f clay He sends you this message—this call. Will you go? God elp you to make a decision that will fill your hearts with joy through ll eternity.

THE FINAL AND SUPREME AUTHORITY OF JESUS CHRIST

BISHOP WILLIAM F. MCDOWELL, D.D., CHICAGO

"WHATSOEVER HE SAITH UNTO YOU, DO IT"

THESE are all personal terms. "Cut them and they will bleed." Ie is the Person of the "invincible supremacy." He is the Sover-ign Master of life. The long debate is over. Final authority over fe lies not in the Church, nor in the Bible, nor in the Christian onsciousness. God in Christ has final authority. I will work with ne Church because it is His. The Bible is good because it comes om Him and infallibly leads to Him. There is no debate with Iim. He is Lanier's Sovereign Seer of Time. With Charles amb we will stand as Shakespeare enters and kneel at the approach f Jesus.

Once on this soil men were slaves of other men. At the close f this Convention I dare write under all your names, "Slaves of esus Christ." We are at the feast. The world waits for life's wine. Once more His mother speaks as to the older servants, "Whatso-ver he saith unto you, do it." All the words are emphatic. There s no argument. Silence and obedience are imperative.

He not only came to save all men; He came to save the whole nan. He restored the individual. His passion was not for truth o much as for personality. Problems concern us—the social prob-em, the missionary problem, and others. Men concerned Him. Ie was always seeking to create character. We are back again o His problem and His method. Only better men can do better ork. Dr. Peabody puts it in a sentence when he says, "The more ntricate is the machinery of the world, the more competent must e its engineers." Earlier than the question of what kind of work

you are going to do is the question, What kind of men and wom are you going to be?

Now go back to Christ's first great sermon. It has been cal the Magna Charta of the Kingdom. Under that fine phrase lit men seek and seize large plans and forces as though they co control them. But what was the thing that the people felt that c as this new prophet went on? What lingered in their memor as they broke up and went away? A new prophet had spoken new message had come, but above all, a new self had risen up the horizon. Some would remember one sentence and some other, but the one sentence that each would remember, soundi in their hearts "like the mellow lin-lan-lone of evening bells," w the words, "Ye therefore shall be perfect, as your heavenly Fat is perfect." They knew the commandments which they had brok and kept. They knew the great names of their noble history. So of them had tried to be as good as Abraham, or Moses, or Dav Some of them had succeeded without much difficulty.

But here was a new ideal. It stood there "a living definitio before them. Here was a command with a promise fulfilled sta ing there. The new theology of Jesus was for the sake of the n humanity of Jesus. Afterward many words will be spoken a written; many things will be done; miracles will be wrought up life and person; crosses will be carried and graves opened; bu will all be a proof of this consuming passion for personality. Hi Spirit and Holy Bible will be given that holy men may come to

Big enterprises need big men. Small men sieze them and b are ruined. Holy enterprises need holy men. Unclean hands hold of them to their eternal hurt. What one shall carry to sl or heathen, whether it will be worth while to go to slum or heath will depend upon what one is. I know a city missionary who bri only activity to his task. His hands are busy but empty. He distribute apples and potatoes to the poor, but the fruit of the Sp is lacking. He has forgotten that Christ's first passion is for a m The man of the twentieth century, like the man of the first, m give Jesus sovereign power in his life. Oh, it is pitiful to see c however earnestly, touching empty hands with empty hands; pit to see one standing in slums or heart of heathendom himself spiritualized and helpless.

There is an ancient Jewish legend that the true pronunciatio the name of God has been lost, and that whoever recovers it hold in his hand the secrets of nature and the hearts of men. I more than a legend. There came one who did pronounce that E nal Name with the true filial accent, heart of Son answering to he of Father, character of Son answering to character of Father, of Son answering to life of Father, and in His hand were the sec of nature and the hearts of men. Tossing waves grew quiet at word, deaf ears and blind eyes opened as He spoke, the dead aros

His command; men in trade and men at work followed Him when He told them to, the poor clung to Him in love, the weak in faith, the rich in adoring worship. Character gave Him power. What He did flowed from what He was. He knew how to pronounce the ineffable Name and the world is at His feet.

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame,
I know of a name, a name, a name,
Will set this land on fire."

Men and women of the colleges, do you know how to pronounce this Name? The world waits to hear it again, spoken in the Christlike tone with the Christlike accent. Do you see? He must be final authority in the realm of personal life. He must determine what you are. There He stands saying quietly, "Ye therefore shall be perfect, as your heavenly Father is perfect." And there stands His Mother saying, "Whatsoever he saith unto you, do it."

In the realm of personal life the significant word is character, and the ideal is Christian perfection. In the realm of relations, the key words are love and service. In that other realm He said, "Ye shall be perfect;" in this realm of relations He says: "This is my commandment, That ye love one another." "And whosoever will be chief among you, let him be your servant." There he was the living definition of personal character. Here He is the living definition of a perfect life in perfect relations. The best definition of Christian ethics, I think, is this from Dr. Newman Smyth, "Christian ethics is the science of living well with one another according to Christ." It is a science of living well, which is personal; the science of living well with one another, which is social; and all according to Christ.

Holiness is not an end in itself, nor does it end in itself. When it does, it becomes stale and rancid. Holiness is character; righteousness is character in relations and activity. Holiness is life; righteousness is holiness with a towel girt about its loins, washing weary feet. Holinesss is strength; righteousness is holiness cleaning lepers, opening blind eyes, carrying a cross up Calvary. This is the new test. We shall not make many more new creeds; we shall make a new earth wherein dwelleth righteousness and peace and love. A friend of mine, saint and scholar, spent all of a long life trying in his thought to adjust two of God's attributes to one another. Meantime God's children were out of relation all about him.

The new learning must not only have the scientific spirit; it must have the humane spirit. It must bring learning to life, the

humanities to humanity. A university professor has defined t college to be "the place for the passionless pursuit of passionle intelligence." A college president complained to me in 1898 the absence of the Greek spirit, and mourned that some of his bo had given themselves for people of the Cuban grade. A beautif young woman came home on commencement day holding her d ploma in her fair hands, and saying with immeasurable wearine of tone, "I hate all this talk about the masses." Next to Luth Goethe was the greatest of the Germans; but Theodore Park blistered Goethe with a sentence, "Tell me what he ever did f humanity." Joseph Mazzini heard someone described as a go man, and cried out, "Whom, then, has he saved?"

A good many men care more to be counted as defenders the faith than to be known as defenders of the weak. They a philosophers, not philanthropists, lovers of truth but not lovers men. Jesus is not supreme in their relations. Lepers are disagre able; cloisters are safer than streets. The charming man seeki eternal life looks at the poor and goes back to his gold. Meantir to fisherman and scholar, to man from the desert and to man fr the college, Jesus is forever saying, "This is my commandme That ye love one another." This is the true categorical imperati for life. Everywhere, at all times, the strong personality must given in full, free offering to the human cause. It is easy to g mixed on one's pronouns. Jesus kept them straight. "For th sakes I sanctify myself." God makes large investment in the so of a man and expects large return in the services of the man.

The rich young ruler had his chance. He was offered t opportunity to lend a hand, to help and to follow. He might ha been Sir Galahad. But he would not have gone into extensi work in the factories. He would not have gone into Univers Settlement at the stockyards. He would not have followed t Oxford Club to the jails and the collieries. He had the desire f perfection but not the passion for humanity. He would have lik a first-class experience, but was not willing to offer a first-cl service. He was willing to give Jesus supremacy in his charact but not in his relations or his activities. He will be no missiona home or foreign. Once came to him "the moment to decide, a the choice went by forever."

The New Testament is forever being written. You do not w a turban and an Oriental robe, but an Oxford cap and gown. Y look like that far-off youth as Hoffman has painted him. How w you go into the record? You desire perfection. You are aski the good Master for it. You, too, have a clean life behind y You, too, have great possessions. But when the new Tenth Mark is written, how will you get into it? Will you shirk and f or obey and triumph? Will you march into the record like a d ciple, or sneak out of it like a coward?

On Chinese Gordon's monument in St. Paul's Cathedral, proud England has inscribed this epitaph. "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." Well may old England gather young England about the monument of her dead hero who gave Jesus Christ supremacy over both life and relations. Henry George and Cardinal Manning were talking together. "I love men because Jesus loved them," said the Cardinal. "And I love Jesus because He loved men," was Mr. George's quick reply. It really does not matter which way you go to it, only that you do actually go to the real love of men. This kind of Christianity is not outgrown; this kind has not yet been tried.

The law of Christian character is the law of perfection, but the law of Christian perfection is the law of loving service and sacrifice. One day, in conversation with Professor Huxley, Spencer said to Huxley, "I suppose that all one can do with his life is to make his mark and die." And Huxley replied: "It is not necessary to make one's mark; all one need do is to give a push."

Knowledge of Jesus' social teaching is not the same as the possession of Jesus' social passion. The student tends by natural process to become first the critic, then the censor of humanity. Men in the concrete are disagreeable in certain conditions. Lepers are not nice, but the cleanest hands in all history touched the leper in his foulness and the beggar in his rags. "It is no use to pray for those for whom we are not willing to suffer." The law of Jesus covers love, service, and sacrifice. Having loved His own He loved them to the end.

Do you want to know what the college student's Scripture is? It is the story of how Jesus went into the synagogue where the dull and respectable worshipers were piously missing the whole secret of life and doing it in the name of religion. He reached back into their old literature for a passage. It had once been alive. It got into the literature because it had once been alive. It had become that pathetic and unlovely thing—"a dead letter." Then He got hold of it and made it vibrant and vital. "The Spirit of the Lord is upon me," He cried out, because He hath anointed me to be on humanity's side. He left out of the quotation the allusion to vengeance. He had nothing to do with that. He was here for service, not vengeance. Humanity is going to get a chance. O, young Jew sitting there in the synagogue; O, young collegian sitting here in the tabernacle, to your feet, your caps in the air, your scholar's robes gathered about you—up, up with Him! Humanity is going to get a chance. Lord Shaftesbury's waifs, Sam Hadley's bums, Arnold Toynbee's outcasts, have friends at last. He and we are for them. And in this service "the Leader is fairest and all are divine."

There He stands, saying, "Be ye therefore perfect, even as your

Father which is in heaven is perfect." And there stands His Moth saying, "Whatsoever he saith unto you, do it." That relates personal life. There He stands, saying: "Love one anothe "Whosoever will be chief among you, let him be servant of al There stands His Mother, saying, "Whatsoever he saith unto yo do it."

Character, relations, activities—these are fundamental categ ries. In the realm of character, Jesus says the word perfecti and is Himself the living definition of the term. In the realm relations, the magic words are love, service, and sacrifice, and H whole career, from youth to ascension, is the living illustration the terms. Now such character as Jesus creates, such truth Jesus reveals and teaches, such relations as Jesus establishes, m not be limited either in time or locality. These by their very natu are destined to cover the ages with unwasting power and to co the world in imperial conquest. We talk much about individu work for individuals, some of it good, some wholly bad. It is pe fectly evident that He meant to save a man. That is person That He meant to save a town is social. But it is equally evide that He meant to save the world. That is missionary.

Keep steady now, if you can. Pretty soon you are like to he martial music, to see flying banners, and to catch the stirring visi of God's majestic march over continents and through centuri There will be thrones and crowns and scepters flashing before yo eyes, if you will only open them. There will be royal robes a marching armies, new acts of the apostles, nations born in a da and all that. He entered into a program. He took men in H grasp and transformed them. He touched character with pow and threw upon men the beauty of the Lord. He took all life in His grasp. He threw His love over all relations. He carried t wide world upon His heart and His cross.

The final tests for men and churches and nations are thes Will men be Christlike men? Will they live in Christlike relation Will they carry out Christ's plans for the world? It is the who program or none. There is no election or choice here. He say "Be perfect." He says, "Love one another." He says, "Go in the whole world." And His Mother says to modern servant as ancient servant, "Whatsoever he saith unto you, do it." The m or the nation that will not be Christlike, the man or the nation th will not live in Christlike relations, the man or the nation that w not be missionary, is none of His. God will take away the glo of His presence from the one who refuses. This is the law of t Kingdom. There is nothing so imperative or so terrible as gra like this. It is inexorable like fire or flood; it is insistent like ligh overwhelming like the wrath of the Lamb.

You cannot read Christ's message and stop where you plea It binds you as with a chain and carries you forward. Visio

eceived on the way to Damascus carry Paul to all lands and over ll seas. Men cannot now see Christ and turn monk. Nations and hurches and men become decadent unless they have the missionry spirit. The Christian truth must be universal or nothing. It s no local or provincial thing. Jesus had worlds in His brain and mpires on His heart. It is so with His true disciples. Eternal ife is only the beginning. Eternal life must sell and give to the oor, and follow Christ in all lands, up new Calvaries, "With the ross that turns not back."

What shall I do to inherit eternal life? the modern college nan will ask. And before the answer is complete, he will be standng by James Hannington, the Cambridge man, or Coleridge Pattelon, the pure-minded son of Eton, or Horace Tracy Pitkin, who glorified Yale's blue flag by a missionary's life and a martyr's death n China. What shall I do to inherit eternal life? So you will ask, nd the answer will come when you take your place in East London vith Arnold Toynbee, or in darkest Africa with Robert Moffat nd David Livingstone. Obedience to Christ begins by giving Him supreme leadership over personal life; it ends only in sharing His plan to redeem the whole world.

For this is history's true goal—the Redeemer of the man is o become the King of the nations. Our time is full of politics in ar East and far West. Nations strive for the mastery, for open loors and zones of influence. Yellow races battle with white races. The nations build warships and enlist vast armies. But England will not finally rule the world, nor Germany, nor Russia, nor China, nor Japan, nor America. The goal of history will be reached when He is enthroned upon whose vesture and thighs is written King of kings and Lord of lords.

Personal faith must become a social force and a missionary impulse. There is no stopping when you begin to give Jesus sovereignty in your life. The logic of the Kingdom drives you far afield. This obedience gives motive to life and outcome to all creeds. "I believe in God the Father Almighty, and in Jesus Christ His only Son, our Lord." Therefore I will be by God's grace a Christlike man; therefore I will love all men and be the servant of all; in me all men shall get their chance; therefore I will right all wrong and shun all ease; therefore I will take up my cross and follow; therefore at His word, in company with Him, I will go to the earth's end, so that the last man shall know His name. This is the logic of his personal creed. I have found my life in Jesus Christ, therefore I will lose it in holy service and sacrifice. He came that I might have the personal vision and power of perfection. I will go that the personal may become the universal. I accept, that at home and abroad I may share. Do you see?

There He stands, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And there stands His

Mother, saying, "Whatsoever he saith unto you, do it." There I stands, saying, "Love one another." "Whosoever will be ch among you, let him be your servant." There He stands, sayir "Go ye therefore, and make disciples of all the nations." It is pe sonal, it is social, it is missionary.

Let us clasp hands with one another and with Him in soler pledge and covenant that we will hear what He says and that will do it; that we will obey Him in our lives, in our relations, a in our activities; that we will obey Him in small college and gre university; that we will obey Him by day and by night, on la and on sea, at home and abroad; that we will obey Him until cit and towns and continents shall say again that He has come; th we will obey Him until He sits on the throne of the world and ru in love; that we will obey Him until the last man knows His nam that we will obey Him in life, obey Him in death, obey Him until stand on the shining heights and cast our crowns before Him. Th is the word, "Whatsoever he saith unto you, do it."

CALLS TO PERSONAL SERVICE

The Story of the Cambridge Intercollegiate Christian Union

Not Pressed Men, but Volunteers

Showing Men the Door

Which Side of the Street?

Inconclusive Thinking

A Doctor's Reasons for Going to China

"Ye are Not Your Own"

Am I My Sister's Keeper?

The Surrender of Life to the Lord Jesus Christ

Proportion in Vision

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THE STORY OF THE CAMBRIDGE INTERCOLLEGIATE CHRISTIAN UNION

SIR ALGERNON COOTE, BART., IRELAND

I HAVE been introduced as the president of the Hibernian Church Missionary Society; but I would rather speak to you men to-day as an old Cambridge University man who some thirty years ago saw the beginning of a wonderful work at Cambridge which has gone on spreading to this present time. It was the work of personal service; the appeal made to us just now is for personal service. It was a work of personal service for the benefit and blessing of Cambridge University. It has been an inspiration to me to be among you at this Convention, and I gladly came more than 3,000 miles to get a blessing. Thank God, I have received that blessing. Will you forgive me if for a moment or two I invite you back to that period thirty years ago, when God did a great work in Cambridge University?

Six under graduates knelt in prayer. There had been in Cambridge for some time the University daily prayer-meeting, attended mostly by men who were out and out for Christ. Six of the committee of that daily prayer-meeting knelt in prayer, and asked God to show them how something more might be done for Cambridge. As we rose from our knees, one of the number quoted the words, "Launch out into the deep." We felt that it was a message from God. What should we do? We determined to take the largest hall then to be obtained in Cambridge—a hall capable of holding about 1,300 men—and we also determined personally to ask every University student in Cambridge to attend a Gospel meeting on Sunday evening in that hall. We invited to address that meeting Mr. Stevenson Blackwood, afterward Sir Arthur Blackwood, who some years before that had been the means of leading me, a young man, to Christ. We decided to ask him to Cambridge, and he came. Every undergraduate and every student had been personally invited. I do not mean that a card was put into the man's door and left there, but the one who had undertaken to ask him went until he found him; whatever the consequences might be, whatever the language used might be, he went until he found him.

When that Sunday evening came, thirty-one years ago, and Mr. Stevenson Blackwood stood up in the Guild Hall and spoke,

half the University of Cambridge was present to hear him. I sa
near the door and saw those men pour in in their caps and gown
It is the University custom that these shall be worn on Sunda
Mr. Blackwood stood up and said, "I am going to speak to yo
men on the secret of true happiness." He did not lead audibly i
prayer, but much prayer had been made before he came to spea
to these men. Not half a dozen of them left the meeting befor
its close. Mr. Blackwood concluded with prayer, and the resu
of that meeting was that many of those men were led to give the
hearts to God. And a further result of the meeting was the fo
mation of the Cambridge Inter-Collegiate Christian Union, whic
I should like to explain to you.

We determined that every college in Cambridge, where an ou
and out Christian man could be found, should be represented o
that Union—one such man from each college to be on the execu
tive committee—and we found in sixteen out of the seventeen co
leges in Cambridge such men. Before many terms had passed, th
seventeenth college had also its representative. The Cambridg
Intercollegiate Christian Union then formed has gone on from tha
time to this, organizing Bible circles in the different colleges, a
ranging for evangelistic efforts, and for conferences for Christia
work in the University. We had one such conference with Oxfor
University during the following year when nine or ten Oxford me
came to attend it, and a very blessed time it proved. Every "Fresh
men's term," that is, the October term, when eight hundred to
thousand new men come up to Cambridge, Gospel addresses wer
arranged for, and from that time to the present such addresse
have been regularly given with very satisfactory results from ever
point of view.

The Oxford Inter-Collegiate Christian Union came into exis
ence the year after the Cambridge one was started, and the Dubli
Inter-Collegiate Christian Union a year after that. I am thankfu
to have with me here my son, who is a member of Dublin Unive
sity and who has in his rooms a Bible circle every week. "Wha
hath God wrought?" It was God's message, "Launch out int
the deep." The night was the time to fish; the shore was the plac
from which to fish. In the morning Jesus said, "Let down the ne
for a draught." The net fell in obedience, and see the result. Litt
streams flow into and make up the mighty river. I thank God fo
your wonderful Convention. Over on the other side we have sim
lar gatherings. "Instead of thy fathers shall be thy children!" Ma
God make the Christian students of the United States and Canad
to be indeed princes in the fathers' stead.

The Cambridge Inter-Collegiate Christian Union invited M
Moody and Mr. Sankey in 1886 to come to Cambridge. A large
hall had been built, which held far more than the old one, and th
hall was filled with members of the University to hear Mr. Mood

"preach the word" to them. Out of that meeting came the seven Cambridge men of whom you have doubtless heard and some of whom you may have seen. One of them was captain of the Cambridge eleven, another the stroke of the Cambridge eight. These were two of those seven who decided to go into the foreign mission field and preach the Gospel to the heathen.

The beginning was six men on their knees in prayer, thirty years ago. The message "Launch out into the deep" was obeyed, and what faith and obedience did on the Sea of Galilee, what faith and obedience did at Cambridge, faith and obedience do to-day, and ever will do. May this be God's message to us all, "Launch out into the deep, and let down your nets for a draught."

NOT PRESSED MEN, BUT VOLUNTEERS

THE REV. G. T. MANLEY, M.A., CAMBRIDGE UNIVERSITY

MANY of us during the past week have been listening in the quiet of our own souls to the voice of God and trying to find out whether He would have us serve Him abroad or at home. Before I go further, I would beseech you to use those cards* which you find with you. It was when, thirteen years ago, I took a paper similar to one of those, found between the leaves of a book, and tried to put down the reasons which were keeping me from the foreign field, that I found I could not make out a clear case for staying at home. When we get down on our knees before God the excuses which seem to us strong when we are speaking with our brother men vanish away and we cannot write them. Yet if we wish to retain for ourselves the names of men, we cannot run away from a question like this; surely not one of us here would try to evade it by tearing up this card as if it were merely a piece of paper. What dishonesty it is, if we dare not face God about this matter. Let us face Him; He will not be hard with us. Let us face Him and put down honestly the reasons which are keeping us back, and if they are unworthy then let us decide to go as missionaries.

I think it is possible that many of you, during the week, especially at some of the solemn meetings which we have had, may have come to the point where you were willing to say "I will lay everything I have, my time, my talent, my reputation, my whole life upon the altar." We have seen Jesus Christ giving up all for us, and we have determined with His grace to give up all for Him, and

*Blank cards having two columns, one to contain reasons for and the other against being a missionary, had previously been distributed.

yet the question remains with us, "Am I called to the mission field If Jesus Christ could stand by my side and put His hand upon m shoulder and say, 'I want you in China,' I would go; but is H saying that?" I think it is possible that some of us have an exag gerated idea of the special nature of the call to the foreign field. look back at some of the great historic missionaries. William Care said that his call consisted of an open Bible before an open map o the world. That call comes to every one of us. Henry Marty had the idea of the mission field first suggested to him by his ow pastor, Charles Simeon, who said, "Martyn, aren't you the sort o man who might give your life to the evangelization of India?" an that was his call. Perhaps there are not a few among us who hav had a similar call from some of our fellow students, who have sai to us, "Have you ever thought of the missionary question? Aren you a man who might go?" David Livingstone said that he ha no special call; he had no special enthusiasm for the mission fiel beyond what he described as "a strong, overwhelming sense o duty." And surely, as we listened to those appeals last night—ap peals full of passion, and yet not one whit exaggerated—surely, tha "strong, overwhelming sense of duty" came over some of you, a it did over me. And young Keith-Falconer—a man of the mos brilliant attainments, son of a peer, rich, one of our greatest ath letes, Cambridge University reader in Arabic—he said, "A cal what is a call? A call is a need, a need made known, and the powe to meet that need."

Can it be that any among us are, in ignorance, tempting God Are any of us saying, like the Pharisees of old, "We would see sign from thee"? Let us beware how we ask for a sign. Remembe the answer that was given them, "An evil and adulterous genera tion seeketh after a sign; there shall no sign be given to it, but th sign of the prophet Jonas." And it may be, if we are asking Go to speak to us in a way in which He has never spoken to us before that God will reply to us: "I will give you no special call; if yo want to know My will, consult the prophets." If you want to kno the will of God, read your open Bible. There you will find wha God thinks of the heathen world. There you will be told that Jesu Christ is even now sitting at the right hand of God, and we ar not ignorant of His thoughts. He is sitting there until His enemie be made the footstool of His feet. May it not be, my brothers, tha Jesus Christ is teaching us a lesson? May it not be that He wi not have pressed men, but is waiting for volunteers? "Ye hav not received the spirit of bondage again to fear; but ye have re ceived the spirit of adoption, whereby we cry, Abba, Father." N longer need we wait until Jesus shall say, "Go, go." I repeat, w do not want to be pressed into His service. We are sons; we kno His will, and we should be ready, each one of us knowing His wil to go forward, to seek the most difficult work. Surely, this

the greatest privilege of the Christian, that we are not pressed into God's service, but that as sons we may offer ourselves willingly unto the Lord and seek the most difficult part of the work. I believe that Jesus Christ is encouraging the heroic within us. He does not want pressed men; He wants volunteers.

SHOWING MEN THE DOOR

MR. EDWARD W. WALLACE, TORONTO UNIVERSITY

SEVEN years ago I entered the University of Toronto, a professing Christian man, but knowing in my own life nothing of the power of a loving, present Savior. I was not a free man, but I was bound as a slave, and I had come to the point where I began to doubt whether there was any power in the Christ to free a man, in this life, at least, from sin. It is a terrible thing to doubt the facts of Christ's life and some of the fundamental doctrines, but the most terrible thing is to have the personal experience of sin and the hopeless feeling that there is no power in heaven or earth that can free a man from that. I was struggling against sin, and at last I found relief. I remember four years ago last autumn, during the Week of Prayer in our college, when I realized more than ever what a life of hypocrisy I had been living, professing Christ with my lips but denying Him with my life. I realized then, as never before, the awful fact of sin, and went through an experience which to me has shown what hell must be; but by the help of a friend and of Jesus Christ Himself I found the relief that I was looking for, and was able to come to Christ just as I was. I realized then what the death of Christ means to a man to-day, and I found in Him that which made me strong, clean, and true.

Then I wanted to tell the other men whom I knew in college of what had happened, and gradually there came to me the desire to spend my life in telling men who are struggling with the same doubt that there is a power in Christ that can save a man. Next came the question whether I should spend my life as a minister of the Gospel. I felt that I was not fit for such a high calling; and then the thought came that if I was to follow Christ, every or any calling must be a high calling. If I was not fit to follow Him in one, I was not fit to follow Him in any. I looked for a special call, and that special call never came. The Student Volunteer Convention of four years ago was held in Toronto. Almost by accident I was appointed a delegate, and attended those meetings, and there my question was settled. I did not receive the definite call I expected, but I did have the assurance that my question was answered.

I remember sitting in the gallery one evening, as Dr. Ament wa speaking of the awful need in China. He told us of the old bab cart that used to go about the streets of Peking with its old driver who walked beside the cart and picked up the little bundles wrappe in matting and tossed them into the cart and walked on. Whe he had gathered them all up he went outside the city, and ther buried them; and these were the girl babies whose parents ha cast them out on the streets, dead or dying, to be torn by the dog until morning. I realized then that there was a need greater tha any I had ever seen or known before, and I wondered whether might be allowed to help to meet that need by telling those peopl of the Savior who has taught us to love one another. I could almos imagine that I could see the Christ as He hung upon the cross and could hear Him say, "I did so much for you"—and I knev what He had done for me—"can you not do this for Me?" I forgo about fitness or unfitness, and I wanted to do what I could for Hi and for those people. He accepted me, and to-day I am unde appointment to go out to that country and do what I can to tel the people of China of the Savior who saves from sin.

Fellows, you who have known what it is to have sinned an what it is to have a Savior, is not that fact itself a call to you to d what you can for those who most need you? A friend of mine wa standing on the top of one of the sacred mountains in China, vis ited annually by thousands of pilgrims, and he noticed one ma who had climbed up those thousands of steps upon his knees. H said to him, "What are you looking for?" "O," he said, "I am look ing for heaven." "Have you found it?" "No," he said; "I feel an I feel, but I cannot find the door." Jesus said, "I am the door; b me, if any man enter in, he shall be saved, and shall go in and out and find pasture." Those who most need that door are groping blindly for it, and cannot find it, but you and I may have the privi lege and the joy of helping them find that door. Is there anything in life that can be comparable to-day with that?

WHICH SIDE OF THE STREET?

MR. W. A. TENER, IOWA STATE COLLEGE

"THE field is the world; and the good seed, these are the son of the Kingdom." Last night we heard in very certain words th declaration of war—multitudes of men needed to man the outpost in India and to fill the gaps in the skirmish line in the heart o Africa. We must capture the strongholds of Islam within the nex few years by force of necessity. We must man the posts in Chin

within ten years, or regard the task of evangelizing that great people within a generation as hopeless. What does it mean, if not a holy war? And this morning every one of us must have heard in no unmistakable tones the call for warriors to go into this great warfare.

Now the time has come for us, as men, to say whether this Convention shall prove a summons to win the victory on the great battle-field for Jesus Christ, a call to man those great, needy posts and to go out to the firing line, where fighters are most needed. The great battle-field in our generation to determine what type of civilization will prevail is going to be in the Orient; and as men who claim to stand for what is the highest power of civilization, we ought to be willing to enter the fray.

Our nation to-day is on trial before the world. A man who returned from Japan a few years ago said that out of 400 young American business men in a certain city, he could count on the fingers of one hand all those who were leading clean, chaste lives. It seems to me that there cannot be any more definite appeal than the call which comes when one sees his country thus misrepresented, sees the flag of his nation dragged in the mire, and the cause of Jesus Christ being put back thousands of years by the lives which our fellow citizens are living abroad. If men must go out to those countries east or west or south of us, why should we not send men willing to stand for Jesus Christ in business, in the professions, in teaching, or in the ministry? One of the dearest friends I have is a young man not yet thirty, who has worked his way up in the business world from the lowest rung of the ladder, and he is now receiving a salary of $5,000 a year. Recently the company for which he works gave him $40,000 dollars' worth of stock. He has been telling me what a fool I am to go into this sort of work. He wrote me, and said: "Bill, it's hell to be poor. When I see the men around me making money hand over fist every day, I am resolved to get more of it. It is getting on my nerves, honest." Men, have you got that sort of a purpose? You may have it; you know as well as I do where it will lead to, and the awful deadening influence of commercialism. I could not refrain from sitting down almost immediately and replying in all reverence, "It's hell without Christ." And when I think of the millions of young men across the waters—men whom Gailey and Barber and Helm tell us about—hundreds of men in the great colleges of India, Calcutta, and in China, and in Tokyo, going to their graves through their own impurity, I become restless until I can get out there and help them. It is getting on my nerves, honest."

A few years ago I went to a summer conference prejudiced against religious work as a profession, and especially against this missionary enterprise. In a few days, however, I had reason to change my views, and the proposition came very plainly before

me, as it is before you fellows this afternoon, whether I should g to the foreign field, and I had to reduce this world of ours to som thing I could see with my own vision. So in imagination I tal a town like Nashville and divide it into two parts by its main stre On one side every man, woman, and child who has heard of Jes Christ—has had the opportunity of accepting Him; on the oth side not a man, woman, or child has ever had the opportunity hearing His name pronounced. I conceive myself standing at t head of that main street with Christ at my side, and asking Hi "Where should a Christian man as a farmer—for that is what intended to be—as a doctor, as a minister, or what not, go to live- on which side of that street?" I could not get away from the co viction that He would have told me very quickly to go on that si of the street where not a person had ever heard His name pr nounced. I do not believe this afternoon that the Pacific Oce and the Atlantic Ocean are any broader in the sight of God tha one of these streets in Nashville. When I came to that convictio I thought that I would wait before deciding, and get the opinio of my worldly friends. Yet I knew that if I waited and went dow from that mountain of vision and inspiration before deciding, t chances were nine out of ten that I would never decide to go to t foreign field. And I knew that if I waited and did not decide, a the impulse which had been the best that ever came to me shou pass, I would go back to my college the next year and my li would be worthless for advancing the Kingdom of Christ.

There is a time for us to think, men, a time to plan, and a tim to act. We have been thinking of this problem in our mission stu classes. We have surveyed the plans of campaign which the men have brought to us from the field, and now is the time to a God grant that we may act rightly as if Christ were at our side. beg of you not to decide this question, nor sign a declaration car because we or any person has asked you; but, men, if you feel th this is a thing which you ought to do, a thing that Christ wou have you do, for the sake of Christ, for your own sakes, for t sake of the men back in college that you know you have got help, don't go back without deciding this great question.

There is one other thing which helped me to reach my decisio it is that story which Speer has told us. You have heard of t expedition that Great Britain sent to Ashanti. The Colonel, talking to his men about the proposition, said: "Not many of y will return alive who go on this expedition. We are not going command any man to go. We are going to call for volunteers He added, "Any man who will volunteer to go will please step o pace to the front." The Colonel turned his head to give the m time to think and act, and when he looked around again a flash indignation ran over his cheek as he saw the line as solid as it h been before, and he said, "What! the Scotch Guards, and not

lunteer?" A man stepped forward from the ranks, and touching s hand to his cap, said, "Colonel, the whole line has stepped rward." And men of North America, what a great thing it ould be for our institutions, for our own lives, for our countries, iat a tremendous thing it would be for the Kingdom of Christ, we could so see this vision and behold the greatest of all leaders at we could reply to Him, "Captain, the whole line has stepped rward." Fellow students, the time has come, if we are going bring our Watchword to a reality, that every man in this hall this ternoon must step forward and say as the song has it:

"The Son of God goes forth to war,
His Kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?"

INCONCLUSIVE THINKING

MR. FRANK V. SLACK, UNIVERSITY OF PENNSYLVANIA

I HAVE heard it said, and I believe truly, that the great thing r a man is not that he should become a foreign missionary, but at he should do the will of God. I can very easily see how there e a good many men here this afternoon for whom the two things e separate and distinct. I am equally positive that there are ores, even hundreds, of other men here in this auditorium for iom the question of becoming a foreign missionary, and the ques- on of doing the will of God are indissolubly linked together—who nnot do the one thing without doing the other.

May God pity us if we are putting off the divine call by an definite, flabby decision to do the will of God; because I know iat I am talking about, since I once was in that attitude myself. said, "Yes, I will go where God wants me to go." But all the ne I was making a reservation in my life and saying that I would t look at the foreign missionary proposition. Fellows, you and have no right to take that attitude. What do we want? Do we int more knowledge? We have been having it crammed into for the last four days. Do we want more of the love of God in r hearts and more of love for Jesus Christ? We can have that the asking. What we do want, above all, I believe, is to face is question as men who are honest intellectually and spiritually. e have no right to hold this question off any longer, those of us io have been thinking of it for a long time. I am persuaded that good many men here have had this question before them for the st month, or year, or two or three years, and they are just holding because of indecision that they have no right to tolerate. You

and I must think clearly; and whatever we decide as the result
our thinking, when we have fought the thing through, then th
is but one thing to do, namely, come up to the point which we ha
reached in our thinking.

Fellows, I believe that every one of us is mightily anxious
reach the very highest that God has for us. I do not believe t
there is a man here who wants to take any lower position in
than God would have him take. I do not believe that any one
us here, if we are thinking clearly about the matter, will tell G
that the thing He is planning for us is too big; that it makes
many demands upon us; that it calls for too much of what we
pleased to think of as self-sacrifice. If we know what we are doi
if we are using our minds as God would have us use them, we
want to take the very best and highest that God can give us, e
though we do not see how we are going to meet all the requi
ments of the place that God has for us and that may come to us.

I believe that there are a good many men, especially in
Eastern colleges, who have looked into this question pretty ca
fully, and who have by the same habit of inconclusive thinking t
dominates their intellectual life simply held it at a distance, a
have refused to do the one thing necessary to put them in pro
touch with God. It is time for us to renounce such an attitu
We are done with that sort of thing. The time has come to a
to get right at this matter, and to go to the limit of what we kn
and believe. I was thinking of a story that I heard some time a
It had to do with the early history of Christianity in the Ron
Empire, when the order went out that Christianity should be blot
out in the Empire, and especially in the Roman army. The or
went forth, too, that every soldier in the army should be made
bow before the statue of the Emperor and pour a libation to h
or be put to death in any way the commander saw fit. Up in Nor
ern Gaul a centurion had a band of a hundred men, the grea
proportion of whom were Christians, and the Christians were
finest men in his band. He was sorry when he received the or
but he was obliged to carry it out. He lined his men up in sin
file, and had them pass before the emblem of the Emperor; a
as these men came up in front of the emblem, each one took
cup and poured the libation and then passed to the right, if
were not a Christian; if he were a Christian, he declined the
and passed to the left. When the work was done, there were fo
picked men of the legion standing at one side, on the left; and
centurion commanded them to go out in the middle of the la
which was frozen over, and there to die by freezing. As they w
these men marched and sang this song:

"Forty wrestlers wrestling for Thee, O Christ,
Claiming for Thee the victory and from Thee the crown."

ıe centurion, who was not a Christian, and who did not under-
ınd this strange religion which made men so brave and fine and
ıre, caused a big fire to be built on the shore of the lake in the
›pe that they might repent of their strange action and come back
.d be his soldiers. He walked up and down in front of that fire
aring the little group chant their song; and presently he saw one
an detach himself from the group and come stumbling across the
: and up the bank and in front of the fire, choosing to save his life
.d to lose his soul. And the centurion's helmet and shield clanged
ı the ground, and he walked out on the ice and took the place of
e traitor, and once more that song went up into the air:

"Forty wrestlers wrestling for Thee, O Christ,
Claiming for Thee the victory and from Thee the crown."

A DOCTOR'S REASONS FOR GOING TO CHINA

CYRIL H. HAAS, M.D., UNIVERSITY OF MICHIGAN

I WISH to give you a few reasons why I as a Christian physi-
an should enter into the practice of my profession in a non-Chris-
ın land.

I. The first of these reasons is because it is the dictate of mere
›mmon sense. I do not know of anything which we talked about
:ore in our senior year than where we were going to practice.
Vhen I faced the last day of my senior year, I met a man who told
.e that everything was congested. I went into the city, but found
ıat it took an average of ten years for a physician to become self-
ıpporting. I went into the country, and physicians told me that I
›uld do no surgery, because if I attempted it I was liable to make
ıistakes, and my reputation would be gone. Where was a man
›ing to practice? I saw in the "Journal of the American Medical
ıssociation" that we were pouring out of our medical colleges
000 young men every year, and that we only needed a possible
000 to fill the vacancies left by those who died. I saw that the
›mmittee on Medical Education in this country was seriously
›nsidering the printing of pamphlets to send to high school boys,
rging them not to enter the medical profession because the great
ıflux of students there made it impossible for them to find room in
ıe profession in this country. I think that it is nothing more than
›mmon sense for a young physician, at least if he is a Christian, to
›ok to some other country than this for practice.

II. The second factor that urges me to go to another land is
›mmon duty. I have many times seen in vision a city of 150,000

people in the center of Asia, outside of which there is a little l and upon that hill there are now going up two buildings, one be the hospital for women and the other for men; and from t city has come many times within the last few years the urgent p that I go out there and be one of the physicians in that city wh they know nothing of hygiene, nothing of surgery, nothing of as sis, nothing of the great remedies which we have to alleviate pai nothing but squalor, sin, weakness, sickness, uncleanness. Noth but common duty urges me to go out there.

III. And the third reason why I go is because of the unic unmeasured privilege. The grandest moment in my life will when I stand with my colleague on that hospital ground and gates are flung open with the news that the hospital is comple and the invitation goes out to that city of the Lord under Chir government, "Come in!" I met, some time ago, a Chinese who t me of the necessity of having a Chinese name, and I said, "Wo you christen me?" He wrote out a name in Chinese, and I s "What does it mean?" He replied with this translation of it, "Am ican physician, willing to help." I hope to go out some day Chên-chou Fu and be an "American physician, willing to help." hope to see some day under the touch of the knife, in the disp sary, at the bedside, the play of the masterful forces of Jesus Chr as through sympathy and tenderness and unselfish service His c life may strike deep into the lives of those who know Him r God is going up and down in this great concourse of students, ing His hand upon man after man, medical student after med student, calling him to be great enough and big enough and lo enough to go out into this staggering, sorrowing, struggl world and be to it what Christ was, to pity it as Christ pitied it love it as Christ loved it, and to serve it with His own sacrifi heart. God calls with loving patience for men to lay their li alongside of the tremendous immeasurable needs of the non-Ch tian countries and to solve the awful problem of human sufferi and as I shall set sail in a little while for that great Empire of Ch I want to carry with me from this hour the conviction that men here at Nashville are going to enter into a solemn comp with me to devote their lives, especially the medical students, to solving of the problem of human suffering in the non-Chris world.

"YE ARE NOT YOUR OWN"

THE REV. DONALD FRASER, GLASGOW UNIVERSITY

I WONDER, my brothers, if the reason why you have not been ıearing the call to the foreign field is not just this, that you have ıot got a salvation worth passing on. While we recognize the truth ɔf all that Mr. Speer said about the inadequacy of the non-Chris-ian religions, we also have to acknowledge the inadequacy of our ɔwn faith; and because we have nothing to give, we cannot make ıp our minds to go. My brothers, I want to say at the very outset hat for you there is no appeal for the foreign service; the appeal o you is to be loyal to Jesus Christ, to find out that there is a reality n His Kingship, and that to you He can bring deliverance from the ɔower of sin.

But to men who have found Christ to be their redemption, I want just to say five words, "Ye are not your own." That day vhen you stood before the cross of Christ, and saw in the eternal ;acrifice your redemption, on that day you ceased to be your own. Christ claimed you as His, and you have no right to yourself. On hat day you rose, as from the dead, into new life, to live for God ɔnly. Now, that is what Paul means when he says, "Ye are not ⁄our own, for ye were bought with a price;" and when he says again hat he is called as the servant of Christ. If you men have come o Christ you belong to Him. I allow no lower plane for conversion han this, that it means allegiance, that it means serfdom to Christ ɔnly as the Master, and you have no right to anything that you ;an call your own. If this is so, what does it mean? What does Christ want of us? Where does he want us to serve?

I see that the love of God recognizes no limits; that in His Kingdom there are no boundaries of caste, color or continent. When God tries to express love He expresses it in the language ɔf the universe, "God so loved the cosmos that He gave His only ɔegotten son;" and if you are going to come into some apprecia-ion of the love of God, you must recognize that by your redemption ⁄ou are not to serve another nation, nor a denomination, but the world-wide Kingdom of God. Where the Kingdom needs you, here you must serve. My brothers, where is it that the Kingdom s needing you most? Where is the burden heaviest? Where are he laborers fewest? Find out. God will not have driftwood for His service. You cannot drift into your place in His Kingdom.

You must find out what your place is in His program, and wh
you find it fulfil it. I know that Asia and Africa are far away, a
it is hard to appreciate the needs of those whom you cannot s
Every time that I come home, I feel the appeal of home missi
work, and I would like to give myself to city mission work and
try to solve some of the great social problems. But, brothers, o
goes out and looks sometimes on the villages and valleys of Afri
and sees there men and women without love for Christ, becau
there has never come to them one single man of God with the me
sage of love and of salvation, and then you feel the appeal of t
world for Christ. I feel that I must stand to-day feeling the path
of that cry of Asia and of Africa, and call to you brothers to pi
those who perish in the dark, to whom no man goes to tell of Chr
the Deliverer. If you have found that Jesus Christ can save a m
from every sin, and that in Christ is the secret of eternal life and
happiness, then do not let your love be narrower than the love
God, nor your conception of the Kingdom more national than t
conception that God has for His Kingdom. Be willing to endu
the sufferings of Christ; be willing to sacrifice every ambition,
go from home, from everything that you count dearest, even
death itself, if only by your sacrifice Jesus Christ may enter into H
inheritance.

AM I MY SISTER'S KEEPER?

MISS UNA M. SAUNDERS, SOMERVILLE COLLEGE, OXFORD

As we stand here this afternoon, I wish that we might try
get in our minds some pictures of others who at this same mome
are living out their lives as in the pictures that have come to us
the last few days. At this moment, it may be, out in Africa, the
is coming down one of those hot, steep paths a long gang of tho
who are being driven down to the coast, even to-day, as slaves; a
among them there are women, torn from that village where th
have lived, by those Arab slave-dealers, away from the place whe
European influence controls the slave-trade, and to-day they a
going down in all the pain and the agony that it must mean to the

And then we turn to India, and we think to-day of some city
India where we find these thousands of Hindu girl widows living,
we have heard and know, the life of a drudge, wondering and wo
dering why they should be condemned always to be the servant a
the slave of all; why in their past life they should have been thoug
to have done some such evil deed that they lost their husbands a

ıeir husbands had died because of their sin. Why is it? they ask. Vhy? And there is no one to tell them that it is not true.

Then we turn to Japan, and we think of those girl students ıere of whom we heard the other day, a pitiful story, of girls who ɔ-day in civilized Japan are selling their bodies morally for the ıke of intellectual growth—an awful revelation to some of us, ɔmething of which we had no conception. We think of all those ɔuntries, and we get before us the fact that while we here are living ı the light and the joy and the peace of Jesus Christ, at this mo- ıent there are those girls like yourselves living these lives from hich we know they need rescue, though they may not know it.

And now the question which I would ask you is the question ıat comes to us in the Bible itself, a question that is eternally true, Am I my brother's keeper?" That question was answered by two ıen in very different ways. They both came from that same east- rn land, though centuries divided them; and one denied that he as his brother's keeper, and the other was full of the sense that e was his brother's keeper and that he could not get away from ıat marvelous association with his brother. The first one was Cain, nd the result of his denial that he was his brother's keeper and ıat he had any responsibility for his brother is given in these ords, "From thy face shall I be hid." He became a fugitive from ıe face of God. I sometimes think that there is no more awful sen- ence in the whole Bible than that sentence of spiritual death—to be fugitive from the face of God, to know that you must turn your ıce from God, that you may not look upon the face of Him who is ɔve, and that you are doomed to be a fugitive and escape from Him s fast as possible.

The other, the one who accepted the fact that he was his rother's keeper, who identified himself with his brothers, was St. aul. Was there ever a man who more entered into the fact of the ɔlidarity of the race in love? a man who could say of himself that e travailed in soul for those who did not know Christ; a man who ɔuld say that he would to God that he were accursed himself, if ıly he might save his fellow men; a man who was knit in heart ıd in spirit with all, whether they were known or unknown, whether ıey were Jews or Greeks? He was one with them in Christ Jesus; e could not get away from his love for them.

The man who denied that he was his brother's keeper and who ould not take up his work lost the sunshine of the face of God. he man who accepted his responsibility, though it meant suffering l through his life, that man lived in the sunshine of the face of od. And there are some of us to-day who are sad, who have lost ɔmething of the sunshine of the face of God because we are fugi- ves, because we would not take up our responsibility, we would not e our brother's keeper.

We may be fugitives in two ways. There was one fugitive in

the Bible who would not take up his responsibility for his broth who ought to have gone to another set of people near at hand acr the land; instead of that he fled across the sea. That was Jon He knew that he ought to go to the people near at hand in Ninev and instead of that he crossed the sea. And there are some of u not many, but there are some of us—who are fugitives from the v of God, because we are not content to do the work that is close hand. We want, instead, to cross the Atlantic or to cross the P cific. I have come across a few who are certainly turning aw from the will of God, because they are not willing to take up t daily bit of work at home that ought to be done; they are not will to go and spend themselves for the near home claim. They thi that the romance of the farther land is greater, and so they would there. You may just as much be a fugitive from the face of G when you choose not His will but your own in going abroad, as y may be a fugitive from the face of God if you stay at home when y ought to be going abroad. We must be honest with ourselves these things. If God has put upon us a first claim at home, th home is the place where we shall feel the sunshine of the face God; and if there are any of you who have settled in your o hearts that the home claim is the claim of God for you, then rejo in the sunshine of the face of God. It is as much on you here a will be on any missionary who is also doing His will in the far- field.

But among you I know that there are some who are fugiti from the face of God because you will not go, because you wo rather choose the home place. You will not acknowledge the f that you are the keeper of your brother in the East and of y brother in Africa. All I can say about this is that it is the m awful peril. If God has been speaking to you and has opened y heart to those people in some sense; if He has called you, if has shown you that your life is free, that there are others who responsible for the home claims and can do them, but you are free He has shown you that you have good health and strength: the say that it is at your utmost peril that you remain at home w you should be crossing the sea for Jesus Christ. It may be that shall find as the days go on that that choice has meant for us darkening of the face of God. Love has been disgraced by us; would not follow where love would have gone, and so we can see the face of God. It is an awful thing to say this, and yet I kn it to be true, for I have heard of people who have said: "There w a time in my life when I know that the voice of God called me go. I was not willing, and my life has never been as fruitful a as joyous as I know it might have been, if I had followed the vo of God and gone with Him."

But what about the man who lost himself in his sense of onen with all those who needed God and needed Christ? It meant

im sunshine, but it meant for him suffering; and if we are going, s I know that many of us are, like St. Paul, to throw ourselves into ıe needs of men and women wherever they may be; if we are going) identify ourselves with those who are our sisters and our brothers; ıen we, too, will enter into the joy of God, but we shall enter also ıto the suffering. We must identify ourselves with the suffering not nly of those sisters of ours, but with the suffering of Jesus Christ lso; for I am sure He suffers to-day, as He feels the need, the ıoaning, the crying of those who need Him and to whom He cannot ɔeak because our voice is not there to speak for Him. We must ıter into the suffering of Jesus Christ in that He cannot make Him-:lf known; and when we enter into the suffering of Jesus Christ, ıen we shall enter also into the joy when He is able to send us out) speak to those people, or when He is able through our prayers ıd through our efforts and through our work to send others out ıere.

So to-day my last message to you would be this: turn your faces ɔward God; look up into the face of love. There only can you see hat your life should be. Be sure that your face is turned fully to-ard Him. Watch where His face is turned, and if you see it ırned toward those dark regions over there, go—go with Him. o not risk the turning away of the face of God from you, but go here you see His face turning; and if you go for Him there, you ill enter into the joy of the presence of God some day. And you ill not enter empty-handed, but you will enter into the joy with all ose thousands and thousands it may be who through your words ıd through the inspiration of your life and through your prayers ıve also been led to know the Lord Jesus Christ and to give their ves to Him.

HE SURRENDER OF LIFE TO THE LORD JESUS CHRIST

BY MISS RUTH PAXSON, UNIVERSITY OF IOWA

THE theme of our meeting this afternoon may be put in just this mple sentence, "The surrender of the life to the Lord Jesus Christ ıd the dedication of that life to His service." It has been the un-rlying theme of every session of this Convention; it has been the ɔeal of every session, whether put in so many words or not. But is afternoon we are gathered here in a peculiar way—just the ɔmen of this Convention—and may this message come to us in a ry peculiar and personal and direct way. The others who speak ill emphasize the second part of this theme, "The dedication of the

life to the service of Jesus Christ." I shall especially speak of wh precedes that, "The surrender of our life to the Lord Jesus Christ

God wants your life; not merely some of your money, not mer ly some of your time, not merely some of your strength, not mere some of your influence; God wants your life. May I say it in a other way? God wants *your* life. To-day may you feel as you in your seat that the message comes to you—not to some one sitti next to you, not for that girl in your delegation whom perhaps t Association sent here hoping that she might have a personal me sage come to her. To-day may we forget just for these few m ments the other one to whom we so readily give all these messag of help and instruction and hope that they may mean something her; may we let this message come directly to us. God wants yo life. During the days of this Convention we have been hearing ma messages from the platform that have sounded in the ears of all t students present, and each one of us has received a message. It h come to us in a personal way, although spoken to that vast gathe ing; but as I thought of this meeting, I wished it might be that i stead of feeling that the message was being spoken to a cro we might each one of us take the place of that Samaritan woman the well, and that we might meet Jesus Christ personally here th afternoon, that He might speak a personal message to each one us that would so vitally touch the innermost things in our lives a go so far into the very depths of our life that when we went ba to our colleges to give a report of this Convention, it would not so much what this speaker and that speaker said, and this truth th helped me and that truth that helped me, but it would be this: "Com see a man which told me all things that ever I did: is not this t Christ?" Oh, friends, if we all went back to our colleges with th kind of a message, there would be no doubt about the effectiven of our report of this Convention; for just the single saying of th woman regarding what Jesus Christ had done for her and the tra formed life back of it brought that whole city to Jesus Chri Some of them, looking into her life and seeing what He had do and hearing this simple testimony, said, "We, too, must believe him." Others said, "We must at least investigate, and we must and see Him, too." So if Jesus Christ gets hold of your life to-d and touches it with His own love for the people of the entire wo and fills your life with missionary zeal and missionary interest f those in your own college, as well as for those in the foreign fie there will be no doubt about what you will be able to do for yo college. God wants your life. May it be a personal message to-da

And then God wants *all* of your life. I dare say there are ve few in this room this afternoon who have not said that they wou give Jesus Christ the life. I dare say there are very few here w have not at some time in the past made it a very personal matter consideration and prayer; but, oh, I wish that I could know this a

ernoon that there was not a single woman here in the presence of iod who had not given all of her life to Him.

What does God want to do in your life? Two things. He vants to bring about in your life, through the work of the Holy Spirit of God, a perfect transformation. And, secondly, through our life He wants to work a perfect work in His service, if we may elieve His own word in the fourteenth of St. John. He wants to do he same work that He did when here upon earth, and even greater hings, because He has gone unto the Father. How can He do it, lear friends, unless He has all of your life? Think of it in a sen- ible way; how can He do it? For instance, He wants to bring bout in your life this transformation, so that there will be the beauty nd the sweetness and the glory and the power of His own life. But erhaps your affections are not given over to Him. There is that ittle spot in your heart that you reserve for yourself; that little rivate chamber of which you still hold the key, which you have not given over to Him; He wants to bring about this transformation in our life, but in order to do it He must work through your affec- ions. Or, take your ambitions. He longs to send you out upon ome errand for Him in the college where you are studying. He ongs for us to do some service for Him; and He comes to your ife and He looks at it and He would show all of His power through our life if you would let Him. But when He comes, He finds omething in your ambitions that is absolutely contrary to the thing vhich He wants to do, and how can He—I say it reverently—how an He work through you, if the other part of your life which He vants to use is absolutely dominated and controlled by self? Christ annot do it. He must have all of your life, if He would work in it he perfect transformation and do through it the perfect work.

We are such little children, we are such helpless people; we now so little. How then do we know the great divine plan of God or our lives? How do we know what the future holds for us? How do we know what God could make of these human lives of ours f we would let Him? As I was thinking of this to-day, that mar- elous masterpiece of art came before me, the Sistine Madonna. I hought, what if, when the great artist had that canvas before him pon which he wanted to put the picture of the little Christ child, a ittle child—possibly a little child of his own—had stolen into the oom at night when he had laid aside his brush and ceased his work n that canvas, and the little one, thinking that it, too, could paint picture, had picked up the brush and begun to do his work—what vould he have found when he came back to the canvas in the morn- ng? Nothing but a great daub, and the painting would have been uined. And that is what we are doing with our lives. Jesus Christ vould have within us the very image of Himself. That is the kind f work that He wants to do; and if you and I would give Him all f this life and let Him wield the brush, He would so transform

these lives that there would be all the beauty and sweetness an power of Jesus Christ in them. But in our little, childish way we g along and take up the brush. We do not know how to paint, nor d we know how to reproduce in these lives of ours the very image o Jesus Christ. What we would do is the very thing that would ma that image, and that is why as the world looks at us they see so litt of Him. He cannot do it, unless He has all of our life.

But this is a great claim, is it not? As you look at your lif and think of what it means to have the management and control o it, you think that is a very great claim that the Lord makes upo you—the right of ownership, the right of possession. And what i His ground for such a claim? It is this, the relationship which Go bears to us and which we bear to God. The ground for the claim o His ownership of your life rests upon the relationship between Go and you and between you and God.

May we think a moment of what that relationship is? What i God? Who is God? If you would answer that question you coul get your answer to the other question. Should I give my life t Him? Who is God? Who is He to you? Is He a despot? Is H a tyrant? Is He—I say it reverently—a Czar in your life? On girl, who was honest and frank, said, "I would like to surrende my life to Jesus Christ, if I was not afraid that He would take ad vantage of me." That is the position many of us may be in. W do not trust God, and I believe it is because we do not know wh God is. Why do you call Him when you pray, "My Heavenl Father"? What does that word "Father" mean to you? Take th very best father that you know upon earth, and what is his relation ship to his little child? Why, above everything else in this worl it is the relationship of love. Is there anything in this world h would not do for that child? Is there anything in this world h would not give to that child to bring pleasure and joy and happines into its life? And yet we are told in the fifty-fifth chapter of Isaia that our thoughts are not His thoughts and our ways are not Hi ways; for as the heavens are higher than the earth, so are Hi thoughts higher than our thoughts and His ways higher than ou ways. Take the very purest love that you know upon this earth, th best human love, and then think of God's love, and there is just a much difference between them as there is between heaven and earth Girls, can you not trust such a father as that with your life?

And who is Jesus Christ to you? What do we mean when w sing that old, old hymn, "Jesus, lover of my soul?" Is He? Well what would a lover do for you? Oh, girls, that is the relationshi which our Father and our Christ bear to us to-day. It is the rela tionship of love; and the question before you is, Can I trust m Father's love? Can I trust my Savior's love? If so, then I wil surrender my life to-day.

But what is your relationship to Him? I am going to give th

erse that many of you girls have heard me give before. I believe would be impossible for me to speak on the question of surrender ithout quoting this verse which is so vital in my own life and hich came to me in such a real way to show what a life of real sur-nder was. It is that saying of St. Paul's in the sixth chapter of irst Corinthians, the nineteenth and twentieth verses: "What, now ye not that your body is the temple of the Holy Ghost which in you . . . and ye are not your own? For ye are bought with price: therefore glorify God in your body and in your spirit, which re God's." Oh, if the Spirit of God could burn just this one little uestion into your heart to-day, this meeting would be worth while! Know ye . . . ye are not your own." If you are a Christian oman, you have absolutely no right to hold that life as your own. t is not yours any more than the dress that belongs to a friend is ours; and if you are holding it as your own possession, you are olding it not by right but by robbery. Why is it that your life is ot your own? He gives us the answer in the next line: "Ye are ought with a price," and we know that price, Jesus Christ's own fe. Look away to the cross of Jesus Christ; our Father empty-ng heaven that He might give Him to us. He might have sent an ngel; He might have provided in some other way for our salva-ion, but He sent Jesus Christ, who gave, not a little time, not a lit-le strength, but gave His life, and in return He asks yours and mine. esus Christ died on the cross to save you and me from sin; but He died also to purchase you and me for service, and in order to ccomplish that He wants the life.

Several years ago, I had a few moments of leisure just at the vening hour, and I sat down to think through one verse in the Bible, nd I was foolish enough to take John 3:16. After I had spent an our on that, I had gone only as far as "God so loved," and I could o no further. God so loved. A few months later I took the verse p again and I went just a little further in it—only three words—God so loved that he gave"—what? "His only begotten Son." And t the same time another couplet came to me: "I so love that I ive," and I had to write in there my answer, and I ask every one f you to-day to do the same. God so loved you that He gave His nly begotten Son, and that Son and His life was the measure of God's love for you. Oh, I ask every woman in the room to-day to ill out that other sentence, "I so love that I give"—what? A little ime, a little strength, a little money, or my life? Your gift will be he measure of your love.

PROPORTION IN VISION

MRS. LAWRENCE THURSTON, MT. HOLYOKE COLLEGE

One of the speakers of the morning said something to us abo the peril in the loss of vision. It has sometimes seemed to me th the greatest tragedy in this world was the failure to see the thing that we ought to see in the right proportion; and yet I have had admit that although many times those things seem to be before th eyes of those who are in my thought, yet for some strange reas they do not see them. You have had the experience, I am sure, b cause we have all had it, of having a thing that has been within o horizon stand out and call itself to our attention; and we cannot u derstand just how it is that sometimes facts which have been befo us fail to seem real and fail to appeal to us with that appeal whic they have made to others who know them and who have them i their possession. But surely for us things have been put before u so plainly that we must have seen, and so the peril for us is not i failing to see, but in not receiving the vision.

There have been placed before us in these last few days a gre many facts. They have been put before us in the main by men wh have the voices to put facts before so large a number of peopl Perhaps in some cases they have seemed to be facts that had a muc more intimate relation to the lives of men than to the lives of women and yet I think that most of us have realized that the things whic have been brought before us—the call, the need, the opportunity, th work, that has been in our thought so much these last few days— have had some application to us. The call is certainly a call fo women as well as for men. That call was sounded out loud an clear in one of the meetings in the Auditorium,—a need that ap pealed to us and in which there was a call to us. The opportunit perhaps, seemed to be more the great opportunity of the man wh does things in the world; and yet I think we will see, if we stop t think about many of the things that were said concerning opportu nity, that they applied just as truly to women as they did to men.

There are some details in the matter of work, some little thing in the matter of the preparation, which we have to take in order t fit ourselves for such service as we have been hearing about, that a different in the case of women than in the case of men. I think th

lifference in the case of the work that the women will have to do in hese different fields is just that with which we are altogether fa- niliar here at home. The woman's work in China, in India, in Ja- an, in Turkey, and in Africa differs from the man's work in those ountries in just the same way that the woman's work here is differ- nt from the man's work here; and in perhaps a certain way the oman's opportunity is different from the man's opportunity. I do ot need to describe it, because it is a thing that is familiar enough o you all. I do want to make this point, however, that just as the ork which a woman does here differs from the work that a man oes, so it is there; and that the work which you should consider in inking of this question of the service of Christ in foreign lands in s application to your life is a work that is womanly in every aspect f it. You would work there as you would here, working out that hich is in you in the way in which you would naturally bring the essage through your life into the lives of those among whom you ould labor. That work was made very clear to us, it seems to me, the message that Miss Saunders brought to us on Friday morn- ig in the Auditorium—a work that only women can do, because is only through the woman's voice that these sisters of ours in eathen lands can hear of Jesus Christ.

And, after all, without puzzling ourselves about the detail of hat it would be for us to be missionaries, I think one great fact tands out. Mr. Luce brought it before us so clearly in the China eeting. He said: "We have heard a great many facts this after- oon about the opportunity in China, about the need and all about e work that is being done and the great present opportunity there;" ut he added that after all there was just one great fact, that we ere in possession of at the very beginning, and that stands out as e most significant fact of all—that great fact that half the world as never heard of Jesus Christ and that half of that half is in China. fter all, the work that we need to consider is the bringing of Jesus hrist into the lives of women in those lands where Jesus Christ is ot yet known and where the women do not know that abundant life hich Jesus Christ came into the world to bring—I sometimes think —in greater measure to women than to men; because it does seem s if where Jesus Christ had gone, the life of woman was so much ore abundant than the life of man.

I spoke of the fact that the opportunity was somewhat different or the woman and for the man. The man has to work out more the noise and the din of battle than the woman, even on the foreign eld. I suppose it will always be true that there will be far more reat names among the men who work in the foreign field, people bout whom much will be told, than about women who work in the oreign field; and yet, since that is true here in this country, it does eem to me that a comparison of opportunity is rather between the pportunity that we have here and the opportunity that we would

have there. I want you to remember that we do not fail to see t
opportunity here at home; foreign missionaries are oftentim
thought to be narrow-minded people who only see that sphere
work in which they are engaged; but there are some of us who ha
not been long enough on the foreign field to get those prejudic
There are some of us who are still so near to the home opportunit
and have still so fresh in our minds the memory of service that
were led to render to the Lord here at home, that we can surely
permitted to speak as though we saw both sides. And those of
who have seen the opportunities at home and yet have also had t
privilege of seeing something of the opportunity that the colle
woman with the trained mind has to work for Christ in those forei
lands, would say that we would not for anything but the clear indi
tion that God is keeping us in this country stay here and miss th
opportunties of service. I cannot think what you could offer to
that would keep me in America with the opportunity that I kn
calls to me in China, to be there in the making of the Empire that
to be in these coming years and to have some part in helping t
women of China to take their place in the new China. I can
think of anything that could be offered to me that would seem
large as that opportunity, and that is why I would have you see
I am sure you would find, if there were time for a dozen women w
had been in different parts of the foreign field to stand before y
this afternoon and to tell you about their work, that they would
say the same thing, that the opportunity for service looms up
large that not only do we not envy those of you at home that
going to do large work, but that we sometimes are almost sorry
you all that you cannot go and that you do not know these oppor
nities and that you have not this opportunity for service in your o
lives.

There have not been brought to us, perhaps, just those facts
regard to the need for women that seem the most important. So
of those items have doubtless been brought to you in the conferen
dealing with the different countries and the different kinds of wo
done on the foreign field; but I had a conversation yesterday w
the secretary of one woman's board of a parent board that has th
—and remember that that board is just one of many which
represented here—and that secretary told me that they had to-
twenty-four vacancies in their work. I know that the need of
other of the woman's boards of that same denomination is for sor
thing like twelve or fifteen women to fill vacancies in the work.
do not suppose that there are twenty-four plus fifteen women h
to-day who are ready to go to the field next September or Octob
but if there were, and if you were fitted to fill those places, y
would just fill vacancies in the work of two only of the wome
boards of one denomination in this country. I am not talking
any theoretical way about the enormous number of women that

needed to carry this message of Jesus Christ in anything like the space of our own generation. I am simply speaking about the fact that in the work that is already organized, and which all of you know does not begin to touch all the women in the world, there are vacancies, some of them standing vacancies for years. And then let us remember that the work as it is to-day is but a small part of what it ought to be, that our colleges ought to furnish women enough so that the boards could send out not only those who are needed for the filling of vacancies, but women who are needed for the extension work that should be undertaken. We would then realize that the need is a very practical one that comes right home to us; and although we cannot go out to fill these positions, we can be pretty sure that five years from now when any of those that are here may be led to offer themselves to the boards, there will be existing a condition very little better than this, unless those whom God is calling by this need should give their lives to His service.

The call to service lies in that need. I think there is no question about it, that God is speaking to-day through facts that are brought to our attention. One thing that came to me as I was thinking about what I would speak to you this afternoon was this: you have heard that call and you are impressed, perhaps, by the great numbers who are gathered together here. Then you think that there is not work in the foreign field for all these people if they were to go. When you stop to think how few we are compared to that larger number of students from which we have to calculate in determining the proportion of people or the number of people who should be sent out to foreign missionary work—when you realize what an opportunity we have had over those other sisters of ours in the colleges, then you realize that we have heard a call that they have not heard, and it seems to me that it puts upon us a peculiar responsibility. We will be able to go back and voice this call in our colleges, and I think very few of us need have any hesitation in saying, perhaps not to any individual girl, "You ought to be a missionary," but in saying to the college, "There ought to be more young women in our college purposing to give their lives to this work of making Jesus Christ known to the women of the world." I do not believe that any of you need have the slightest hesitation in bringing that message to the college which you represent.

But let us look at this question as a personal matter, as we have been looking at the other question. Have these facts not brought a call to you to at least consider this question of doing this work that is so much needed, of making Jesus Christ known? I believe that there is one thing that is not always brought into our thought of a question like this, and that is that God has given us our reason and our judgment to deal with questions like this. I should like to have everyone of you think that it was a perfectly reasonable thing to think of, that there was nothing abnormal in thinking of being a

missionary, but that it was an altogether reasonable thing in th twentieth century, with all the training that a woman has had to this work in the world, that she should consider this part of t world's need and consider this field as the field for her service.

After we look at it that way, I think we should bring to be upon the question common-sense. For one thing, we should stop ask ourselves, What does this work call for? We have heard wh it does call for, because the qualifications that Dr. Barton put befo us for the foreign missionary are the qualifications for the wom as well as for the men. It calls for the sound mind and the sou body; it calls for better training; it calls for things that a great ma of us have; and when we do bring our reason to bear on this que tion, looking upon it as a reasonable question, I think many of must see that it is a very personal matter and that we must go fa ther in answering it.

There is another thing that we should look at in a thorough reasonable and sensible way, and that is the matter of the obligatio that may bind some of us to the work at home. Sometimes tho things are overlooked, the question of health and that of home ob gations for instance; but it is right here in this matter of home ob gations that I have found so many people hiding. I hesitate to spe of the thing that I feel I might speak about this afternoon, and th is the fact that home ties of one kind and another are binding, in way in which God does not want to have them bind us, to a small work and keeping us from a larger work that He would have us Where there is no good reason why we should not leave home a go to the ends of the earth for Jesus Christ, there is no reason w we should hide behind the fact that a mother is at first opposed the idea of our being a missionary. I do not suppose there is woman in the foreign field to-day, unless she may be a missionar daughter, who has not had to face at one time or another so kind of opposition from those that loved her best; and just becau they loved her best did they at first oppose this thing.

There is another matter that I am going to speak frankly abo It is one of the things that I know is underlying this whole questi in the hearts of so many girls, and that is the question of that oth home relation which every true woman looks forward to. I do know how many girls there are who are putting before the questi of God's call to them the possibility of some man calling them to their life with his and work together in that way in which so ma are called of God to do their work. I believe that even here, if th is a conflict between God's voice and any human voice, we do dare to put the human voice first. Christ said it in what seems l stern language: "He that loveth father or mother more than me and he that loveth any human person more than Jesus Christ a lets the claim of any other person on her life come before the cla of Jesus Christ, is not choosing as God would have her choose.

There is no real conflict between these things, if we will put irst the doing of God's will. I verily believe that all the problems hat cause us unhappiness arise because we are willing to let some- hing else stand before the doing of God's will. If our attitude is hat attitude which Miss Paxson has spoken of, we shall have no rouble about these things; they will settle themselves, and we will ee clearly what God would have us do when questions come, as they ome to each one of us.

We cannot expect to serve Jesus Christ without having it cost is something, without having it cost us perhaps the renunciation of hat which seems to us the dearest thing in the world. But I believe hat Jesus Christ calls in the twentieth century as He called in the irst, for those who would follow Him at whatever cost; and I be- ieve that He has for us better things in store than anything we hoose for ourselves, a better life for us than anything we would plan ut for ourselves, if we are willing to put first the doing of His vill. I cannot but think that the message of the morning ought to ring to us the attitude of mind in which we must face these ques- ions. We were made to realize that a thing needs to be looked at rom the standpoint, not merely of this life, but from the standpoint f that larger life in which we must work. If we believe that this ife is only part of the great life that God would have us live through- ut all eternity, and if we look at this question of the choice of a ife-work with the thought that we are choosing not for the few years n which we are to work here, but for the whole eternity of service, hen we will realize that we must choose to-day the thing that not nly we need to do now, but that we need to do it because of the reparation for that higher life of service.

CLOSING MESSAGES OF THE CONVENTION

The Plenteous Harvest and Prayer

The Honor Roll

Cable Greetings

A Testimony from a Volunteer

Farewell Messages from Volunteers Soon to Sail

The Uplifted Eye and the Life Laid Down

THE PLENTEOUS HARVEST AND PRAYER

KARL FRIES, PH.D., STOCKHOLM, SWEDEN

BEFORE delivering the message which I have for this solemn ›ur, I wish to express my gratitude to God for the privilege of at-nding this Convention, which has been not only a wonderful dem-ıstration of the strength of the Student Volunteer Movement in merica, but also a source of the most valuable information and spiration; nay, a very Bethel, a place where we have seen heavenly sions. May we not be unmindful of them. I also wish to express y deep-felt gratitude for all the hearty kindness shown me at this ɔnvention, in this city, and in this hospitable country; and in ›ing so I know that I am voicing the feelings of the other foreign ·legates here present.

My message is from a verse which has been quoted more than ıce during these days, Matthew 9:37: "The harvest truly is plen-ɔus, but the laborers are few. Pray ye therefore." I wish to look it very specially in its connection with the preceding and some the following verses.

The preceding verse runs: "When he saw the multitudes, he ıs moved with compassion for them, because they were distressed .d scattered as sheep not having a shepherd." The expression, He was moved with compassion," occurs in two other places: in atthew 14:14 it is said, "He was moved with compassion toward em, and he healed their sick;" and in Mark 6:34 it says that He vas moved with compassion toward them .. .. .. and he began to ach them many things." Jesus took care of body and soul, not the one as separate from the other. Some would have us look :er the physical and the social welfare of people, but would leave em alone from a religious point of view. On the other hand, I ır that the hatred of Christianity, at any rate in my own country, ıong laboring men, is due to the fact that the Church has taken ɔ little notice of the physical and social needs of the people. Christ, ır Master, holds the balance, and He wants us to do the same. ıt how does His compassion express itself? He saw the multi-des neglected. We have looked out over neglected continents .ring these days, and we need not go many steps in our streets fore we meet neglected multitudes. What does Christ do? What · we do?

The first thing most people do when they see a duty neglect is to blame the one who has neglected his duty. And many st there and think they have done a great thing when they write newspaper article, or convene a protest meeting. Others, reme bering a good and true maxim, "No one has a right to critic beyond the measure to which he is willing to help improve con tions," will set to work to the best of their ability. They appo committees and form associations and movements and create mu machinery. That is what presumably you and I would have do if we had been in the position where Jesus Christ was. Was th what He did? No! He had compassion, and said, "Pray ye thes fore." "Well," you say, "that was an easy thing. I could do th too." Are you quite sure? Do you know that exhorting oth to do a thing means to an honest man to set an example in doi it? Jesus Christ did that. If you read the record of this story, given by Luke, you will see that after speaking those words Je spent the whole night in prayer. Have you ever spent a wh night in prayer for the coming of the Kingdom? If not, why n Can it be that you have a lurking doubt in your heart as to whet it would be of use to employ your time in that way? I do not s pose you would say so, but is it not so to some extent?

I am not going to try and convince you of the reasonablen of prayer. Secretary Wood did that yesterday. It should not necessary in a Convention the brilliant success of which is c fessedly due to prayer, in a Movement springing out of the pray of Robert P. Wilder and his sister while they were students. cannot, however, refrain from pointing out one instance of swered prayer which has always appealed to me strongly beca of the personality of the man whom it concerns. In 1886 Mr. Hudson Taylor and some of his associates in the China Inla Mission were led to pray that to the 200 missionaries then in t organization might, in the course of the next year, be added So strong was the conviction among those praying men and wom that one of them said: "We shall not all of us be able to co together a year hence for a praise meeting for the answer to prayer; let us have it here and now." And they did. In the cou of the next year 600 candidates offered themselves, among wh the 100 were selected who seemed best qualified. Mr. Hud Taylor was further led to ask God that the increase in incc from $100,000 to $150,000, which was needed, might be given large amounts. Within the year eleven gifts, ranging from $2, to $12,000, had come in.

"A beautiful experience," you say; "I do not doubt it, bu have not had it." Can it be that your prayer has not had the ri ring about it? There is a word in the fortieth Psalm which see to give light on this point: "I waited patiently for the Lord; he inclined unto me, and heard my cry." I love to think of H

Lord inclines to listen to our prayers, as one who tunes an trument inclines to listen for the right tone, and refuses to be isfied until he has heard it. What is the deepest ring in the tone ending in your prayer? Is it the desire to be something or do nething that will be noticed, or is it simply, "Thy Kingdom me," whatever that may mean to you personally? The prayer ich Christ taught His disciples was that God might thrust forth orers, and the next thing that happened was that they themselves re thrust forth. After that night of prayer, in which it seems if our blessed Lord had been led on to a new step in His minis-, He called unto Him His twelve disciples and gave them power d sent them forth with instructions for that special mission. Some ve tried to transform these instructions into hard and fast rules all times. I believe that that is a mistake. He will go with His ciples Himself, as we were so forcibly reminded this morning, and will give them instructions for each field and each occasion.

Before closing I wish to say one word about that oft misunder-od and oft misused verse, "Be ye therefore wise as serpents, and rmless as doves." Wherein do serpents show their wisdom? Is not in finding a shelter where one least expects, and in finding ir way where there seems to be no thoroughfare? Is it pressing simile too far if we say that this is the way in which we should like them, and where modern missions have been like them—ding ways as medical, industrial, and educational missionaries, ere the evangelistic method alone would be unavailing? And harmless as doves! It was in the shape of a dove that the Holy irit came down on Jesus. It is when we are actuated by the rit of power and of love and of a sound mind that we carry out will of God.

"But," some one will say, "now you are talking about work. u said that we were not to work, but to pray." Yes, we are to ay first and foremost, but that does not exclude work; on the con-ry, it includes it. I remember how Mr. Hudson Taylor, speaking the students of the University of Upsala, said: "It is possible work without praying. It is a bad plan, but it can be done. But u cannot pray earnestly without working." He himself was the st perfect example of harmonizing these two elements. No one s ever taught me a more helpful lesson on that subject.

May God teach us, every one, that lesson—how to pray as if working would avail, and how to work as if no prayer would ail. If He does, the coming of His Kingdom will be mightily stened, and the purpose of this Convention will be realized.

HONOR ROLL

THE NAMES of student volunteers whose death during the p four years has been reported at the office of the Movement, w then read, as follows:

Floyd C. Allen—Ohio Wesleyan University—South America.
Cora Ayars Ball—Fort Worth University—Africa.
Jennie Sumner Bassett—Cornell College—Mexico.
Mary Hawley Briggs—Wellesley College—Japan.
Ida May Cartwright—Ohio Wesleyan University—India.
Eleanor Chesnut—Park College, Woman's Medical Colle Chicago—China.
David H. Devor—Un. of Wooster, McCormick T.Sem.—Afri
John Eccles, Un. of Penn. Medical.
Fred L. Guthrie—Northwestern Un., Garrett Biblical Institute China.
Osman F. Hall—Northwestern Un. Medical, Garrett Biblical Ins tute—China.
Edith Blaine Harcourt—Ewart Missionary Training House—Ind
Lillian Harris—Ohio Wesleyan University, Woman's Medic Cincinnati, Woman's Medical, Penn.—Korea.
Thomas Craigie Hood—Toronto Un., Knox College—China.
John E. Huhn—Un. of N. C., Va. T. Sem.—Alaska.
Rt. Rev. Jas. Addison Ingle—Un. of Va., Alexandria T. Sem China.
Boon Itt—Williams Col., Auburn T. Sem.—Siam.
Sophia E. Johnson—Woman's Medical Col., Phila.—India.
Bessie Groves Kelly—Trinity Un., Peabody Normal Col.—Chi
Rachel G. Mair—Chicago Training School—Africa.
Ben H. Marsh—Northwestern University—China.
C. W. McCleary—Princeton T. Sem.—West Africa.
Anna Josephine Mekkleson—Chicago Training School, Medi Course, St. Joseph, Mo.—Africa.
George H. Menzies—Manitoba Col. Arts and Medical—India.
Maude Thompson Miller—Amer. Med. Miss. College—China.
Oliver M. Moody—Taylor University—Africa.
John R. Peale—Lafayette Col., Princeton T. Sem.—China.
Mary Wright Pease—Northwestern University—Malay P.
Miriam Speer Perkins—Union Miss. Training Institute—Africa
Frank W. Read—McGill University, Cong. Coll.—Africa.

lsie Lambert Riebel—Otterbein University—West Africa.
nnie Tracy Riggs—Mt. Holyoke College—Turkey.
orman H. Russell—Toronto University—India.
ımes Simester—Baldwin Un., Drew T. Sem.—China.
lrs. A. M. Stebbins—Chicago Bible Institute—India.
avid Lyle Thoburn—Boston Un. School of Theology—India.
larion Wells Thoms—University of Michigan, Medical—Arabia.
Lawrence Thurston—Yale University, Hartford T. Sem.—China.

CABLE GREETINGS

THE READING by the chairman of cablegrams from various foreign countries followed the honor roll. They were as below:

Church Missionary Society, London. "World for Christ."

The Hague. "Greetings from the students of Holland."

Norwegian students. "Psalm 110:1. 'The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'"

Rio de Janeiro. "Student volunteers in South America greet brethren still on the home field and urge conscientious consideration claims Neglected Continent, where centuries erroneous teaching and corrupt practices by clergy have debauched people morally and rendered so-called Christianity mere sounding brass and tinkling cymbal of formality."

Sydney. "Australasian students send greetings."

Calcutta. "Threshold greatest revival India's history. Supreme opportunity." Carter and Eddy. Secretaries of Intercollegiate Christian Movement of India and Ceylon.

Seoul. "From the midst of her national degradation, Korea appeals to the students of America. All her trusted hopes, friends, nations, and her old religions have failed her in her time of need. The nation as a nation realizes that America's Christianity and America's education are now her only hope. The people of Korea appeal to you American Christian students for these. Now is the time. 'Freely ye received, freely give.'"

Shanghai. "Awakening China opportunity ages." F. S. Brockman, National Secretary of Student Christian Association Movement of China.

Tientsin. "Opportunity unparalleled. Occupation urgent." Harvey, Robertson, Hersey, and Cole.

Tokyo. "Japan knows her military might, but her seers lament her poverty in those spiritual forces which nothing on earth can fully supply but the living Gospel of Christ. She can reform the government of Korea and teach China sciences and military arts, but she is impotent to effect their spiritual regeneration. We, as her

friends and your fellow volunteers, add our voices to her plea a ask that some of the choicest men and women of America may spond with no less than their lives and their property." League Student Volunteers in Japan to the Student Volunteers of Amer

Tokyo. "Japan leading Orient, but whither?" Galen M. Fish National Secretary of the Student Christian Association Movem of Japan.

A TESTIMONY FROM A VOLUNTEER

MR. W. B. PETTUS, MOBILE

When I went to the university I was not a Christian, and of my objects in going there was to get such training that I co prove that there was nothing in Christianity; I believed that I co do it. I had been there but a few days, when I began to meet su men as Michener and Horace Rose and others, and I began to that there was something in their lives that I did not have, an wanted it. I talked with them about it, and they told me tha was Jesus Christ. I wanted Christ, I learned how I might find H and I accepted Him.

Then the question came up as to what I would do with life as it had been enriched by Christ. As I considered all the portunities that were open, the largest that I could find was on foreign field; and so in my sophomore year I signed the declarat card of the Volunteer Movement, declaring it to be my purpo if God permitted, to become a foreign missionary. I wrote father, who was not a Christian, and told him what I had done. wrote back saying that he was not willing that I should do su a thing, as it would be wasting my life, and he was not willing me to throw it away in any such way; furthermore, he would continue to support me in college unless I should give up the fool desire to engage in such an enterprise. The night before I ceived the letter I had spoken in prayer-meeting on Matthew 19: "Every one that hath forsaken houses, or brethren, or sisters, father, or mother, or wife, or children, or lands, for my name's sa shall receive an hundredfold, and shall inherit everlasting life." had tried to make the point that we ought to believe the Word a that any draft we make on it will be honored. The next day, a faced the question as to whether that particular word was true not, I saw that I had to choose between my earthly father a support in college on the one hand, and my heavenly Father a Jesus Christ and the work they had given me to do on the oth I chose Jesus Christ, as any one would who knows Him.

I worked my way through college after that, that year by so

vork in a kitchen and in a stable, firing a furnace and sawing wood. t galled me a bit at first, before my vision was clear on the thing, o have to be a servant when I had had servants, until I remembered hat Jesus Christ said, "The Son of Man came not to be ministered nto, but to minister," and the servant has no right to expect anyhing better than his Lord.

When I was nearly through college the possibilities seemed to pen up of going to the field; but when I was examined by the oard physician, he told me that I could not go because of my health ecord. I had broken down and was out of college for two years, but ie said, "If you will keep well for a year and a half, you can go." kept well for a year and a half and met him again last summer, and have been appointed. I am under appointment now to go to China o become college secretary of the Young Men's Christian Association for that Empire, for Korea, and for Hong Kong, a position vhich I would rather have than any other on earth which I know, or it will give me the opportunity to lead, so far as I am able to lead, hose who are to be the leaders of more than one-fourth of the population of the globe. The greatest disappointment of which I know would be to have an obstacle come in the way which would prevent ny going.

My father is not living now. He never gave his consent. I iave a sister who is in Japan now. My mother and the one sister eft have come to this Convention. In order to go to the foreign ield, I live on less than a missionary's salary there in order to help provide for them, for I would rather do that than not go.

FAREWELL MESSAGES FROM VOLUNTEERS SOON TO SAIL

At the close of Mr. Pettus's address, the Chairman, Mr. Mott, equested those present who expected to sail for foreign fields before January 1, 1906, to stand and in a brief sentence to state where they were going, and why they were going. The following are some of he responses:

India, because of the great need.

China, because I want the Chinese to know the love and the friendship of Jesus Christ as I have it.

Philippine Islands, because God says, "Son, go work to-day n my vineyard."

Laos, because I know it is the best investment that I can make of my life.

Africa, because while there on business, the needs of that hungry people so thrust themselves upon me.

Brazil, because of the vast need as revealed in the cablegram Mr. Mott.

China, for a place of service hard enough to bind me close my Lord.

South America, because the value of a human soul cannot estimated, and I want to die rich.

India, to do my part in the evangelization of the world in th generation.

Peru, because after such conventions as this, I receive the co viction that power with God and man depends upon my being tr to light.

The Sudan, because I have felt that I could not take Christ a pray for laborers to be thrust out, if I myself did not go.

China, because the power of the life, the love, and the se sacrificing service of Christ constrains me.

Philippine Islands, because in view of the need that has be presented here, I believe that no Christian clergyman has a right remain at home, unless he has a clear and definite call so to do, a such a call has not come to me.

Japan, because of the opportunity, and because of the co viction from God.

China, because I have taken the Lord Jesus Christ, not only Savior, but as the Lord of my life; and I know that the field which I am going is needier than any I could fill at home.

Jamaica, because there is such great need of my life in th field.

West China, because they need Jesus Christ there.

South America, because I am sent.

Persia, because as a Christian physician I am ashamed to st in this country, where I am not needed. I am thankful that t all-glorious Christ is opening a way for me to go to Persia.

Africa, because of a great need, a wonderful opportunity, a the assurance of God's growing approval.

China, because I wish to have a part in molding that gre Empire into a Christian nation.

Africa, as a Christian physician to help heal the filthy sore the world.

Japan, because as every young American has had an opportu ity to know Jesus Christ, so I believe every young Japanese oug to have that same opportunity.

Africa, because I hear two voices, one from across the sea, a the other within.

Japan, because I have looked squarely at the idea and cou not refrain from saying I would go.

Latin America, because of the greater need for men there.

Japan; a greater opportunity there than anywhere else in t world at this time.

Mexico, because I love the Lord Jesus Christ, and I want to ork for Him.

Africa, to work, to live, to love and, if need be, to die.

Southern Asia; so long as the world is unevangelized, I feel at God will hold me personally responsible, unless I give my life r service in His neediest field.

THE UPLIFTED EYE AND THE LIFE LAID DOWN

MR. ROBERT E. SPEER, M.A., NEW YORK

THERE are some people who are going away from this Con- ntion with very heavy hearts, people who came here burdened th the sense of the magnitude of the work undone all around em and who hoped that they might find here in this gathering men d women who would at once respond to their call. The other ternoon in one of the section meetings, a missionary from one field oke of her province in which there were half a million people, and e and her husband were the only missionaries there, and she asked ıether there were not two young women in that gathering who ɔuld respond to her call and go back with her. Last evening she ld me that her search had been in vain. And I know of many ıers who came here with some such great desire and who likewise e going away to-night disappointed.

It is not that the Convention has been a failure. It has done erything that might have been expected of it, but there are some us who have been here who have failed to hear the voice that ıst have been speaking to us, to see the hand that must have en beckoning to us. And I have been thinking this evening of ıat a terrible thing it will be to the man or woman who came re to whom duty spoke and who did not hear the voice of duty.

There is a passage in the prophecy of Ezekiel which in the rly days of this Movement was used a great deal in the work ıong the colleges. I have not heard it quoted as often in these er years. It occurs both in the third and in the thirty-third chap- 's. "O son of man, I have set thee a watchman unto the house of :ael; therefore thou shalt hear the word at my mouth, and warn ːm from me. When I say unto the wicked, O wicked man, thou ılt surely die; if thou dost not speak to warn the wicked from his ıy, that wicked man shall die in his iniquity; but his blood will :equire at thine hand." It is an old and stern truth, fellow stu- nts, but we would do well to face it before we go to-night. You d I are accountable for the lives of the men and women whom : might reach; and some day, if we have turned away from God's

call and appointing here to-night, their blood will He require
our hands.

We have been thinking during these latter days, not so mu
of a message of warning that we are charged to deliver as o
message of great hope that it is our privilege to carry; and I ha
been thinking also what a terrible thing it is that any man or wom
through deafness or blindness of soul here in these days, sho
have missed the privilege and the duty of going out to give wh
he or she has to the world. You remember the last lines of th
stanzas of the present Primate of Ireland as he faced the old co
science-accusing question of the patriarch, "If I . . . ha
eaten my morsel alone"—

> "Freely as ye have received, so give,
> Bade He who hath given us all.
> How can the soul in us longer live
> Deaf to their starving call
> For whom the blood of the Lord was shed,
> And His body broken to give them bread,
> If we eat our morsel alone?"

And of what value has it been to us here to lift up our eyes to lo
upon the fields, if we are going to turn our backs upon the
The Savior did not bid His disciples to lift up their eyes and lo
upon the fields for any educational purpose. He bade them to
up their eyes and look upon the fields to the end that there might
laborers who would go forth unto those fields; and woe unto
if we have lifted up our eyes during these days upon the world a
lifted them up in vain!

May be we shall see something, fellow students, if we wo
just displace the world in order to have a moment with the Savi
You do not need to take your eyes off the world in order to
them upon Him. In every poor hungering heart the world arou
Christ is hungering to-night; in every poor imprisoned life, Chr
is imprisoned to-night. Out from the great fields at which we ha
been gazing the face of Christ is looking at us to-night. Let
lift up our eyes and let them rest upon the fields, if we will, l
let us remember that back of all those darkened fields is the da
ened face of Christ. Perhaps if we should think of the world
just in Christ's mind a synonym for Himself, we should hear
call that we have not heard thus far. May be we should realize th
that the voices that have been appealing to us from across the s
are melting to-night into one voice, the voice that we have so of
said we would give anything to hear, the voice that we have perha
thought we would have to wait to hear until we see Him as He
but through all these myriad tongues to-night it is the voice of Chr
that is calling to us to come unto Him. And only as to-night lo
ing upon the fields, we see Christ in them, as lifting up our eyes th
rest, not upon the geography of the world, but upon the eter

e of Christ, shall we be enabled as we go away from this place meet the difficult tests to which these lives of ours are to be sub-cted. It is the life that has buried away in its heart the vision ke of the world and of Christ that will meet these tests.

There died in one of the hospitals in New York just a few nths ago one of our missionaries from Persia. Sir Mortimer will all her. She was one of those women to whom you could apply fectly that exquisite phrase that Mr. Fraser used last evening reference to David Livingstone, "a man of unrivaled trustworthi-ss in the most trivial details,"—a woman most truly womanly, one the kind who blew no trumpets from the housetops but who ved her Master with all the loyalty of her rugged and absolutely edient life. After the operation was over from the effects of ich she subsequently died, a common friend, who stood beside couch, heard her, just as the effect of the anesthetic was passing ay, begin to murmur very quietly and brokenly at first, the words the 121st Psalm: "I will lift up mine eyes unto the hills, from ence cometh my help;" and then as the anesthetic passed away, faint voice becoming clearer and firmer went on, still altogether conscious, to the end, "My help cometh from the Lord, which de heaven and earth." Unconsciously she laid bare her inner life. ly as here to-night there sinks very deep in the under-conscious-s of our life the sense of our Savior's presence and the reality His perpetual abiding shall we be able as we go from here to et those great tests under which our lives are to be bent. We l lift up our eyes upon the fields, we have been saying. Will you them up also upon Christ to-night?

And there is one other thing that we must do before we go. ave been speaking of two great "wills" that should be ours in lifting up of our eyes upon the fields and upon the Savior of the ds, and woe be it to us if this conference does not end in a third ling—if we go away from here uplifted for a little while, a little arged in our vision of the world, but with no intense personal olution of larger service for the world. There is something else t we must do. "I will lift up mine eyes;" but can we say also, night, "I will lay down my life"? Our Savior said that in effect: am the great shepherd. I will lay down my life." His strong nd said that: "Why cannot I follow thee now? I will lay vn my life for thy sake." The one who loved Him best said that; h one of us must do it. "Hereby know we love, because he laid vn his life for us; and we ought to lay down our lives." Have done that yet? God forbid that this Convention should close h any lives not yet laid down. God grant that even here in these moments we may, each one of us, lay down his life.

I remember coming, several years ago, down to the Southern dents' Conference at Asheville, and I had to stop for several rs in Salisbury, North Carolina, between trains. I walked up

through the streets of the little village and presently came upon
little church that stands by the side of one of the village streets; a
I climbed over the gate and walked to and fro amid the white sto
of the little cemetery beside the church, until at last I came, in
middle of the cemetery, on a little cluster of soldiers' graves. Pr
ently there were two stones that caught my gaze, and I walked
and read the inscriptions on them. One was the resting place of
officer in the Confederate army, a man of middle life, and near h
was the stone of a lad of nineteen, a first lieutenant in the 7th Re
ment of North Carolina Volunteers; and as I read the names, I s
beneath one of them this simple inscription, "He died for the ca
he loved." I took off my hat and stood there between the grave
the grown man and the grave of the boy who had laid down th
lives for the cause that they loved. "I am the good shepherd, .
and I lay down my life for the sheep," and we have been calling H
our Master and our Lord. This was the way the Master we
Shall not the servant tread it still? And here before we go, in
simple quietness of our own hearts, shall we not, each one, b
down, bending our wills beneath the will of Christ as we too
down our lives for His sheep? Truly it is His voice, not speak
in our ears but speaking in our hearts just now—His voice,
which we have so often said we would refuse nothing if it asked.
is asking now; the testing hour of many lives here has come.
will lift up mine eyes," "I will lay down my life." Will we?

AFRICA

General Survey of African Fields and of Methodist Work

Experiences of a Pioneer Missionary on the Congo

Work of the United Presbyterians in Northeastern Africa

The American Board's Work in West Central Africa

In British Central Africa

ENERAL SURVEY OF AFRICAN FIELDS AND OF METHODIST WORK

BISHOP J. C. HARTZELL, D.D., AFRICA

I AM very thankful to God that I was enabled to reach New ork in time to be present at this Convention. I have just returned m an extensive tour in East, West, South, and Central Africa, cupying the past fourteen months, and so I come to you fresh m the field. I come also full of faith and hope for Africa, and I me to rejoice in the fact that all through the United States and nada there is a rapidly growing interest in Africa's redemption.

It was only yesterday when the veil of mystery was lifted from t vast continent. Only yesterday we knew but little about it; day, in the Providence of God, we can look upon the whole con- ent. You can journey, as I have, many thousands of miles und its coasts and across the southern section of it and see how rvelously God is opening the continent to the world.

It is difficult to understand what Africa is. It is 6,000 miles m Cape Bon in the Mediterranean to Cape Agulhas in the far uth. It is 5,000 miles from Cape Verde on the west to Cape ardafui on the east. You can place the United States on the ver section of the continent south of the Zambezi River; you can t India with her 300,000,000 people above the United States on right-hand side; you can place China with her 400,000,000 and re beside India on the other side of the continent; and then you n take England, Scotland, Wales, and half a dozen other coun- es of the same size and put them in the Nile Valley and along Mediterranean and still have room to spare. There is nearly much territory on the continent of Africa as in all the other eign fields actually occupied by the societies represented at this nvention.

Then there are her systems of rivers: her magnificent Congo wing out toward the west, five miles wide at the mouth, out of ich flow the waters of 10,000 miles of navigable rivers; her toric and marvelous Nile, rising in the midst of the great lakes d flowing northward 2,500 miles into the Mediterranean. There the Niger on the west and the great Zambezi, that starts from west and flows out at the southeast, with its famous Victoria

Falls, where I stood a few weeks ago. That great river, a m wide, flowing peaceably without a ripple or cataract, suddenly dr into a chasm a mile long and 420 feet deep, with three times great a fall as Niagara.

There, too, are her mines of gold. A few weeks ago I visi the mines of Johannesburg, where there is more gold in sight th is in circulation on the face of the earth. Her mines of diamon of coal, of copper, and of iron, are likewise notable. Her railw systems now foot up 10,000 miles; and you can take, as I recently, a de luxe train, lighted with electricity and running fr Cape Town 3,000 miles northward and northeast. Thus I mi continue to speak to you of that continent. The first great f that the American Church wants to understand is that Africa i great continent. Her wealth is not known.

And what marvelous things God is doing in Africa. F years ago there was not a single steamship going to Africa. day there are twenty-three lines of steamers plying up and do that coast. At the Madeira Islands, for example, there are 1,5 ships which stop every year; and I wish I could give you the p ture down at Cape Town as you come into that place on one those magnificent steamers. Yonder are the great docks, and about them are ships from every part of the world. As I came i that great harbor, I looked about to see the different flags, and a caught sight of the Stars and Stripes flying from the masthead o ship, I took off my hat and I thanked God for the Stars a Stripes. Yonder is the city of 77,000 people, lying on the pl that rises gradually up from the sea at the foot of Table Mounta then you see the mountain itself rising 3,500 feet above the fle clouds, and above all the semi-tropical sky. I have seen many sig on all continents, but there are very few scenes more beautiful, m striking, more prophetic of the future than that scene at Cape To —the bay, those docks, the mountain, and those clouds floating above it.

A most interesting and important fact is that the whole co nent, except Liberia and Abyssinia, has been divided up amo the nations of Europe. England is the greatest power in Afri thank God; for it stands for equality and justice, and the Engl flag is the missionary flag of the world. South Africa belongs her, and in all she has nearly 3,000,000 square miles of territo Belgium has the magnificent Congo country in South Cen Africa, with its 900,000 square miles, with some 25,000,000 bl people. Belgium's flag is a blue field with a single star of gold the center. France has a vast area; so has Germany.

For thousands of years, we know not how long, Africa's peo have lived and babbled their many languages, and her black ra have not developed the higher types of civilization. The only ception is over yonder on the Red Sea, and there seems now

he sure beginning of a great black African empire, which I pray
d may succeed. Then over on the west is the Republic of
eria. All the rest of the continent is under the rule of the white
n. Africa is the last great factor in the white man's burden. We
not get rid of it; God has put it on our shoulders, just as the
te people of America cannot rid themselves of the responsibili-
of the African in America. The Christian world must civilize
ica; it is God's call, it is God's plan.

Another interesting fact is that this continent has been divided
among the nations without war. At no other time in history has
diplomacy of the world been in such a state that that would be
sible. But now it is divided; and if I had a pointer, I could in-
ite on the map every one of those empires. That map of Africa
urned into my heart; I think about it; I dream about it; I pray
it, night and day, that God may stir the Christian world more and
e for the redemption of that continent.

There are in Africa perhaps 150,000,000 people. Of that num-
down in South Africa there are about a million whites. That
ne white man's Africa; and yet south of the Zambezi River there
five and a half millions of black people in the midst of which are
e million whites. We talk about the negro problem in America,
it is nothing here as compared with Africa; for we have eighty
inety millions, perhaps ten of which are blacks. In Africa, there
nearly 150,000,000 blacks, and certainly not more than a million
a half of whites, if we count in those mongrel masses along the
diterranean.

The most interesting thing in Africa is the native himself. I
e seen him in all his conditions, first as a cannibal and then in
bettered condition. I have just returned from a tour of 750
es right out into the heart of Africa; and I want to say to you,
every day that I study the native African, the more I respect
. He is a peculiar type, and the African race has its peculiari-
What its future is to be, we cannot tell. I was asked that
stion by Mr. Balfour, who was then Premier of Great Britain,
two or three other distinguished gentlemen who were present
unch. I had to reply that I did not know. I cannot predict
ther there will be a conflict of races or not. All that I know is,
it is my duty as a Christian minister to give every man I can
h a fair chance, whether he be black or white, whatever his race
olor; and if God cannot take care of these multitudes in the
re, there is no need of my worrying about it. But He can, and
will.

As to the missionary work of Africa, it is going forward. The
hodist Episcopal Church is backing us up there with magnifi-
enthusiasm. We have one center in the Madeira Islands
ng the Portuguese; a good Annual Conference in Liberia,
re we have been nearly seventy-five years; in Angola, south of

the Equator on the West Coast we have a large work. In East A we have a magnificent work; and there, by the way, I am dra my native workers from the black men, converted at the Johar burg mines. They come home with their Bibles in their hands, ing the Word of God and singing, and after testing them, we them in charge of stations. Then we have a center in ea Rhodesia, where we were given 13,000 acres of land and a hun thousand dollars' worth of buildings. The government said: want you; we want America to come and join hands with us help us lay the foundations of Christian civilization here, wher ages there has been nothing but barbarism and heathenism." we are there with our shops and our farms and all the institu of a great industrial plant.

I give you this outline simply to show that we are going ward. And similar work is being done by others as well; by great English Church, the Wesleyan Methodist, the Presbyte and other Churches, until to-day the continent of Africa is touched in many places, though I may say only barely touched to the effect of the Gospel upon these blacks and upon the people, it is the same there as here. I want you to bear in that there is a large amount of work done among the white pe We have churches and schools and missions among the white ple of Africa as well as among the negroes.

The point I desire to especially emphasize is this: I want to study Africa; study it thoroughly. Study Africa as a conti where great national questions are at the front; where colonial pires are being developed; where hundreds of millions of d are being expended; and where thousands of men—splendid men, young and old, college men, travelers, explorers, bus men—are going. They do not whine about it; they do not thi a very heroic thing, going there. I have journeyed an avera 30,000 miles a year for ten years since I have been a Bisho Africa, and have asked God for ten more such years of opportu Pray for the workers over there.

I expect to be a Bishop in Africa long enough to take a man car at Cape Town and thread my way 6,000 miles north to the Mediterranean. I recently went to the end of the rail 500 miles north of Victoria Falls, and looked out into the he that great black continent; and I prayed God that I might h dozen men from among the very best, in point of brains, cons tion, and practical sense, and at least $100,000. I would like to up 100,000 acres of land in the heart of Africa and do some worthy of the age in which we live, of the churches we repr of the great nation we stand for. As I looked into the very he the continent I saw in vision what would come in a few years now—a great continental system of railways traversing the tinent, north and south and east and west, with developed n

ith growing cities and magnificent agricultural interests, with multtudes accepting Christ, with the power of Islam broken, with arbarism and superstition gone, and the Christ honored over all iat vast area. God hasten the day. O Africa, for thee I live, for iee I pray, and, if necessary, for thee I die!

XPERIENCES OF A PIONEER MISSIONARY ON THE CONGO*

THE REV. WILLIAM H. SHEPPARD, D.D., F.R.G.S., CONGO

AMONG the many things which impress me in this great Conention, allow me to mention two. One is the great possibilities that re within these walls as you go forth to battle in the four quarters f the world for the Master. Your beautiful singing is the next. s I have heard it, I have thought of what it will be when we shall ave gone to glory, when all the Christian singers of the world ather themselves together. David of the harp will be there; Gabriel f the trumpet will be there. I am indeed grateful to you that you low me this opportunity to speak of our work in Central Africa n the Congo. I have had many experiences; I shall speak of only few.

When a boy playing in the streets of Waynesboro, Virginia, a ood lady called me to her. She said: "William, I am praying for ou. I pray that some day you may go to Africa as a missionary your own people." I thanked her. I went up and down the reet playing with the other boys, but the Master had made the npression.

In 1890, as the "Adriatic" slowly steamed out from the pier in ew York, a kind voice called out as she waved us good-by, "Shepard, take care of Sam." It was the voice of Mrs. Lapsley, wife Judge Lapsley, of Alabama, who had not only given her prayers nd money but now her most precious gift, her own son, to Africa. Ve sailed away, our faces turned toward next to the largest contient of the world, the richest of the world, the darkest of the world, nd the most neglected of the world. Judge Lapsley's good wife turned to Alabama. The home had changed. There was a vacant nair; there was a voice that was never heard there again. After a iort sail we reached Liverpool; then we went up to London.

One month's stay in London was spent in getting information bout the Congo, securing supplies of food, outfit for traveling and xploring, and exchanging American money for that used in the

*Dr. Sheppard's address at the Ryman Auditorium was largely a repetition of this, nd hence the two have been combined in the present one.

interior of Africa, such as cowrie shells, salt, beads, cloth, and b
wire.

After these necessary purchases and arrangements, a tw
days' sail brought us to the coast of Africa. Here we disemba
at Banana and went to Matadi, ready for the trip to the inte
There were no horses or oxen, the burden bearers being nat
of the Ba-Congo tribe. During this journey of fifteen days
the barren mountains and through the valleys we had daily eve
prayer, calling the carriers around and talking to them by signs
in English. The Holy Sabbath Day was never broken by travel
Stanley Pool we met missionaries of the Baptist and Meth
churches. While waiting here for a steamer to get into the inte
we spent a good deal of our time in fishing and hunting with
natives, killing some thirty-six hippopotami, two elephants, and m
crocodiles. We also picked up their language in this way.

We had been advised by the King of the Belgians to pro
to the Kassai Valley. Hearing of a country called Kinguwegi or
Kwango River, we proceeded there in two canoes. These two mo
we suffered very much from natives, wild beasts, rain, and
posure. But the voice of Jesus cheered us, "Lo, I am with
alway." We will only mention two or three things that happ
to us when the Master, who called us forth to darkest Africa, pr
that He was with us.

One day, by accident, one of our canoes turned over; a na
was dragged away; he screamed for help. Immediately we put
canoe on land and rescued our man. Back again in our canoes
crossed to the other side. Soon we heard drums, and the na
told us, "They have telegraphed ahead that enemies are comi
For two days we were driven from one side of the river to the o
and were shot at by poisonous arrows. None of them touche
We traveled by night. Being hungry after this, we came to a
row raceway. We heard people talking. They said, "Make
way to this side." We did so. Soon we heard them fighting
journeyed through the night and crossed to a town of 30,000 pe
and rescued our men. No harm came to us and none to the villa
Had the Lord not been with us we never would have been hea
again.

Up the Congo we went. One day Mr. Lapsley, my com
was sick with fever. As we attempted to land, we saw women c
ing up their babies and running to the jungle and men gettin
rows to shoot. I stood over Mr. Lapsley and called, "Don't sh
Don't shoot!" and asked them if we could sleep there for the n
"To-morrow we go away," I said. "No. Go away; go away,"
cried. So we started for the other side and landed on the s
bank. We got out the tent and had Mr. Lapsley carefully m
into his bed. Walking up and down the river bank we could
the excitement on the other side. At twelve o'clock at night it

as going on. At two in the morning those people had not retired; or had I. So we said, "In the morning something will happen." oming outside early, as we looked across the river we saw one of eir war canoes filled with men starting up-stream, and then an- her. I ran to the tent and said to Mr. Lapsley, "Those people e coming; what shall I do?" He was there sick with fever, with chance of running away. He said, "There is nothing that *we* n do." He meant by this that the Master could do something. I me outside. They had started in our direction. I could hear their arwhoop. Just at this extremity a hippopotamus came. We shot m. Then the thought came, why not offer them this meat? They ere crazy for meat. I waded in the water to my waist and beck- ed to them, calling out: "Come this way, all of you. Don't be raid." The nearest canoe approached me as I was wading in the ater, and I surprised the first man by saying, "Leave your spear." e next canoe load that followed I turned the hippopotamus over , and then they began with their long knives to cut it up and fight er it. I went into the tent and told Mr. Lapsley that we were ved. It was no surprise to that servant of God. He was so near the Master always that he believed He would save us.

We returned to Stanley Pool and went on a small steamboat the Lulua. After thirty days we landed at a place called Luebo. Luebo the captain put us on shore; he told us that we could go further toward the cataracts. But there were towns there; we uld see the natives on shore. We could not speak the language. e went across the country, and men came to fight. We said: "We ve come here. We have been sent as foreign missionaries to live th you and teach you, if you wish us to remain." They talked er the matter between themselves and decided that we could live th them. Our tent and belongings were all put on shore. The ptain blew his whistle; his workmen on board waved us good-by. e said, "I will try to get back this way again in about nine months." e said, "Very well, captain." We waved him good-by also. We atched the steamboat as it turned the last bend in the river and e smoke until it all cleared away; and we were 1,200 miles from e coast in the heart of Africa alone—yet not alone; "Lo, I am th you alway." Should we get sick with fever, the nearest doctor as down at Stanley Pool, 800 miles away. But when I was sick, r. Lapsley practiced on me; and when he was sick, I practiced him.

We went with our tent and our loads up near a town and pitched r tent. The first thing that we did was to have prayer. We wed and dedicated ourselves to the Master, asking His protection at we might be a blessing to those natives. The next day the tives, hearing of the foreigners, came down, thousands of them, om all the towns round about, surging round our tent and looking the strange people that had come among them, and we looked at

them. They were strange to us, and we could not understan single word they were saying; it was a new dialect. But the w time was during the nights, when they had withdrawn to their te We could then hear only the chirping of the crickets and the cal of the jackals. To acknowledge our weakness, sometimes we c like babies all night long thinking of home and of friends. It small thing to mention, but you have no idea how it cheered hearts when in the morning about five o'clock we heard the roos crowing.

A tribe varies from 50,000 to 350,000, living in villages rang from 1,000 to 20,000 people. Contrary to common belief, the co try is well populated. These people, the Bakete, all seemed ben doing us some kindness. The boys would go with our jugs to creek and bring water. The men and women brought planta bananas, pineapples, chickens, sugarcane, dried field rats, pean and fish as presents. We bought of them for cowrie shells two w constructed houses of bamboo, which were larger and cooler t our tent. We were indeed glad to find such a responsive people.

With our books and pencils in hand we learned the Ke-K We would point to objects, and the natives would tell us the na name. In this way we studied the language. There was not a b in all this region; we doubt if they had ever seen a scrap of ne paper. When we could make ourselves intelligible, we preac and prayed and longed for one ray of light. "Lord, give us soul; our faith is so weak. May we see some visible sign of favor."

One day after an exceedingly earnest talk by Mr. Lapsley a crowd of natives, one woman was so deeply impressed that arose from her low seat and spoke out distinctly and earnes "Why, Mr. Lapsley, if we had known that God loved us, we wo have been singing to Him." The Holy Ghost had made an imp sion on the woman's heart, though as yet the plan of salvation vague to her. The missionary of Jesus went to his tent with a h overflowing with gratefulness for this one ray of light. At midn I heard Mr. Lapsley praying, "We thank Thee, Heavenly Fat for the first evidence of Thy blessing." The people called "Ntomen-Jela," meaning pathfinder; for he found his way into t country, into their homes, into their language, and, best of all, their hearts.

When Mr. Lapsley was called down country to see the G ernor-General about our land concessions, the beach was crow with natives to wave him good-by. The strangers who had com their land on a strange mission were now known and loved. by day we tried to preach and lead the people to Christ. We ope a little school and taught them the alphabet. We had no slates, pers, or pencils; so we smoothed off plots on the ground and sticks to write with. Many of the natives living far away in the

ior heard of us and came down to visit us. Some brought their nilies and made their homes near our place.

After many months of weary waiting, after a hundred prayers God to sustain our friend, body and soul, natives reported that steamboat had been sighted slowly coming up the river. Our arts leaped for joy. Mr. Lapsley is coming! We were so happy receive him back. The steamboat drew up to the bank; the cap- n beckoned me to come aboard and handed me a letter. Hastily ening it, I read: "Dear Brother Sheppard, your friend and com- de, Rev. S. N. Lapsley, while here at Matadi was attacked by a ious hematuric fever and died on the 26th of March." Was it ıe, or was it an unhappy dream? Stricken with giddiness we ept from the deck and, followed by hundreds of crying and ex- ed natives, sought a quiet spot in the bush near our beloved sta- ın.

Some weeks after, we called the mission station natives together d laid before them the perilous journey into the forbidden land King Lukenga's capital. We explained that Mr. Lapsley proposed king the journey, and now we would, with the help of the Master, rry out those plans. We had previously studied the language of e interior people, the Bakuba. Whenever they came down from eir country to trade, we would entertain them at our station, and this way learned the language and made maps of the many trails, arkets and villages. We were two months on the road, not because the distance, but because the many difficulties we encountered om trails, elephants, leopards, and frightened natives detained us. 'e made the journey, and through a superstition which God per- itted we were not murdered.

In 1893 we were reinforced by three white missionaries and eir wives. The missionaries studied hard on the language, all the llages in the neighborhood were visited and prayer meetings were tablished for our own spiritual growth. The ladies visited the omen and the sick in the villages daily, and as we learned the lan- ıage better, we preached daily in some of the near villages, holding ır services under big bamboo trees. In 1894 we had more com- rtable houses and a church building, seating 100 people. Some our number had been called home to glory in the meantime, and e Lord sent four colored missionaries to join us.

We had long been praying for a soul. In April, 1895, five young en came to us saying that they had renounced their idols and be- ved in the Lord Jesus Christ as their personal Savior. We were deed happy. These were carefully instructed and trained, and af- r some months, when we felt sure of them and had seen evidence of eir changed lives, we received them into the church. At once these ve started out as missionaries of Jesus and preached daily to their ethren. Soon others followed. In 1896 a beautiful church, with eeple and bell, was erected, which held 600 people. The Holy

Spirit honored the Word which was daily preached by his faith missionaries. The last building for worship at Luebo is the "S maker Memorial Tabernacle." The building is well ventilated, d services are held in it, and on the Sabbath there is hardly stand room in the spacious building. In 1897, forty miles northeas Luebo a new work was started, with only a handful of faithful lowers of Jesus. There are now more than 1,000 Christians th The last church erected is on the famous spot where from time memorial the accused witches have had to be tested by drink poison. Fifty native evangelists, teachers, and helpers have b sent out from the Luebo church. There are twenty-five of the sa faithful kind sent out from the Ibange church. These are all s ported by the natives themselves. Every new mission establis is self-sustaining.

Fifteen years ago, when the missionaries landed at Luebo, 1, miles from the coast, the natives had never seen or heard of a r sionary, had never seen a book, had never sung a hymn, had ne heard of Christ! The giving of poison to supposed witches wa daily occurrence; the Holy Sabbath and week days were all same. The sacredness of the marriage tie and the taking of but wife had not been taught them. Of all people these were most r erable, most neglected.

To-day what has God wrought? There are two well-man mission stations, Luebo and Ibange. The orphan children, who often sold for goats, are now housed in two comfortable home the "Pantops" and the "Maria Carey" Homes. Day and Sabba schools have been established through the country, which are tau and supported by natives. The poisonous cup is a thing of the p Whenever the Gospel is preached, the Sabbath is observed, even sinners. Polygamy is fast being abolished. The people desire a have Christian marriages and funerals; no one is again buried w the dead. Family prayer has been established in every Christ home. Natives, once savages—some were cannibals—are now the "Leighton Wilson" printing office, setting up type or print and binding books for use in church and school. Their houses larger and cleaner, their homes are happier, their children are lea ing to wear clothes. The prayer meeting, Christian Endeavor S ciety and catechumen classes are conducted by intelligent Christ natives. They are indeed happy and are daily following the tea ings of the lowly Jesus.

Had you not sent them the Gospel, to-day they would be in the darkness and wretchedness of their fathers. As you so gen ously stretch out your arms to China, Japan, Korea, and other m sion lands, you have not forgotten poor Africa, the darkest spot the planet.

WORK OF THE UNITED PRESBYTERIANS IN NORTHEASTERN AFRICA

THE REV. JAMES G. HUNT, EGYPT

In the study of Africa as a mission field it should be remembered and emphasized that the dark continent is not all Pagan. It is estimated that forty-seven millions of her population, or practically one-third of her people, are the followers of Mohammed, the false prophet. In other words, one-fourth of the great Mohammedan field, the greatest unoccupied field in the mission world to-day, lies in the dark continent. Egypt is a part of this Mohammedan field, for nine of her ten millions are followers of Mohammed, and Egypt bears a peculiar relation to the Mohammedan field. You will remember that the Arabs, among whom Mohammedanism had its origin, were for the most part descendants of Ishmael, the son of Abraham; and you remember that Ishmael's mother was Hagar, an Egyptian, and that Ishmael's wife was an Egyptian, so Mohammedans in their religion were three-fourths Egyptians. More than that, after the Arab conquest of Egypt, for a long time it was the seat of the highest Moslem Court in the world. Even now a sort of official prominence is given to Egypt in the view of all Mohammedans, in that the great carpet, which is sent to cover the sacred shrine every year at the time of the pilgrimage, is sent from Cairo. A real prominence belongs to Egypt in the Moslem world for the reason that the great Mohammedan University is located there, and from every part of the Mohammedan world students come to Cairo. Twelve thousand of them are gathered here to study the doctrines of the Koran, and then they scatter to every part of the Moslem world to teach the millions.

Egypt is a very small country on the map, but you will notice that it stretches its long arm away down into the interior of Africa. The Mohammedans wend their way up the Nile and southeastward thousands of miles to teach heathen the doctrine of their land and to teach them to say, "There is no God but God, and Mohammed is the Apostle of God." If you had ever heard how that sounds as they chant it in their native tongue hundreds of time at the head of their processions, you would feel that that weird strain, as it was being carried up into the interior of Africa, would not prove a stepping-stone to Christianity, but that rather it would make

those simple, ignorant heathen more hardened and bitter, when Gospel is presented to them.

The United Presbyterian Church went to Egypt fifty-one ye ago. It found two classes in the population. First, there was great mass of Mohammedans, and then the small remnants of ancient Christian Church, the nominal Christians; but the lat class was found to be as ignorant, as superstitious, and as dee sunk in sin as their Moslem neighbors. So it was as necessary present to them the Gospel as it was to the Mohammedans. It accordingly presented to them, and they, having more in comm with us, gave a more ready response than their Moslem neighb Later, when they began one by one to be brought to a real spirit life in Christ Jesus and sought the company of the missionar they were excommunicated by their own Church, and the miss was driven to provide for them a church home.

In the course of this half century there has grown up a nat Church with fifty-three congregations, seventy-five church bu ings, seventy-four native pastors and preachers, a membership 8,000, and a Christian evangelical community numbering some 7,(souls. Among these are hundreds of transformed lives and tra formed communities. This Church, it must be said, is largely co posed of those that come nominally from the Christian Chur but the mission has never lost sight of the fact that it is work in a Mohammedan land, that the great field is the Mohammec field, and that the formation of this native Evangelical Church considered practically preparatory work. May God help us have our part in making this Army of Africa a force that shall t and open the heart of interior Africa, not to Mohammedanism the false prophet, but to Jesus Christ and His faith.

THE AMERICAN BOARD'S WORK IN WEST CENTR AFRICA

THE REV. WALTER T. CURRIE

I HAVE spent the greater part of twenty years in Central Afr and now, after being buried for the past thirteen years, I am o home for my second furlough. I said buried; and, if that be proper term to use, I should be glad if a large part of th present were buried in like manner.

I bring the greetings of the West Central African Mission the American Board. We are laboring among a promising, en prising people, who speak a very improved dialect of the Bantu whose language is interesting from its commercial use, reaching

does into the Lake Region. They are a people that have divided ith the Arabs the questionable honor of being the greatest slave-aders in Central Africa. We have enjoyed our work among them, ɔtwithstanding the latter fact. Large numbers have been led to hrist, and schools are being opened more quickly than we can ıpply them with teachers who are qualified to carry on the work. he Gospels have been several times revised and are now ready r the Bible Society to publish; the people sing 300 hymns in their ıtive language; they read the Pilgrim's Progress, much of the Old estament, including the Psalms and Proverbs. So, we feel that we e making progress in Africa. Our great want is more mission-ies and more money to support them.

IN BRITISH CENTRAL AFRICA

THE REV. DONALD FRASER

I WISH to speak to you this afternoon about the triumphs of the ospel of peace and liberty in British Central Africa. The region ɔout which I speak is that situated on the west and south of Lake yasa the most southerly of the great lakes in Central Africa.

You may reckon that Africa is not being redeemed without a eat deal of pain and suffering and death. There are many brave en living in isolation, enduring the long pains of continued fever ıd laying down their lives for Africa's redemption; but I am quite ıre that there is nobody there in the Church militant or in the hurch triumphant that regards the price he paid too great, or that e gift he gave for Africa is not worth the return that is now being ven by God. I think that must be particularly the feeling of avid Livingstone to-day, as he looks down from heaven on those land regions.

Central Africa is peculiarly identified with him, for he it was at first opened up to the world the miseries and the horrors of at land. In 1859 he made his first journey up the Shire River ıd saw for the first time Lake Nyasa. He was at once seized with at fascination of the land that comes to every one of us who live ere. He found in the low levels, rich valleys affording wonderful ɔportunities for cotton cultivation and a teeming population. He und in the high levels a more scanty population, but table-lands ɔm three to six thousand feet high, affording opportunities for e over-crowded poor of Scotland. And into this land there had me the curse of man's inhumanity to man. First of all, there was e slave-trade, carried on by the Portuguese, the first to adopt and

the last to abandon this cursed traffic. Many times he came acr the tracks of these degraded half-castes, and more than once his was in danger when mistaken for these slavers. Then they w followed by the Arabs, carrying universal massacre. He saw horrors perpetrated throughout all Africa, in the maintenance of power of the greater tribes. He saw how the warlike tribes pre on the weaker. He found the Yao raiders pouring down from Highlands on the more effeminate tribes of the lower levels; found the Ngoni or Mazitu from the Nyasa Highlands preying the people on the lake levels. Many times he passed over wh tracts of country desolated by these intertribal wars; sometimes a week passing on day by day through territory where no living n could be found, where a year or two before there were large populous villages. Then his letters home revealed to the people Britain the awful conditions in those inland places. He felt tha little gunboat, placed on these inland waters, would break the ba bone of the slave-trade; that a little colony of Europeans on th upland regions, carrying on legitimate commerce with the inter would put an end forever to those intertribal wars. But th were not the days when Great Britain recognized her world-w responsibilities, and the only answer from the government wa recall. However, before he left Central Africa, he saw one ans to his appeals, and this came from the Universities' Mission, a n sion sent out under Bishop Mackenzie from the Universities Oxford and Cambridge. He welcomed them with great exultat of spirit; but before they had settled down, or had chosen their tion, they were thrown into the midst of the havoc wrought by slave-traders, and their generous hearts compelled them to in fere for the protection of the weaker tribes. Their interference immediately misinterpreted. The weaker took them as defenc against the strong; the strong tribes took them to be the enem of their strength. Immediately intertribal complications follow alarms, war, and famine. Mackenzie and some of the bravest the party lay down to die. Ninety-nine per cent. of the populat whom they came to evangelize were killed by famine and war, finally the Mission had to retreat out of Central Africa.

Calamities, however, had not come to David Livingstone sin At the same time his wife, who had come out to join him, had c and they buried her in a little lonely grave on the banks of Zambezi. The members of his expedition had died and been valided home, and now he was recalled by the government. wonder that he was inclined, as he wrote to a friend, to sit dc and cry. But this was the type of the work that David Livingst had always to do. He initiated many an effort, called people follow, but every attempt to follow ended in disaster and failu and in the end, like his Master, he died alone, by the shores Lake Bangweolo. He had seen days of clamorous popularity

ıys of clamorous criticism; but to-day he sees enterprises of gov-
nment, commerce, and missions, which owe their inspiration to
s life and to his lonely death by the Bangweolo.

Before he left Central Africa he was joined by a Scotsman, Dr.
ewart, who died just a month ago. He had come out as a deputy
ɔm the Scotch Churches to see what could be done for the re-
:mption of Central Africa. He immediately set about raising in
:otland some permanent memorial to the name of David Living-
ɔne, and as a result the Livingstonia Mission of the United Free
ıurch was started. It was immediately followed by the Blantyre
ission of the Church of Scotland, and to these two missions be-
ngs no small share of the credit of winning back this land to peace
ıd prosperity.

The early history of the foundation of the mission in Central
frica furnishes one of the most thrilling romances of missionary
ɔrk. The little steamer Ilala was transported along the Zambezi
ıd up the Shire River and finally sailed into the waters of Lake
yasa, and the first mission was founded on that Lake. From the
:ry first the mission was blessed with the wisest and best instruc-
ɔns from home. The committee said that they must in no case
terfere in intertribal disputes or in the Arab slave traffic. It
as pretty hard sometimes to look down from the decks of the
ala on the dhows crowded with slaves, crossing the lake to the
ast Coast, when a single shot would have set the whole boat free.
was hard to see the great slave train of men and women, loaded
ith ivory and chains, pass by, when a slight show of resistance
ɔuld have set the whole gang free and put the Arabs to flight.
ut the missionaries had to learn something of the patient waiting
r the redemption morning, which God has been showing to this
ɔrld through all these years of sinning, and this policy of non-
sistance and patience paid; paid triumphantly.

Another mission, led by generous minds, tried to interfere with
ose atrocities that were being committed around about them, and
e result was that its very presence in the country hung in the
ılance for some time, and its usefulness for several years afterward
as severely handicapped.

The Mission started at Cape Maclear at first among a scanty
ɔpulation, but soon the population grew. But what a population!
unaway slaves they were, fugitives from village justice and tribal
uelties—men and women who carried with them the degradation
bondage. Then the little steamer cruised up and down the Lake,
scovering the populations lying around it. After eight years of
aiting, the first Christian was baptized. From that moment the
ingdom of God began to make visible progress year by year. A
:w station was opened half-way up the lake shore, another in the
ɔrth, at Koranga; then to the south, at Liolezi; and then, to check
e annual maraudings of the Ngoni, pioneers were sent out into

the hills to the west among these unsettled people, until there w six stations where the missionaries were at work.

Of what types were the people among whom they came? Th were, first of all, the Tonga and the Nyanja, further south, a pec living in a rich territory among petty chiefs, who afforded splen raiding grounds to the more warlike tribes. Year by year Ngoni from the hills came down among them, raiding their lages, carrying off the women and girls, and any cattle they co find in the villages, until at last, terrorized, the people lived in lages with double and even triple stockades around them. T even built in the unhealthy marshes; others had their houses ou the lake itself, anywhere that they might escape from their e mies.

Another type was the Konde, living on the north end of lake, a rich, agricultural people, with beautiful herds of cattle, ing in neat villages, surrounded with banana groves. They u to pay an annual tribute to the Ngoni, and so saved themselves some degree from those annual raids; but by and by the Arabs ca among them, coming first as quiet traders, but when they had gai sufficient influence and an armed following, they started quarr with the jealous chiefs and suddenly broke out into general massa Whole villages were swept out of existence, and an attempt m to exterminate them entirely. These poor people were only sa from extermination by the plucky resistance of a little band whites, who for more than a year fought and defended themsel within the stockade to defeat this Arab power. By their res ance they not only saved the Lake District for the British Emp but forever broke a great Mohammedan empire that was to stre from the Congo down to the Zambezi.

The other type was the Ngoni; they were the fighting peo of Central Africa, a branch of the Zulu race, who had fought a plundered through 700 miles of territory, settling down in the hi lands to the west of Lake Nyasa. There they conquered all surrounding tribes, lived their own open, free life of warfare, havi no industry but that of plundering and killing. Such was the t of tribes into which the Mission had come. Their social life v rotten to the core. Among them infanticide was practiced, li twins were buried alive, and ordinary tender family relations w ignored. A husband might sell his own wife to the Arab sla for a little cloth; an uncle might kidnap his own nieces to sell the And what shall we say of polygamy, of ignorance, of foul social c toms, and of all the degrading rites and ceremonies through wh boys and girls had to pass? Such was the rottenness of the peo when these missions came among them.

What had the missionaries to bring for the settlement of th lands? They came with the omnipotent and living Christ as Redeemer of the people. First of all, they began with indust

eaching the people to do an honest day's work; then they estab-
shed schools, gradually creating a sort of intelligence; then they
ent on with the preaching of the Gospel, Sunday by Sunday,
neeting the needs of the heathen with the truth that is in Jesus
hrist, until slowly there broke over the whole land with the silence
f the dawn a great peace and pacification. Then there came the
narch of commerce immediately in the train, opening industrial
pportunities for the people. These were followed by the British
overnment, which spread its shield of peace over the whole land.
hen there came other missions, industrial and otherwise, until
ow through that whole region of Central Africa there are no less
nan thirteen missionary societies at work for the salvation of the
eople.

Let me sum up. I cannot trace in detail the differences that ave come over this land, but just let me mention one or two strik-ng contrasts. Remember that ten years ago this whole land of entral Africa was held by anarchy. The Portuguese down in he south determined to prevent the British settlement, trying to lose the interior against the entrance of British influences; they ad seized the little steamer that carried provisions to the missions n the interior and refused any steamer permission to sail in the ambezi, except under the Portuguese flag. At the same time, and n the same year, the Arabs were besieging, within the stockades, his little, plucky band of missionaries and traders, who were fight-ng for their lives and for the lives of the people. In the same year he British Vice-Consul had been seized, stripped, and publicly in-ulted by the natives, showing what little respect they had for the ower of the government.

Pass through that land to-day, and you will find the whole ter-itory administered by British officials, who try to mete out even-anded justice to everybody in the Protectorate. You will find country entirely pacified, where the enemies of peace have almost ntirely disappeared, and in that land the loneliest European lady vill be safer than she could be in the streets of Nashville. Think f it, that just ten years ago the Arabs were in the height of their ower and prosperity. Then Mlozi, the great raider, was hanged, nd the backbone of the slave-trade was broken. From that day lavery has almost ceased, but not entirely, for there are still se-retly shipped across the Lake little canoes of slaves sent to the oast for the market there. However, you can no longer in these ands see the Arab dhows cross, crowded with slaves, nor the cara-an processions of slaves winding along. A fleet of steamers sails n the Shire and Zambezi, and on Lake Nyasa; and on those high-ands you may find to-day cotton and coffee plantations, the whole ountry dotted over with European bungalows, and tens of thou-ands of natives there at work.

Intertribal war has ceased; the armies of the Ngoni no longer

go out to raid; those stockades have been broken down, ar marshes are no longer inhabited, but have been turned into ric rice gardens. You will find, instead of the stockaded villages, o continuous village extending for miles along the lake shore, ope to the sea breeze and with all the signs of peace and prosperit Those fifty miles of uninhabited territory that used to surrour Ngoni-land no longer re-echo to the cries of the beasts; but the you may see the signs of prosperous villages, with their rich ga dens, and those very Ngoni warriors will be found to-day workin as hired laborers for the Tonga, working in their gardens, or buil ing their houses, and working as servants.

Think what a change has come over the land educationall Thirty years ago not a single language in Central Africa was r duced to writing; there was no book in all that land. Those we days when the intelligent men asked whether it was true that whi men with long ladders pushed up the sun each morning; wheth the moon had a wife, and the stars were her children; wheth clothes were fruit of our trees, and pots and tables grew like veg tables in our gardens. Go through that land now, and you w find a regular school system that is second to none in Africa, wit 720 schools, and 55,000 pupils in daily attendance. You will fin some eight languages reduced to writing. You will find som eight mission presses at work constantly, turning out tens of thou sands of volumes year by year, which are read by the natives them selves. Go through that land, and you will find great printin offices, carpenter shops, contractors' yards, where every one the skilled artisans are Central Africans themselves.

What a change has come over the social customs! Were yo there you might still hear the rattle of drums calling the peop to licentious dances. True, there are people who are never sobe when they can be drunk; yet it is something that wherever a scho is built, these foul dances disappear, licentious customs of the pas cease; every one of the thousands of church members in the lan are total abstainers from strong drink.

What a change has come over the land religiously! Thirt years ago there was no man in Central Africa who knew the nam of Jesus Christ. They sought God in the mountains, in the trees and they found Him in their dreams, and saw Him in their shad ows, but there was nobody who knew Jesus Christ. These wer the days when witch doctors held undisputed sway over the people when men were done to death for imaginary crimes; nay, whe little ones were sometimes sacrificed that the spirits might b appeased. Go through that land to-day, and see what a change. am well within the mark when I say that next Sunday in Centra Africa there will not be less than 2,000 services, with people gath ered together to worship God, where the preachers will be nativ Central Africans themselves, where 200,000 souls will be lifting u

ıeir voices to praise God. Think of it, that twenty years ago lbert, the first Christian, was baptized at Cape Maclear—the first hristian—and he complained of his loneliness; the only man in l Central Africa who was a believer in Jesus Christ. To-day lbert still preaches Christ at Cape Maclear, not now as a lonely hristian, but as one of not less than 10,000 who name the name Christ, and who are called by Him and have entered His church. lere is the evidence of God in the world, indisputable and conincing. Not by might, nor by the power of men; not by force f arms, nor by the authority of administration, but by the glorious emonstration of the power of God's Gospel, war has been turned ıto peace, indolence into industry, and ignorance into intelligence, nd Jesus Christ is being crowned King in those lands.

Yet I may not leave you with the impression that all Central frica is all Christian. Alas! far from that. True it is that there re many vicious customs suppressed, many wild atrocities that are o longer committed; true it is that a great addition to the Chrisan Church has been made. But we shall not be content with a ıere statistical growth; it will take years and years of patient eaching before there is formed there a Church without spot and lemish, formed after the image of Christ. It will take long years f patient service before the people are redeemed and set free from eatures of degrading superstition which for years have been holding ıem down. It is a lamentable fact that in spite of this triumph, inety-six per cent. of the people are absolutely pagan, and not ıore than four per cent. have made any profession of Christ. But say that those signs of triumph of God in the lands are prophetic nd moving appeals to the people of His Church to go and save, and ve dare not cease when God is giving such manifest signs of his resence with us, until all that darkness is flooded with the light f His presence.

I hope that many men and women here will reckon it the highst privilege of their life to go as God's messengers into that land or its redemption. Do not think that we are only to throw out into frica the men that are not skilled enough for China and other ountries. Africa demands the best that we can give; not mere ıen, but men clothed with the power of God, who have no ambition xcept to see Jesus Christ come into His inheritance. With such ıen, the day is not far distant when Africa shall be redeemed and hrist shall have His inheritance.

ASSAM, BURMA, CEYLON, AND MALAYSIA

Assam as a Mission Field

Gospel Triumphs in Burma

The Ceylon Mission of the American Board

Mission Work in Malaysia

The Buddhism of Southern Asia

ASSAM AS A MISSION FIELD

THE REV. W. E. WITTER, D.D., FORMERLY OF ASSAM

THE strategic importance of Assam in relation to the Kingdom of God can hardly be over emphasized, both on account of the character of the peoples there being evangelized, and of their relation to contiguous portions of Central Asia, whose millions will in the very near future be the natural foreign mission field of the native Christians of this province.

Assam is in the very heart of heathenism, where India, Tibet, China, and Burma dovetail into one. On the map it has been likened to a finger-post pointing to the dark regions of Central Asia. "In shape it is a majestic amphitheatre whose sides rise on the north toward the white crest of the Himalaya Mountains and on the south into the ranges known as the 'Hills' of Assam. Through the valley between flows the great Brahmaputra River."

Here under British protection are found those Indo-Chinese races which furnish some of the most manly and vigorous material to be found in Asia. Indeed, notwithstanding the fact that Assam has always been inadequately manned and the missionaries have been forced to work far apart, under crippling conditions, among many different tribes, the harvests already are nothing short of miraculous, both in the number and in the quality of the converts. Possibly no mission field has yielded larger fruitage in proportion to the labor expended, a fact which cannot but emphasize the responsibility of adequately occupying this important and strategic mission in the near future.

The statistics of the last thirty years show that the membership of the American Baptist Missionary Union in Assam has increased from 870 to 8,214; while the total cost per convert has steadily decreased, until this past year it is less than half what it was thirty years ago. When compared with the Baptist mission fields of Japan and China, where are three times as many missionaries as in Assam, we find to our amazement 1,286 more church members here than in both these missions combined. These facts are not mentioned for the purpose of lessening our appreciation of the unprecedented need of more men and money for China and Japan, but simply to emphasize the responsiveness of the people of Assam to the Gospel message and the providential, urgent call to American Chris-

tians to awaken as never before to the strategic importance of th field, and to give to it the attention it deserves.

Until a few months ago Assam, the northeastern province the great Indian Empire, was about the size of the State of Ne York, with a population exceeding somewhat that of the six Ne England States. Now a portion of the province of Bengal has bee united with the province of Assam to form a new province, to l known as Eastern Bengal and Assam. The area added is a litt more than the combined areas of Maine, Connecticut and Rhod Island, and the population of the new province is about 31,000,00 of whom 18,000,000 are Mohammedans and 12,000,000 are Hindu The capital is Dacca. A lieutenant-governor will be in charge c the administration, together with a legislative council and board c revenue, like the other provinces of India. It is thought that suc an organization will be of great advantage, both in reviving th prosperity of Eastern Bengal, and in giving great impetus to th hitherto retarded development of Assam. Here, then, is an adde reason for our awakening to new opportunities missionwise tha are sure to attend this forward movement of the English goverr ment.

In the province as it was before the addition of this portion o Bengal, eighty languages and dialects are represented in a popula tion of between six and seven millions. The people known as As samese make up about one-fourth of this number and live in th valley of the Brahmaputra. They are the mixed descendants of th Ahoms, who conquered the country centuries ago, and are related like ourselves, to the great Aryan race. About one-half of thi population speak Bengali, the language of the state from which portion has now been added to Assam. These Aryan peoples, steepe in Hinduism and Mohammedanism, have been hard to reach. Afte nearly seventy years of work, perhaps not more than 150 to 200 As samese are connected with Protestant churches. However, ther are recent indications that promise much for this reluctant people In striking and gratifying contrast to these apathetic Assamese ar the hundreds of thousands of immigrants from Chota Nagpur wh have come into the state to be employed as tea garden coolies. Al ready they number between 500,000 and 600,000, and their increas is not less than 40,000 a year. These people, like the negroes o America, are very musical, religious, domestic, light-hearted; but unlike the negro, they are extremely enterprising in the matter o self-support when once they become Christians, and perhaps no race of people are more easily won by the Gospel message than these im migrants from Central India. The missionaries, on visiting tea estates for the first time, have not infrequently found little commu nities of Christians who have never seen the face of a white Chris tian, gathered in their own neat grass chapels for prayer and praise to the true God. I baptized eighteen such one Sabbath morning i

384, and visited them but once again. Not one of them could read r write, and no native evangelist was there to teach them; yet when ıey were visited again by a missionary in 1889, he found none who ad lapsed from the faith delivered to them five years before. Since ıen thousands have heard and many have accepted and adorned ıe Gospel. Considering the time and the number of missionaries evoted to this people, the harvests, both as to quality and quantity, re astonishing.

Turning now to the Garo, Naga, and Khasi missions, founded y those who risked their lives in going to these "most desperate nd incorrigible hill tribes," we again enter fields that have also been stonishingly productive. Ever since the conversion and baptism of ıe first two Garo converts, Ramkhe and Omed, by Dr. Bronson in 863, the Garo mission has manifested a self-sacrificing and self-pro-agating spirit so intense and so well directed that it has again and gain been remarked by the missionaries, "Were all other Christians ı the world to be suddenly swept away, there is every reason to elieve the Garos would emulate the zeal of the early disciples in preading the Gospel through the whole world as fast as their ex-reme poverty and limited knowledge would permit." No money ıas ever gone from America for the support of native pastors of hurches among this people. There are now 117 native workers nd over 4,000 church members, of whom 355 were baptized last ear. At Tura, the headquarters of the Garo mission, there is a ıormal school for boys and a similar one for girls, both of which ıave had a steady growth, and by the assistance of government they ıave become a recognized power in the Garo Hills. The increase in ttendance of the boys' school last year was forty-two per cent., a act of special significance, as this was the first year during which ıo stipends were paid to the boys. Among the Garo villages there ıre 100 schools, all taught by Christian young men, the lives of some of whom are nothing short of marvels of grace and manliness when ve consider the savagery out of which they have been brought.

Of the numerous Naga tribes, the Aos, the Lhotas, Angamis, nd Tangkhuls have already been reached, and from among them lso have been developed characters of sterling worth. The harvests, hough less abundant than those among the Garos, have been such as o put to flight all doubt as to a glorious future among all the many ill tribes of Assam, if we but follow Him who has so providen-ially led us into the mountain fastnesses of these warlike peoples. The first telegram ever sent in the Ao Naga language came from he Christians in Impur, headquarters of our Ao mission, to Rev. F. P. Haggard and wife as they were leaving Calcutta for America, nd read, "The Lord watch between me and thee, when we are ab-ent one from another." This message, coming as it did voluntarily rom a people who only a few years before were wild, naked, blood-hirsty, demon-propitiating savages, revealed in a word the triumphs

of the past and the hopes of the future. The English governme has taken a deep interest in Christian educational efforts in this r gion, and the village schools of the Impur District reported la year a gain of fifty per cent. in enrolment and 100 per cent. in ave age attendance. There is at Impur a flourishing normal scho where boys of several tribes are receiving training to become teac ers and preachers.

Now with the Gospel well entrenched among the Aos, with se eral Christian communities among the Lhotas, the promise of a early break among the Semas and the work already going forwa among the Angamis and the Tangkhuls, the eye of faith can easi foresee the joyful greetings when the frontier heralds of the cr in Assam clasp hands with those from Burma on some one of tho mountain crests and shout, "O, clap your hands, all ye people shout unto God with the voice of triumph. For the Lord Most Hig is terrible; he is a great King over all the earth."

The Khasi mission, founded in 1840 by the Welsh Calvinist Methodists and conducted through many years with great foresig and wisdom as their one center of foreign mission enterprise, h resulted in the practical Christianization of an entire tribe of wa like savages. Here a recent revival has duplicated in many respec the great revival in Wales. Several thousand church members, theological school, flourishing village schools, and a well establishe medical work witness to what "prayer and pains" can accomplish f the redemption of these Indo-Chinese races.

Again, as we intimated at the outset, the strategic importanc of Assam is emphasized when we consider its relation to Tibet. quote from a recent Australian paper: "The advance of the Englis into Tibet and their prospective pre-eminence in this hitherto close land vastly emphasize the importance of the American Baptist Mis sion in Assam. It has always been recognized by geographers tha when Tibet is opened the gateway will be through Assam, rathe than over the passes of the higher Himalayas." This from the firs has been the settled conviction of all the missionaries who have la bored in this frontier province of the great Indian Empire. To th natural gateway, through which flow nearly all the mighty rivers c Asia, railway and business thrift have reached. And now the hope of many years seem about to be realized. Sadiya, near the junctio boundaries of Assam, Northern Burma, Tibet, and China, wher our first missionaries to Assam, Brown and Cutter, opened a missio station in 1836, but which was soon abandoned on account of insur rections, is again opened. For the erection of necessary building salaries of missionaries, and maintenance of the work for at leas three years, funds have been guaranteed the Missionary Union fro the estate of Mr. Robert Arthington, late of Leeds, England, whos bequests to frontier foreign missionary work under different board aggregated more than three and one-half millions of dollars. Mr

nd Mrs. L. W. B. Jackman, already on the field, are sending back neir importunate calls for more laborers, seeing, as they do, the ne- essity of "a large, permanent dynamic plant, not a single small bat- ery." To this recent advance step so full of promise, there has been vithin the last year, the opening in Jorhat in the plain of Assam of a raining school, which it is hoped will ultimately prove to be a Mecca or prospective preachers from all parts of Assam.

The fields mentioned above are only a tithe of those that might e mentioned, in many of which the first herald of the cross has never ntered. Not long since the Telugu Conference, in session in South ndia, unanimously urged the more adequate manning of the Assam eld, and this last season missionaries from among the Telugus vis- ting Assam have written that twelve new families are needed in hat province at once. Only prayer and sacrifice, the free-will offer- ng of men and money in a manner entirely unprecedented, will nake it possible to suitably respond to these most considerate de- nands. But are they not the demands, yea, the blessed opportunities, et before us by the living God, who is ever saying to His people, 'Go forward?" And who of us here to-day, regardless of our de- ominational affiliations, is not placed under tremendous responsi- ilities to help in some way toward the manning of this important nd strategic field for mission enterprise!

GOSPEL TRIUMPHS IN BURMA

THE REV. SUMNER R. VINTON, BURMA

I BRING you this afternoon the same message that Paul and Barnabas brought to the churches of Phœnicia, Samaria, and Jeru- alem; for I come to you "declaring the conversion of the Gentiles" nd rehearsing the things God hath wrought in Burma.

In the mission work of the Baptists in Burma there are two pop- ular movements in progress to-day which show the power of the Gospel in the lives of men with special clearness. One of these is hat movement, without the leadership of any one individual, where- by thousands of the Muhsos, tribes closely allied to the Karens of Lower Burma, but living on the extreme northeastern frontier, nave been led to acknowledge Jesus Christ as their Savior and Lord. This movement is a marvelous illustration of God's power and providential preparation. These hill tribes have for many genera- ions possessed a remarkably pure monotheistic belief. For many ears they have been looking for more truth. Never having wor- hiped idols, followers of a moral code higher and purer than that of any other primitive people, there had been of late much unrest,

much searching for more truth. Shan tracts, distributed by the late Dr. J. N. Cushing in his early tours through that section of the Shan States, seem to have contributed to this; and now, with the fuller knowledge of the truth in Christ that they have received subsequent to the opening of a regular station at Keng-tung in 1900, there is in progress a tribal movement to accept Christ. In the meantime, the Gospel triumphs among the Karens, an allied people, have furnished an available force of native workers to enter the field and supplement the work of the missionaries. Surely it is the hand of God that has prepared the way and is leading his people.*

The second of the popular movements referred to is that which centers about the unique personality of Ko San Ye, a man of the Sgaw tribe of the Karens. The story of Ko San Ye's early life and conversion has been told in a small leaflet published by the American Baptist Missionary Union. The death of his wife and only child first turned his thoughts into serious channels. Finding no satisfaction in the demon feasts and sacrifices that constitute the religious life of the Karens, he sought peace in Buddhism. He tried this faithfully for seven years, gave it up, sought out Christian teachers, received instruction from an evangelist for a year in his own village and then, with 140 of his followers, accepted Christ and was baptized. That was in May, 1890. Up to that time his name had been Ko Paiksan. At his baptism he said: "Ko Paiksan is dead; there is a new man in Christ, Ko San Ye." This new name means Mr. Rice-and-water and was chosen to express his conviction that in Christ he had found his spiritual food and drink. Then he went on to say: "Ko Paiksan served the devil and served him well; Ko San Ye must serve God equally well." Nothing is so helpful in interpreting his life and work since his conversion as this statement. He has been true to it ever since. For a number of years immediately following his baptism, he lived on in his village of Padoplaw. He was receiving daily instruction in the things of Christ and was evidently seeking to find some form of service that he might render his new Lord and Master. His special talent was soon revealed to him. He had peculiar influence over the heathen Karens. They came to him in large numbers. Though they would not listen to regular Christian preachers and missionaries, they would listen eagerly to Ko San Ye, as he told them his own experience in Christ. They would also listen to any missionary or native pastor whom Ko San Ye would introduce to them. Not only did the heathen come in large numbers to see him, but they were urgent that he should visit them in their own villages. This then was his mission—to bring the heathen under the influence of the Gospel message. He did not hesitate. With rare good judgment he chose ten centers, each of which was

* For further information, the reader is referred to the pamphlets, "Cutting the Cords" and "The Revival at Keng-tung," published by the American Baptist Missionary Union.

ccessible to a large number of heathen villages. About 1899 he egan to make regular visits to these places. Wherever he went, the eople came together in large numbers. In October, 1902, over ,000 people came together at Okkan and stayed there three days, nany of them hearing the Gospel for the first time. Ko San Ye is imself unable to read and feels incompetent to assume the position f teacher; so, whenever he goes to one of these places, he always as with him some native pastor or missionary besides the pastor tationed permanently at each one of these centers of work. His nethod is to state his own experience, his dissatisfaction with demon vorship and Buddhism, and his complete satisfaction in Christ. ometimes he goes on to propound some parable illustrative of some hase of Christian truth as he has experienced it. Then with a state- nent of his own dependence on the instruction of others he asks the eople to listen to the Christian preachers. Such an introduction en- ures a hearing, and the message of God's love in Christ is given to ne people. In this way thousands who have never before heard the Gospel, or who, having heard it casually, have been indifferent to it, ave listened attentively to the truth. The history of one of these enters of work must suffice to show, not only the influence of the novement that has sprung up about this man, but also the hand and ower of God in it.

Work among Karens has from the first been greatly blessed of God. The converts are numbered by the tens of thousands. In my wn mission we have 140 self-supporting churches and over 10,000 ommunicants. The baptisms last year were 1,295. But this is not o be interpreted as meaning that all work among Karens has met vith immediate response on the part of the people. There have been nany rebuffs, and there are many sections in Burma where work mong Karens has not had great results. Donabyew is one such listrict. In 1844 Mr. and Mrs. Brayton tried to establish a mission tation at this place. After some years it was abandoned and moved o Rangoon. But the people of that district were not deserted. From Rangoon and Ma-ubin on the south and from Henzada on the north, nissionaries and native workers still sought entrance into the hearts f the people, but after long years of effort there was little to show or it all except a handful of Christians at the town of Donabyew. n 1902 Ko San Ye began work at that place. At the first visit peo- le were in to see him from 111 heathen villages, and they stayed here three days. At first they did not wish to listen to anyone ex- ept Ko San Ye himself. An Edison phonograph, for which Ko San Ye had had prepared several records containing pithy state- nents of Christian truth, had to be resorted to a number of times, ut it was not long before they were interested in the truth itself and egan to ask questions. Two years later, just fifty years after the rst attempts to open work in the place, there was indeed a fitting ubilee service, when within a month's time fully 1,000 confessed

Christ in baptism. Such experiences as this force us to conclud that Ko San Ye has been raised up of God just at this time to b the means of stirring the heathen Karens out of the indifferenc into which so many of them in Lower Burma have sunk. Up t the present time, between four and five thousand have been led t Christ in connection with this movement.

Ko San Ye is a believer in prayer. God's presence is very rea to him—always near at hand to hear and to help. In every emer gency his first thought is to ask God's help and blessing. I remem ber well one time when I thought to get from Ko San Ye many o the old Karen rhymed couplets, in which all the traditional teachin of the elders was expressed. We had been at a conference a fe days before, and I had heard him use these by the score and ha seen the very evident impression their use had made on the people Desiring to know them so that I might make a similar use of them I asked him to repeat them and let me write them down. Oh, yes he was quite willing; and very eagerly I got a blank book and penci and put down as a heading, "Ko San Ye's Account of the Teachin of the Elders." He repeated one couplet, and I wrote it down wit its interpretation. Another couplet followed with its interpretation and then I waited for a third. "Oh, Thra (teacher)," he said, "what the use of all this? Let us pray for the work at Hmaubi." Then h outlined the situation there, bowed his head, saying as he did so "You pray first, Thra." My note-book has never been filled up.

On another occasion I had gone at his special request to se him at his own village. It was the busiest season of the year, whe the people were shipping rice to Rangoon for milling and export and the fifteen miles of cart road between the railroad station an Ko San Ye's village were filled with long strings of carts each hold ing fifty bushels of grain. The dust was fearful, as I in my lightl loaded cart would have to get out of the cart track and wait for fort or fifty carts to pass, for the loaded cart has the right of way. S my cart man sought out a new way and we got lost and did no reach the village until one in the morning. I went at once to th chapel, lay down on the floor, and went to sleep. Before dawn was awakened by hearing a voice saying: "I suppose the teache is awfully tired, but I wish he would wake up. I suppose the teache is awfully tired, but I wish he would wake up." Under the circum stances, there was really nothing to do but to wake up, and I did and there was Ko San Ye. There were special burdens on his heart Enemies were circulating false reports about him and his work They were even gaining the ear of some government officials. I was for this reason that Ko San Ye had especially wished me to g to his village at that time. All the day previous he had been look ing for me. I had been obliged to go on a later train than I had firs planned to take and then had got lost. He had given up hope of m arriving and had gone to bed, but waking up in the early morning

efore the dawn and hearing that I had come, he felt he could not vait; and so he broke over his usual very great thoughtfulness for he welfare of others—he had waked me that we might have spe-ial prayer together. Instances of this sort might easily be multi-lied. He has his regular seasons of prayer—three times daily; but vhenever a special problem presents itself, there is special prayer s well. This is the secret of the power of the movement.

THE CEYLON MISSION OF THE AMERICAN BOARD

THE REV. RICHARD C. HASTINGS, M.A., CEYLON

In North Ceylon pioneer mission work is a thing of the past. Three Protestant missions have been laboring in the Jaffna penin-ula for the past ninety years, and the work has long since passed he pioneer stage. The Jaffna peninsula lies in the extreme north of Ceylon, and these three missions, having amicably divided this small erritory among themselves, have been working harmoniously all hese years and are now confidently looking forward to the time vhen Christian activities will be carried on by the Tamils themselves, possibly as one Church, i. e., the Church of Christ in India. To edu-ate a native ministry, to start the Church in aggressive work, to guide it in its internal organization and growth, are mainly the aim of the missionary to-day. It is my purpose to speak especially of the American mission in Ceylon under the guidance of the American Board, though I may say in passing that the work of the two English missions is carried on along very much the same lines as our own.

To understand our present position, a brief historical statement seems necessary. American missionaries first set foot in Colombo, Ceylon, in March, 1816. Seven months later, realizing that the hos-ility of the East India Company to missionaries landing in India would prevent for some years at least their commencing a mission n that vast Empire, they concluded to start work in the northern part of the island among the 300,000 Tamils. In this way it was thought that a foothold could soon be gained in the neighboring con-tinent, where the same race numbered 13,000,000. The Governor of Ceylon gave his consent to their establishing themselves in the Jaffna peninsula; and the Tamils, a peaceful and enterprising peo-ple, gave promise of being responsive to efforts put forth in their be-half. The government passed over eighteen of the old Dutch prem-ises to our mission, in all of which there were church buildings in a more or less ruinous condition. Some of these buildings were re-paired and are to this day used as houses of worship. Vadducoddai Church, the largest in the mission and possibly in the island, was

built in 1678 by the Dutch. The old walls are still standing, though the roof has been twice renewed in these ninety years. Several of these premises were occupied, and in the first forty years seven churches were organized at the seven different stations, the missionaries themselves being pastors. In 1855 a new policy was inaugurated. A church was organized, and a Tamil preacher was ordained and installed as pastor. Other ordinations followed until in 1893 of our eighteen churches, fifteen were manned by Tamil pastors. To-day we are confronted by a serious situation. Several of the pastors have been called to higher service; very few young men have been trained to fill their places, and the year 1906 opens with only seven of our eighteen churches in charge of Tamil ministers. No more serious problem confronts us than this of finding men willing to enter upon the life work of the ministry. Our organized churches have increased from eight to eighteen in the last fifty years, with six others nearly ready for organization. Our roll of communicants has more than doubled in the past quarter of a century, and the amount of contributions raised for all religious purposes shows a corresponding increase. We need strong, earnest, faithful Christian men as leaders.

The question may be asked, "Did the mission realize its hope of being able to reach India with the Gospel, from Ceylon?" Yes, the Madura mission in South India was started by Jaffna missionaries in 1834, and for some years it drew its force of Tamil helpers from our mission. Moreover, Dr. John Scudder, who in 1836 with his associates established first the Madras mission and later on the Arcot mission in India, was for over sixteen years a member of our circle. And from time to time teachers and other helpers have been sent from Jaffna to different parts of Ceylon, India, and the Straits Settlements.

Along with evangelistic work, the mission took up the educational, and at the very beginning primary schools for boys and girls were started. Two years after the founding of the mission, wishing to get into closer touch with the rising generation, it was decided to open a boarding school at each station. This plan met with strong opposition. It was said, and commonly believed, that the missionaries wanted slaves, that foreign countries were in need of soldiers, and that the lads were to be spirited away for this purpose. Nevertheless, after some effort six boys were secured, and the Boys' Boarding School was an accomplished fact. In a similar way girls were induced to trust themselves to the care of the missionary ladies, though the difficulties in getting them were even greater, for it was considered a disgrace for a woman to be able to read and write. In 1823 the Batticotta Seminary was started for the purpose of giving the older and more promising scholars a higher course of study, and the year following the Female Central Boarding School for Girls was opened at Uduvil. The educational work was thus put upon a good

basis and was very successfully carried on for a number of years. In 1855 the Batticotta Seminary was closed, and the curriculum of the Uduvil Boarding School was changed so as to exclude the teaching of English. A normal school was started in the vernacular, which soon after was enlarged so as to include an industrial department. In 1872 certain Tamil Christian gentlemen, with the assistance of some of the missionaries, founded the Jaffna College, and a few years ago a Girls' School, where the instruction is given almost wholly in the English language, was started in connection with the Uduvil Boarding School. Within the past fifteen years Jaffna College has raised its standard and is now a first grade college, affiliated temporarily to the Madras University. The question of a Ceylon University is receiving attention in certain influential quarters, and if this materializes our institution will become, in all probability, a part of this new scheme.

The religious condition of the college is not all we would like to see it, though we have little ground for discouragement. The Young Men's Christian Association is doing good work. It is composed of fifty active and about as many more associate members, or over four-fifths of the whole number of students enrolled. I have not time to give in detail the forms of work carried on, but I will content myself with saying that the students seem to have grasped the main idea of Association work and are attempting to carry on through their different committees the various activities.

Our girls' boarding school is our pride. There is an English department, a training or normal department, and an Anglo-vernacular department. Very few, if any, of the graduates leave the school without accepting Christ. Then there is the normal and industrial school for boys at Tellipallai, which is meeting the demand for teachers in our village schools, and thus helping us to greatly increase the efficiency of these schools. All these higher institutions are great aids to the evangelistic work. Not only do the children of our Christian community receive a good education, but some of the others who attend—Hindus—are converted and thus these schools contribute directly to the growth of the Church.

The medical department spent its earlier years in developing men who went out into different parts of the peninsula and mainland and became very successful in the practice of their profession. It was finally closed in the '70s, but was revived twenty years later. We have now two large well-equipped hospitals, one for women and children, and the other a general hospital. Each has one worker set apart whose sole business is to look after the spiritual interests of the patients. Two dispensaries have been maintained in the outskirts of our field. The value of medical missions in these Asiatic countries can hardly be overestimated.

The press, which was established in 1834, turned out many thousands of copies of the Scriptures and school books, as well as

tracts and handbills. A religious newspaper was started, issued for nightly, which is the oldest but one of all the papers in the islan Some years later, the greater part of this work was transferred Madras, while a branch was retained in Jaffna and placed in th charge of a Christian Tamil firm. Four years ago the press wa again taken on by the mission and now supports itself principally b job work, though still publishing "The Morning Star," the newspa per referred to above. A few tracts are printed every year an some school books. Our Bibles and Testaments come from Madra

From the foregoing one may form some conception of the pre ent condition of our mission. However, progress in mission wor cannot always be measured by statistics. Character building do not lend itself to tabulation. Our Tamil Christians of to-day are finer set of men and women than those of fifty years ago. Chri tianity is producing some beautiful characters. Very few come o as Christians in this generation simply for the sake of the loaves an fishes, and there are Christians in every walk of life. The Jaffn bar has a number of Christian lawyers, advocates, and two or thre magistrates. Some of the best men in the medical profession a Christians. We have Christian men in the Civil Service, in eng neering, and surveying, etc. In educational circles, most of th prominent men are Christians. Now all of these are the result mission labors, and nearly all professed Christianity because the really believed in Christ, and not because of any personal worldl gain that they expected to secure by such action. The most prom nent merchant in Jaffna is an earnest Christian worker. He and h sons control the only banking corporation we have in the nort They are also agents for the island steamers; they have a gener store; they have formed a company to buy and develop land in th jungles. Yet they find time to take active part in all church a tivities and are generous contributors. The eldest son has started temperance movement throughout the peninsula, which is more wid spread and successful than any previous attempt.

The Christians are supporting their own churches. They a learning to govern themselves, and though mistakes are often mad progress toward self-support and self-government is as rapid as w have any reason to expect. Our aim has also been to make th Church self-propagating, and here we have reason to be encourage by one or two things that have occurred within recent years. I 1899 a movement was set on foot to organize a Student Foreign Mi sionary Society, but it was some months before a constitution wa adopted and the society actually formed. It was not until Augu of 1900 that the first missionary was sent to South India. Abo 500 rupees is raised annually for this work; in 1904 it was 5 rupees. A school has been started and efforts are now being made secure a piece of land and build a little chapel and parsonage. The has been very little result in the line of conversions, but the outlo

s hopeful. To the Jaffna Tamil, India is a foreign country and it s with real sacrifice that any one will go to India, especially on a ow salary. While the young men were busy organizing this move- nent, the women were not idle. A women's missionary society was ormed, which has been even more successful in raising funds than he other. A Bible woman has been maintained on the same field, nd the teacher of the school has been supported. This society has uite a balance in the treasury, and the interest in the work does not lag. These movements are full of promise for the future.

Let me now mention some of the indirect results of mission la- or in the north of Ceylon—what might be called by-products. That he benefits of civilization have been brought about partly through he instrumentality of the Christian missionaries is very generally cknowledged. It is true that we have the English government, a overnment which is deeply interested in the civilization of the races nder its rule; but while the government is in a position to do more, he missionary is fully as keen in seeking the welfare of the country. All that makes for the enlightenment and civilization of the East comes from the West, and in this missions play a prominent part.

The revival of Hinduism may also be attributed to the work of he Christian missionary. This may sound strange, and yet is it ot a fact that Hindu reformers are seeking to cleanse and purify heir religion of all those grosser indecencies which put them to hame in the light of the purity and truth of the Gospel of Christ? Christian methods are being copied; preachers are being sent forth o proclaim the tenets of Hinduism; tracts are being printed and listributed; a Young Men's Hindu Association has been started; chools have been established, including a college. Vice does not launt itself before one's eyes as it did fifty years ago; it seeks to ide itself from the public gaze. Surely this indicates that the pre- entation of a purer form of worship and a higher system of ethics s having its influence, as well as the preaching of the living Christ, he Savior of the world.

Again, public opinion is being influenced in its attitude toward ublic questions. In the temperance movement already referred to, Hindus are taking as prominent a part as Christians. In the giving nd taking of bribes, to mention a single instance, we have reason o think that the public conscience is being gradually aroused, and hat efforts will soon be made to suppress this evil. Without doubt Christian principles are molding public opinion.

We have thus far looked only on the bright side of the picture. That there are discouraging features may be taken for granted. Worldliness is creeping into the Christian Church. A dislike to assume responsibility where hard work is involved and sacrifices ave to be made is a common fault. Yielding to Hindu customs, which are evil in themselves, because of a fear of offending rela- ives, or from a desire to be popular, is not uncommon in the Chris-

tian community. These are some of the things which discourage t but the encouragements are far more. Lingering in the shado chills enthusiasm, and we gain neither pleasure nor profit in co templating darker scenes.

As missionaries, we need to be very tactful in dealing with people who have only partially awakened to a sense of their respo sibility, but who are getting more independent and eager to carry the work of God by themselves. The Tamils are a conservative pe ple and great care needs to be exercised in order not to arouse a tagonism. The forms of worship existing here in the West may n be the best for the East. We cannot and should not press the clai of any sect, but should leave the native Church to adopt such for of worship and of government as may be most pleasing and suita to themselves. Moreover, we must not expect to hustle the East, every attempt to do so unwisely will end in disaster.

We bespeak your prayers and sympathy for the native Chu of Ceylon. Especially does it need your help in this formati period. It has its problems, and very serious ones some of th are. Too much interference on our part would be as bad as t little. Perhaps in no place can we of the West do more good th in the higher institutions of learning for their young men a women. A few thousands judiciously expended in strengtheni and developing colleges, normal schools, and girls' boarding scho in every mission field the world over would be of the greatest sistance in raising up strong, earnest, Christian characters who the near future will become the leaders of the Christian Chur The salvation of the country depends largely on its young men a young women.

MISSION WORK IN MALAYSIA

THE REV. H. L. E. LUERING, PH.D., MALAYSIA

THE field of Malaysia, as I shall use it, comprises the Ma Peninsula from the Isthmus of Kra southward, the 1,400 islands the Philippine group, and the many thousands of islands of the M lay Archipelago. Though known to the explorer and merchant over 300 years for its wealth of animal and vegetable life, for everlasting summer of its tropical climate, and for its puzzling riety of linguistic and ethnologic characteristics, it has been sa neglected by the Church of God, as far as missionary work is c cerned.

After the brief attempt at Christianization made by the he and devoted Jesuit Francis Xavier in the Peninsula, which was

errupted by the decline of Portuguese prestige and power in the ar East, Dutch and German missionaries, after a long lapse of me, commenced and have continued aggressive evangelism in the rger islands. Meanwhile, the cities of Malacca and Singapore ere occupied by the London and Presbyterian Missions almost as arly as the commencement of British rule. These societies with-rew their workers in 1843, when China had opened seven treaty orts to foreign intercourse; for the vast Empire seemed to offer more responsive field, certainly larger possibilities, than could the traits Settlements. So British Malaysia was again abandoned but or the sporadic and interrupted labors of independent missionaries.

Recent years have seen the establishment of regular work by he English Presbyterian, Anglican, Methodist Episcopal and Breth-en Missions in the Straits Settlements and Sarawak, the northwest-rn portion of Borneo; and thereby a new era has been inaugurated, vhich has the promise of hopefulness and growth. Though very ratifying results have been achieved by the labors of an altogether nadequate number of workers, hampered in progress as a victorious ost by insufficient means, there are nevertheless at this date vast tretches of country absolutely unoccupied, as far as missionary ef-ort is concerned. Barring two stations in Kedah and Tongkah, here is no mission station in the whole of Siamese Malaysia. While he west coast of the peninsula is sparsely provided with workers—bout one evangelistic missionary to every 3,000 square miles—no tation has ever been established on the whole eastern slope of the eninsula, comprising the large sultanates of Trengganu, Kelantan, nd Pahang; and the incomparably larger part of the islands have ever seen or heard a bearer of the glad tidings.

There are, no doubt, some more or less cogent reasons for this eglect on the part of the Christian Church, such as the variety of anguages represented on the field—over 150—the blighting influ-nce of Mohammedanism, the difficulties of the incessantly hot cli-nate, the comparatively low state of civilization over a large extent f the territory, and the consequent discomfort or danger to which he missionary is exposed; but there are surely no reasons which, eparately or conjointly, will seem of sufficient weight to counter-alance the compulsive potency of the last command of our Divine ord and the expulsive force of the blood-bought devotion of the hurch of God.

But it is necessary, in order to fully realize the task before the hurch of this generation to understand the situation before us.

Malaysia, by the riches of nature bestowed upon it, has been a neeting place of the nations. Aside from the multitudes who call t their native land, many representatives of all the peoples of South hina and of all India have made it their second home, not to speak f Arabs and Europeans whose influence has largely permeated its opulation. Think first of the Chinese, who number 175,000 among

the 200,000 inhabitants of Singapore, and nearly all the other tow of Malaysia present the same percentage. These industrious col nists, who have made Malaysia what it is from a mercantile viev point, separated from their ancestral ties and restrictions but e dowed with the stalwart, manly character of their race, come to and are brought to Christ much more easily than at home, where i dividuality must nearly always disappear before clan feeling. T success of the churches among the Cantonese, the Hakkas, the Sw tow, Hinghua, and Foochow men, has amply proven this tru Those won for Christ in Malaysia, who have returned to their n tive land have instilled into the home churches by their influence a piety, characteristics of broad-mindedness and far-sightedness whi the Chinese Church left to itself would not have easily acquired.

Frequently Christians from abroad who have joined the nati Chinese Church have taken leading positions, while, on the oth hand, the congregations of Malaysia have supported and strengt ened by their contributions and prayers the Chinese home missio now inaugurated in nearly all the larger churches in the south the Flowery Kingdom. This calls us to more effective and wid spread work among the Chinese.

The churches among the Tamils, Telugus, and Canarese—I dian races—in Malaysia bear, perhaps to a less degree, the sa relationship to the churches of South India and Ceylon.

But if we are bound to acknowledge the claim of these settl in Malaysia to the effective preaching of the Gospel, how loud the Macedonian call sent forth by the natives of the soil. Here have, first, the Mohammedans, especially the Malays, Javane Sudanese, Boyans, Mohammedan Battaks of Sumatra, and the Bu from the Celebes. Like work among all Mohammedan races, t task here is difficult, but not too difficult to be accomplished and present even now gratifying results. If time permitted, I co speak of the "sweet firstfruits" garnered for Christ, the bless earnest of a glorious harvest, if we go forth with the reapers.

But there are, secondly, also pagans in large numbers amo the native races. The bulk of the two divisions of the Battak n tion, the Tora and the Mandaheling, now enjoying so splendi work of grace under the ministrations of German missionaries, t head-hunting Dayaks broken into scores of tribes speaking vari languages, who are little more than touched by missionary inf ence, the quasi-Brahman inhabitants of Bali, the pagans of t Philippines, the Sangirese, and the natives of the smaller isla neither subject to Christ nor to Mohammed.

But there are, in spite of repeated investigations and exten exploration, some tribes or races who seem to have been practica overlooked by the Christian Church. I refer to the real aborigi of the Malay Peninsula and the Philippines, who have been co prised under the general designation of Negritos, or Negrillos,

Sakai and Semangs of the Malay Peninsula, and the various tribes of the Aetas of the Philippine Archipelago. Among these peoples we have tribes on the very lowest scale of civilization, some actually living in the trees, in the branches of which they construct the rudest of dwellings. It has been my precious privilege to meet and temporarily live with some Sakai tribes and to learn their language. Already one soul out of this benighted people has been won for the Master, a prophecy of greater achievements for the future.

When our crucified and risen Lord lifted up His hands on Olivet to impart His parting blessing upon His disciples, the vision of the glorified Lord brought to them not merely hope, but responsibility and commission. "Go ye into all the world," He said to them. As He had stood "in our stead" on Calvary, so we should go "in His stead" to the nations of the earth, redeemed, not less than we, by His precious blood. Only so "He shall see of the travail of his soul, and shall be satisfied." Oh, the wonderful condescension of our Lord to commit His case to our feeble hands, promising, however, to strengthen us by the bestowal of "all power" even in the uttermost parts of the earth.

THE BUDDHISM OF SOUTHERN ASIA

THE REV. J. E. CUMMINGS, D.D., BURMA

Buddhism, strictly speaking, is an atheistic and ethical philosophy that denies both God and the human soul; yet it holds sway in modified forms over one-fourth of the human race, and it is considered by its devout followers the only incomparable religion. It dominates Central, Eastern, and Southeastern Asia, and is the prevailing creed in Nepal, Tibet, Mongolia, Korea, China, Japan, Tonquin, Cambodia, Siam, Burma, and Ceylon. It has behind it twenty-five centuries of history and to-day numbers 300,000,000 followers, more or less. Its Pitakas, or sacred books, are estimated to contain twice as many words as the English Bible. Manifestly, Buddhism can no more be fully presented to this Convention in ten minutes than can Christianity to a Buddhist audience in five minutes. There is possible only the briefest sketch in broadest outline, a general characterization, and a statement of its fatal inability to meet the human need for which Christ alone is adequate.

Buddhism, like Christianity, centers in a person, Gautama, the Buddha. The traditional date of his birth is 543 before Christ. He was the son of a king; he was born in princely estate, brought up amid the luxuries of a court, and married at nineteen; at twenty-nine he left wife and child, the palace, and all the luxury that attends a native prince, and fled into the jungle to live the life of an ascetic,

seeking to find an answer to these two questions: "What is the cau of the suffering and inequality of human lot upon the earth?" "He can we get clear of this suffering?" He attached himself to two he mits and followed them for a year. He was dissatisfied. Then, w five followers, he went on for five more long years practicing asc icism, limiting his diet, excruciating the flesh, until finally his fo came to one kernel of grain a day, and he fell in a swoon. Th he came to his senses and said that crucifixion of the body was n the way to truth, and he began to diet himself back to health, whe upon his five followers fled at the master's renunciation of his fo mer teaching. He is then said to have sat under the Bo-tree in me itation for forty-nine days, thinking and thinking and thinkin claiming that there was no god to give divine aid, but simply by t grasp and might of the human intellect trying to conceive some ph osophy that would account for life and death and for everythi connected with being. He came out of that, from his own accou "Buddha, the Enlightened." He sought his former teachers, b they were dead. Then he sought out his former pupils, and in s months he had a band of sixty men, earnest and zealous disciple ready to go out and preach his word through all India. That re gion spread all over the country. He lived to be eighty years of ag having spent some forty-five years in preaching and teaching. Aft death, his body was burned, the seven great relics and numero minor relics were collected and saved, making perhaps less than bushel, which were placed in great pagodas for preservation, a Buddhism was established on the earth.

What is the teaching of Buddhism?

There are two schools, that of the North, with headquarters Tibet, and the Southern School, with headquarters in Burma a Ceylon. The Buddhism of Burma and Ceylon is purer than that the North. It has not come in contact with Hindu philosophy. has never waged controversy with any other great and opposi religion. It has gone on in its own way through all of these centuri It is very nearly as it was when the canon was fixed, in the year 2 or 242 B. C. What does it teach? This: There are thirty-one sta of existence; we must get that in our mind at the beginning. At t bottom is hell, with eight different parts, located at the center of t earth, some of them insufferably cold and frigid, some of them tolerably hot, and the lowest the bottomless pit. You will see th pictured around pagodas and shrines, showing all the horrors a terrors of men who are suffering the penalty of their sins in he The second state is that of animals. Gautama taught that he h passed through all the stages of animal life, from the white ant the white elephant. The third state is the stage of preittas, w with tiny mouths and big stomachs are doomed to wander with satiable hunger in rocky places where there is no food. This is t punishment for the gluttonous. The fourth is the ghost state. Hum

life is the fifth state in the ascending scale. All states below it are varied forms of merited punishment; all above it are rewards for meritorious conduct. From the bottomless pit to Agganita, the twenty-seventh state, movement is up or down the scale of being according to Karma, the resultant balance of good and evil deeds at the end of each existence. States six to eleven are the abode of nats, beings with all the passions of the body and none of the restrictions. These are the seats of award for good and meritorious exterior works, and, in fact, that for which the average Buddhist appears to be striving. Gautama is said to have descended from the ninth state, Toocita, to be born of the virgin Maya, for his last incarnation previous to attaining Nirvana.

States twelve to twenty-seven are classified as Rupa (form), the spirit as yet being embodied and absorbed in progressive meditation, viz., in perception, reflection, satisfaction, happiness, fixity, in which it is considered to have entered upon the current of perfection never again to be set backward in the scale of existence.

States twenty-eight to thirty-one are called Arupa (without form), all contact with things material having ceased and meditation being on such unsubstantial things as air, ether, and volatile gases, ending in Nirvana. Having previously exploited the nat country, Gautama is believed to have passed through all the states, twelve to thirty-one, during his last existence on earth.

Buddhism denies a soul. In place of the soul it affirms that being is simply an aggregate of five Skandhas, form, sensation, perception, meditation, and reason. Its concept is, therefore, not transmigration—for there is no soul to pass from one state of being to another—but that at the end of each existence according to Karma, a new being is born which shall be the resultant of the life extinct. Philosophically, therefore, identity of personality cannot be carried from the old existence to the new, and there is no continuity of being except as traceable through the law of cause and effect. Popularly, the people do not think of their life, nor indeed of Gautama's life, as being continuous throughout the entire round of existence to Nirvana.

Buddhism has a stern moral code that stands next to that of Christ. It interprets the commandment "Thou shalt not kill" to cover all animal life; because the chicken out there in your yard may be your deceased grandmother in her present state of existence; and the mosquito, that is biting you, may be your grandfather in his present state of existence. I have seen a Burman in tearing down an old wall find a scorpion, then bend a strip of bamboo to make a pair of nippers with which he carried the venomous thing to a safe place in the jungle lest harm should accidentally come to it—a scorpion, which, had it bitten the man, would have caused him to quiver with pain, and had it bitten a child would have caused convulsions and possibly death.

What is the way of salvation in this religion?

First, it requires the acceptance of the four "Noble Truths" suffering; the cause of suffering, which is desire traceable to ignorance; extinction of suffering, or Nirvana; and the Path. Entrance upon the Path for the laymen involves the acceptance of the five precepts, not to kill, not to steal, not to commit adultery, not to lie, not to drink intoxicants; and for the monk, it means, in addition to these, not to eat after midday, not to use perfumes or ointments, not to sleep on high beds, not to dance, sing, play, or go to the theater, and not to touch money. The full-fledged priest takes 150 other vows contained in the Vinaya, or book of discipline.

Second, it calls for a pursuance of the Eight-fold Path: (1) Right belief, in Buddha and the four "noble truths." (2) Right resolution, viz., the quitting of family life for that of the priesthood. (3) Right speech, the recitation of the law. (4) Right deeds, those of the monk working out the 150 regulations of the Vinaya. (5) Right livelihood, living on alms. (6) Right exertion, to get rid of self. (7) Right mindfulness, contemplation on the impurity of the body and impermanence. (8) Right meditation, or undisturbed calm.

A pursuance of the above will lead one to be freed from the Ten Fetters of delusion, doubt, dependence, sensuousness, anger, desire for existence in this world, desire for existence in the next world, pride, self-exaltation, ignorance. This will come through the four distinct stages through which Gautama passed while in meditation under the banyan tree.

Each stage frees from particular fetters as follows: The first stage frees absolutely from, (1) Delusion regarding the soul, viz., that there is no soul, only an aggregation of five Skandhas. (2) Doubt regarding Buddha and his doctrine. (3) Dependence upon God, rites, charms, ceremonies, worship, and all external help save unaided human exertion. The second stage nearly frees—but not quite—from sensuousness and anger. From this stage a being must return once to existence as a man before he can pass on to Nirvana. The third stage frees absolutely from, (4) Sensuousness, lust, natural affection, physical and social desires. (5) Anger, including ill will and hatred that would desire to see another injured. The fourth stage frees absolutely from, (6) Desire for existence in bodily material form, whether as man on earth, or as a superhuman in the abode of nats. (7) Desire for existence in the states of Arupa. (8) Pride. (9) Self-exaltation. (10) Ignorance. The fruit of this last stage is Nirvana.

Ten depravities to be shunned are enumerated, namely: lust, hate, folly, pride, heresy, doubt, laziness, arrogance, shamelessness and recklessness. Ten transcendent virtues are inculcated. They are charity, chastity, self-abnegation, wisdom, energy, patience, truth, resolution, kindness, equanimity.

The only conception of salvation is to get out of the chain of xistence. Gautama taught that all life is a curse. The only good s to get out of it. The ultimate goal is Nirvana, which is not only he extinction of desire, but is the extinction of consciousness, is the xtinction of being. Nirvana is not described in positive terms in the Pitakas, except to say that it is a going out, as a candle is extinguished, and that it is the end of ever again being brought into existence.

By what power is evil always to be shunned, good pursued, and Nirvana attained? In a word, it is to be done by the individual, each or himself, by his own unaided resolution throttling and killing and bsolutely crushing out all passion, all desire, all love even for the hings that are desirable. To a Buddhist, this is the only way; because Gautama taught that penalty inevitably follows sin, that there s no God to help, no possibility of forgiveness, no external help. The penalty of every sin must be endured in hell, until, by a process f expiation lasting through eternal ages and ranging up and down he scale of endless existence, sins are overcome, though with no inal hope but extinction.

Considered as a philosophy, Buddhism is pessimism; considered as a theology, it is atheism; considered as a religion, it is one f good works, so much for so much; considered as a life, it is one f suffering, delusion and change, spent in self-seeking and ending n despair.

It is a long way from the Buddhism of the books to the Buddhism of the people. To the great majority of the people, Buddhism s rank idolatry, the images of Buddha, the pagodas, and the priests eing worshiped. In every village are idols and pagodas and monasteries. Every boy in that land must put on the yellow robe of the Buddhist priest and pass into the monastery as a novitiate for the priesthood. He may remain a week, or a month, or a year, or a life ime, but every boy is at some time uniformed for the Buddhist religion, and every girl has her ears bored in the name of the Buddhist eligion. How is the Kingdom of God ever to get a start under uch conditions as that? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

I would like to call your attention to an important implement of Buddhism. It is a gong which a Buddhist strikes as he goes to the pagoda to announce that he, in his own strength, by the offerings which he himself has made, is to seek further merit in worship; or he may carry it in stately procession about the town seeking further offerings that there may be more pagodas, more monasteries, more dols. As the priest strikes it, he says: "Suffering, change, illusion. I take refuge in Buddha; I take refuge in the law; I take efuge in the priesthood."

Oh, young people, I wish you could hear in that the call of God o bring hope in place of despair, to bring a God who changes not

in place of one that is not, and to bring love and peace and pow and hope of Heaven to a people that know not of Christ, nor of th many mansions in our Father's house that Jesus has gone to pr pare for them that love Him.

QUESTIONS

Q. Is the work in Assam pioneer work? A. There is son pioneer work in Assam; that is, it is pioneer in the sense that it on the very edge of the jungle, away out on the frontier, a thousan miles from the base of supplies in Calcutta. There is other wo that is pioneer, in that it has only recently been begun.

Q. What will be the opportunity for medical missionaries Burma in five years? A. The medical work in Burma, from missionary viewpoint, has practically just begun. We have ve few mission hospitals; and while the English government is doi civil medical work in different sections of the country, we, as m sionaries, must do medical work also. There are vast numbe of people, large hill tribes, who have no missionaries at all. Medic work is to be largely instrumental in bringing them to Christianit The future is great for medical men working in Burma.

Q. What good books for the study of Buddhism can be ha A. A text-book, the last one published by the Student Volunte Movement. It is entitled "Religions of Mission Fields as View by Protestant Missionaries." Each section on a single religion written by a missionary, from a missionary point of view. Also s "The Life or Legend of Gaudama," by Bishop Bigandet. It is heavy book, and unless you have ten days or two weeks to devote hard work, do not touch it. The next book to get, which goes back the beginning of Buddhism, is a work by Dr. Tilbe, entitled "P Buddhism." You can get that for about 33 cents, from the Missi Press, Rangoon, Burma. That will give you Buddhism as it w in the beginning, so far as can be ascertained now. Then to co pare our Christianity with Buddhism, get Dr. Archibald Scot "Buddhism and Christianity." Read also the works of Rhys Dav and Monier-Williams.

Q. As the heathen Karens have come more and more realize that Ko San Ye has become a Christian reformer, does t disposition to follow him weaken? A. There are no longer su great audiences as he had in 1902; but those of us who have be trying to follow the Ko San Ye movement feel that, while we do n have large crowds coming out of curiosity, the number of those w have come to be interested in the truth has increased.

Q. Do missionaries ever fail to get an intelligent grasp o language? A. Yes, this is an important matter. If one does n

have some facility in learning languages, it is a question whether he should go to the field. Certainly every year he adds to his age above thirty before he goes will make it more difficult for him to accomplish satisfactory results.

Q. Is a man often called upon to learn more than one language? A. Yes; oftentimes three or four. This is not usually necessary, but every language that he can learn adds to his efficiency. If one is especially skilled in learning languages he cannot help acquiring them in a country where they are spoken, and he may literally learn divers tongues.

CHINA

A Review of the Status in Different Sections

- In Northern China
- In Eastern China
- In Southern China
- In Western China

Permanent Factors which Make China a Most Inviting Field

The Appeal of China's Women

The Demand for Missionary Statesmanship

Spiritual Power

China's Appeal to Life

THE PRESENT STATUS IN CHINA, ESPECIALLY IN THE NORTH

MR. ROBERT R. GAILEY, M.A., PEKING

THE subject allotted me is the condition of North China. It is not my purpose to speak to you of China's conservatism; we have heard of this for many years. Nor is it my purpose to speak to you of China's ignorance, because we have discovered that she has appreciated education from antiquity. She has men who think, and think deeply; men of force who can do things. I am not going to tell you of the China of superstition, because she is breaking away from superstition; nor shall I speak of the China of uncivilized customs, such as foot-binding, etc. Although these customs still exist, there is a growing sentiment against them. We shall soon see China entirely free from these old-time customs. Not of these things, out of which has grown the impression that China is uncivilized, shall I speak, but I am going to talk for a moment of the new China, as seen especially in the North.

We find that there are great political changes there. Within the last sixty years relations have been established with other countries. These have not always produced the best feeling, either in China or in the countries with which relations have been established. These foreign powers have been exploiting China and demanding certain concessions. It was in the great upheaval of 1900 that China made her greatest and last protest against this spirit of aggrandizement. The spirit which manifested itself in that awful year, however much we may deplore the manner in which it was manifested, nevertheless was the spirit of progress, the progress of patriotism. From that time the era of patriotism dates.

This patriotism has been developed and strengthened by the great movements in the East. Notably the war between Russia and Japan, and, following that war, the renewal of the Anglo-Japanese alliance and the moral sympathy of America with that alliance, made China realize that her integrity was secure. This has produced a spirit of independence such as was never manifested before.

This is the spirit that is now abroad in China, and it is felt in all departments of the national life. It takes the form of what is generally called the reform movement, and has manifested itself in many ways that I cannot take the time to describe. Most import-

ant is the fact that the spirit of reform is evident in the centr power at Peking.

This spirit is also manifest in the commercial and industri centers of China. Formerly, China had nothing to say about co cessions to foreign powers; they were extorted from her. But n more concessions will be granted that are not to China's intere also. This spirit has likewise manifested itself in military refor and the army is to be reorganized. China proposes hereafter back up her word by her army; and we, of all peoples, would thin that a worthy thing for China to do.

Another very significant movement is the educational revol tion. Last November, with one stroke of the vermillion pencil, t old-time system of competitive examinations in the Classics w abolished, and it will shortly pass forever out of existence. Th is the most significant reform movement ever known in the Empir and we might say the most significant ever introduced into ar country at any period; China is preparing herself to inaugura a wonderful movement, a thing colossal in its influence and powe

But in closing you will wish to know about the Church at th beginning of this new era. Protestant missions have existed China nearly 100 years. In May, 1907, will be celebrated the ce tennial of the introduction of Protestant missions; for it was i 1807 that Robert Morrison began his work there. To-day Christia missionaries are scattered all over the Empire, from Manchur to Canton. We see in the work of missions great reasons for en couragement, and the most important is the spirit of union man festing itself among the various Christian forces there. The soci ties are limiting their fields instead of competing with one anothe They are advancing in the sphere of education. In the missio schools there we find systems and forms of education that will com pare favorably with those in this country and other lands.

I wish that I had time to tell you about the Chinese Churc Its members appreciate the interest and sympathy, the love an sacrifice, which American and European Churches are giving them We must take the initiative and do for China what we have ha done for us. I am sure this is one of the most encouraging time for work in North China.

PRESENT STATUS IN EAST CHINA

MISS ANNIE R. MORTON, NINGPO

THIS vast region—eight of the eighteen provinces—includes th great and fertile valley of the Yang-tzŭ River, with its great citie and innumerable towns and villages, as well as most of the coas

rovinces and ports of entry. You may travel up and down the oast and rivers in excellent steamers, and penetrate to the remote illages by way of the canals—the highways of this part of the mpire—in houseboats, or steam launches. Travel in most of this egion is made easy because of the canals, rivers, and lakes. Many f the projected railways will cross and recross this section, con- ecting the great commercial centers.

Here everything seems prepared for the entrance of the mis- ionary and the Gospel. Long contact with foreigners has made very perceptible impression upon old customs and superstitions —such, for example, as the great change in the style of dress, some ven adopting foreign garments, and the spreading desire to cut off he queue! Viceroy Chang Chih-tung's troops are uniformed after he model of the Sikhs of India, and a petition has been sent to the hrone for a Western style of uniform for the army, navy and olice.

The old fêng-shui fetich is no longer an obstacle to the dredg- ng of the mouth of the river on which Shanghai is situated; and n the not far distant future we will doubtless see the great mail teamers moored to the wharves of Shanghai, instead of anchoring welve miles below.

In this section of the country both missionary and government chools are probably more numerous than elsewhere. Here are great educational centers at Foochow, Shanghai, Nanking, Han- kow, Chang-sha, Hangchow, Chefoo, and Wei-hsien. The leaven of Christian education has been working for a long period, and now s the time for the Church to rise to the larger opportunity offered. The demand for Western education has opened wide the doors to all sorts and conditions of men, and more particularly to the liter- ary and influential classes. To move China we must move her leaders. They are ready to be led. Japanese and other non-Christian men are seizing this opportunity and are rapidly filling the posi- tions in the schools and colleges. Will the Church be behind in this hour of China's need?

The sale and circulation of Scriptures in China was never larger than now; and in spite of this present anti-foreign movement, which we believe is but a passing cloud, never were there such mani- festations of the working of the Spirit in the hearts of the Chinese as at present. In a recent revival in the Foochow College, led by a native evangelist, over seventy students entered their names as desiring to begin a Christian life. This religious movement was not confined to the college, but spread through all the churches in Foochow and vicinity. In Soochow there was a similar, if not so extensive, a movement. China is surely ripe for the harvest, but where are the harvesters?

THE PRESENT STATUS IN SOUTH CHINA AND I SIGNIFICANCE

JOHN M. SWAN, M.D., CANTON

In South China, political unrest and intrigue, corrupt offici dom, and the determination of the reform party to bring about change, are the apparent causes of the present very uncertain co dition of things in Kuang-tung and Kuang-hsi, the two southe provinces of China. One of the real causes is the genuine des and determination of the people to enjoy more liberty, a just ru and a greater knowledge of the outside world. Steam, electrici and, most important of all, the Chinese daily newspaper, are doi their work, and that only within the past few years. Ten yea ago the few steam launches in Canton were either seized by go ernment officials or smashed to pieces by angry Chinese mobs wh they appeared in the interior of the country. To-day 700 sm steamers and steam launches are rushing in and out of Canto nearly all of them constructed by Chinese in Canton. Thousan upon thousands are being brought into living touch with mode things; there is an intermingling of the people that never previous existed; they know and think about what is going on around the and the result is that they are not satisfied with their present cond tion. They realize also that they have been, and are now bein unjustly treated by foreign governments. Unhappy conflicts occu ring in Canton were formerly scarcely heard of outside of that cit Now they are heralded throughout the province. Hence the i crease in the anti-foreign spirit; and for this increase, foreigne and our anti-Chinese policy are at least partly responsible.

Christian missions do not antagonize the people. In the twen years that I have been in close touch with the people I cannot r member of having heard the teachings of Christianity denounce They are generally recognized by the people as good. Missionari are held in high esteem by those who know them.

In the struggle now going on between truth and error w should be confident of the outcome. Christianity has taken to deep root to be uprooted. A letter recently at hand from an exper enced missionary in Canton says: "Opportunity seems writte everywhere." In the face of serious disturbances, and while o missionaries have been bound and robbed and cruelly murdere

er have there been such eager inquiries for the Gospel and such adiness on the part of the people to be taught; never have there n such large additions to our churches—American mission rches—in spite of the American boycott which originated in ıton.

What do these conditions signify? What the outcome will no one can tell. One of the objects of the reform party is to olve the present government in serious trouble with some of foreign powers in the hope that they will interfere. During past two years the Japanese have neglected no opportunity to ke their influence felt. In political and commercial life, in litera-e, everywhere there are signs of Japanese prestige. I think we ve reason to doubt whether the ultimate results of that prestige l prove for the best good of China.

The old régime must and will pass, and, let us hope, be replaced a better order of things. The Chinese love peace and, if allowed do so, will work out the problem of putting off the old and putting the new. One thing is certain; either the Japanese, or the Chris-n nations of the West, will bring to China the knowledge she eks. South China is, perhaps, more eager for it than any other rtion of the Empire. It is also certain, I believe, that the Chinese e now more receptive to the teachings of Christianity than they ve ever been before. Our consular service needs honest, intelli-nt government officials; we need to give the Chinese fair play; we ed to do our duty, to rise to the present opportunity and give them the light and truth which they are seeking, and, what they ed most of all, the teachings of the religion of Jesus Christ.

PROSPECTS IN WESTERN CHINA

THE REV. H. OLIN CADY, M.A., CHÊNG-TU

Of the eighteen provinces, five are in this section, with one-third the population, two-fifths of the area, and only one-seventh of e missionary force, or one missionary to each 250,000.

The western provinces fall into three groups, each forming a ceroyalty. Shen-si, whose capital, Hsi-an, was for more centu-es than any other city the capital of this long-lived Empire and here is found the famous monument of the Nestorian Church, is ined with Kan-su in the great Northwest, with its extensive grass lains. Kan-su possesses the gates of Central Asia, which are eached from Central China by way of the Han and from North-astern China by way of the ancient imperial roads from Peking.

The main missionary force of these provinces is the China In
Mission.

In the extreme Southwest of China are two provinces un
one viceroy. The first is Yün-nan, the treasure house of Ch
rich in minerals, vast in area, and, for China, sparsely popula
This province is not only meagerly supplied with workers, bu
has yielded the least results. It is the hardest field of the Emp
and our brethren who are laboring there need our prayers
they may not faint but may overcome. With a railroad soon to
completed to this province from Tongking, it will be the most
cessible of the provinces of West China, instead of continuing to
as it has been, the most inaccessible. The second of this pair is K
chou, the Switzerland of China, around which have swept the s
of Han, driving into its mountain retreats the ancient inhabit
of the land, now generally known as Miao. Here and in Yün-
and on the borders of Ssŭ-chuan are some millions of these peo
Within the past year there seems to have begun a great moven
among them. At the dedication of a new church in Kwei-ch
audiences of over a thousand each assembled, while the Bible Ch
tians of Yün-nan report the baptisms in one day of seventy-f
women and girls and of seventy-six men and boys. There are th
sands of these Miao who rejoice in a new-born hope. Their
is most trying; their landlords are oppressive and resent the
that these Miao should have the Gospel preached to them.
Miao are not Chinese. Possibly they are akin to the ancient Ja
nese; surely they are closely related to the people of the Shan Sta
of Burma and to the inhabitants of Tibet. Physically they ar
virile people; religiously they are largely demon worshipers.
religion of Jesus Christ is their only salvation for now and the he
after.

Ssŭ-chuan, the largest of all China's provinces in area, a
nearly twice as populous as any other two provinces, lies betw
the two sections of West China already noted. It is connected w
Central and Eastern China by the great Yang-tzŭ, which drains
of this province. Ssŭ-chuan, being also the most accessible of
western group, has the larger portion of the missionary force
West China. The missionaries are working together in great h
mony. In the order of their beginning work the societies are:
China Inland, the Methodist Episcopal, the London, the Engl
Friends, the Baptist Missionary Union, the Church Missionary S
ciety, the Canadian Methodists, and the Christian Brethren, the
ter working among the Tibetans of the west of the province.
advisory board of representatives from all missions consult rega
ing the common work, publish a monthly magazine to keep all
touch with the work of other missions, and seek to prevent unnec
sary duplication of work in the same region. Excepting some h
dozen centers, no two missions are working in the same city.

As illustrating the progress made in this province, in 1895 the thodist Episcopal Mission reported 130 church members; in 5, 2,658. Ssŭ-chuan in the past has been pre-eminent in official osition and in riots, but now that form of opposition seems in nplete abeyance. No part of the Empire seems to afford such reat opportunity for evangelism as the great central plains of i-chuan, of which a consul has said, "No area, even in China, such extent, is so uniformly densely populated." Medical work is ll represented in only a few great centers; and while it formerly s the occasion of some of the most serious riots of the province, is now in great favor with all classes, and is doing an untold ount of good. Naturally, the educational work of the missions this province is not to be compared in equipment with that of stern China, though the opportunity is as great, and the needs e more pressing. The various missions are endeavoring to fashion d launch one university for all missions. It is to be hoped that eir plans will succeed, and at Chêng-tu, the capital, there will be tablished under Christian auspices one well-equipped university.

I wish to call attention to the fact that China has a Mohamme-n population greater than any four of the so-called Mohammedan untries—the British Empire not included—and that nine-tenths these Mohammedans of China are in the western section, espe-ally in Ssŭ-chuan. They are easily accessible, though no especial fort is being made to reach them. I have found them very cordial, d free from offensive bigotry; and while they cannot easily be rsuaded of the superiority of Christianity to Mohammedanism, ey are yet eager to emphasize the common points, especially the lief in one God and in the Bible. I believe that nowhere in the orld would especial effort for Moslems be crowned with greater ccess than in West China, and that means the opening of all Cen-al Asia; for the major portion of the present Mohammedan popu-tion are descendants of immigrants from Central Asia.

About thirty-five miles from my old station of Chêng-tu is a ission station, after passing which you go westward over 2,000 iles before you find another missionary. I received at my house Mohammedan and his son who were eager to hear of the Gospel, nd who had traveled over 120 days' journey, and I was the first issionary whom they had met.

Again, along the western line of these provinces of West China, rgely within their jurisdiction, are more Tibetans than are in the losed portions of Tibet. Here is the natural line of attack. Here s where Tibetans and Chinese meet and mingle; here originate the reat trade caravans going into Tibet. Here, where there is less ear that the missions may be a pretext for extending the govern-nent of India, when the door is open, is the place from whence to ase the attack on this stronghold of Buddhism.

The work of all this expanding west calls loudly for laborers.

It is a remote field, and not without dangers and trials; it ne heroes; it needs the Christ; and to those who go in His name same Christ will be a shield and buckler, and will give an exceed great reward. Pray for West China.

PERMANENT FACTORS WHICH MAKE CHINA A MO INVITING FIELD

THE REV. HUNTER CORBETT, D.D., LL.D., CHEFOO

THE SUBJECT which has been assigned me is one of vital int est, not only to China but also to the whole world. It includes country, the people, their urgent need of the Gospel, the unparalle opportunities for missionary work, the responsibility of the Christ Church, and an outlook bright with hope. A study of the geograp of the country, the history of the past and present, and the manif influences which for centuries have molded the people should pro of thrilling interest to every thoughtful and sympathetic Christian

I. The country itself will first be considered. The size a richness of the country, capable of supporting its teeming millio of people, must deeply impress every earnest student of China. T Chinese Empire is one and a quarter times as large as all Euro The fertility of the soil, the industry, resources, and economy the people are manifest from the fact that 400,000,000 have for cen ries been able to subsist in a country where great factories are u known and whose rich mines are practically undeveloped.

China possesses every variety of climate, from almost perpet summer and tropical vegetation in the south, to the coldest weath in the north, where not only plains and mountains, but the oce along the shores are held at times in the icy grasp of winter. Eve variety of fruit, flowers, and grain can be cultivated in some pa or other of the vast Empire. Caravans of camels and donkeys a seen carrying burdens and travelers.

In China, one seems to be living under conditions similar those of Bible times. The Bible, therefore, is a book of marvelo interest to all who will read it—a book thoroughly up-to-date. Mo than forty years ago a scholarly Chinese was won for Christ. Aft years of Bible study, he died persuaded that the Apostle Paul mu either himself have been a Chinaman, or else had lived at son period of his life in China; otherwise, how could he have draw such a true and masterly picture of the condition of men living heathen darkness as is that found in the first chapter of the Epis to the Romans? Moreover, how could he have described the natu

the law which makes sin known as given in Romans vii? He so adduced the offering of sacrifices to idols and numerous questions mentioned in those epistles written to churches emerging from athenism.

II. Secondly, we are to consider China's people. Think of ne-third of the human race living in the Empire! Moreover, justce to this people requires profound respect because of their many ble and praiseworthy qualities. There exists a deep respect also r education and learning. This feeling pervades all classes, and the future, still more than in the past, this must prove a potent ctor in the nation's progress. There is also, in the main, reverence r parents, for the aged, for teachers, and lasting gratitude to benectors. They display tireless energy, industry, perseverance, and economy unsurpassed by any people. They have intense love r home and family. They are usually law-abiding, peaceable, and ave high ideals. Commercial honesty of a high order exists among em. The Chinese Classics, memorized by every educated man, ound in noble sentiments, and are so pure that they may be safely ead in any home. They have a literature that antedates any literare in Europe. They are a brainy people, equal to any task that eachers from the West have been able to set before them. They ave been able to hold their own with the ablest statesmen and erchants that Western nations have as yet sent to China. Accordng to their opportunities, they are intelligent, bright, brave, and apable of great self-sacrifice for a definite purpose.

China, after living alone for 3,000 years, as though surrounded y a massive stone wall, is now awakening from the sleep of ages, nd longing for something higher and better than she has hitherto njoyed. The government is establishing schools and colleges in ll parts of the Empire, in which Western learning is to hold a rominent place. Post-offices and telegraphic communication now each every important center, and newspapers, which a few years go were scarcely known, are now published and are widely read. Extensive railroads are being built; coal mines, practically unlimted in extent, are being worked by machinery from the West; steam rinting presses and type foundries, owned and worked solely by he Chinese, are now successfully competing in printing for the Bible and tract societies and in printing school books and publicaions of various kinds. Probably 10,000 Chinese students, supported ither by the government, or representing rich and influential famiies, are now being educated in Japan, Europe, and the United States. Military schools and colleges, managed by able officers rom Japan and Europe, are crowded with students, who will soon e qualified for leadership in the new army now being organized n Western models. One million rifles of the latest pattern have been ordered from Europe for this new army. If China should organize an army on the same basis as Germany has done, 40,000,-

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000 men could be put into the field, and millions still be left to c tivate the fields and carry on the nation's industries. Military m from Western countries testify that there are no braver, more ob dient and efficient soldiers than the Chinese, when properly drille officered, and armed.

China, the largest, and hitherto the most unchanging nation earth, is now in a ferment with the leaven of a new life. She is no entering upon a great crisis in her history. Like the Jews, th have gone into all the earth, speak the languages of the world, a yet remain a separate people. The Chinaman can live in any clima and take care of himself. Everywhere he goes he takes his religi with him. When this mighty people are won for Christ, what power they will be in the world. China is not a dying race, but strong and vigorous people, a nation with a destiny, with a co stitutional form of government, and with a parliament nearing mat rialization.

A question of overwhelming importance is, What are Weste nations going to do with the millions of the Chinese? Or perha the question may be asked, What are the Chinese going to do wi the people of the West in coming centuries? To evangelize Chi and treat her justly was never so urgent as now. It is not simp duty, it is true wisdom, it is wise warfare. There is now an oppo tunity to show friendship for this Empire that will make China o friend.

III. The great and imperative need of China is the Gospel Jesus Christ. The Gospel alone reveals the one true and living "Go our Savior, who will have all men to be saved, and to come in the knowledge of the truth. For there is one God, and one mediat between God and men, the man Christ Jesus." "He that believe in the Son hath everlasting life; and he that believeth not the So shall not see life." There are millions now in China living witho hope and without God. Can we understand what that mean Those who sit in darkness and in the shadow of death have hear dying of hunger and thirst which can only be satisfied by a savin knowledge of Jesus, who said "Come unto me, all ye that labor an are heavy laden, and I will give you rest." When called to me death, all is dark and hopeless. They die as they live, without hop The wailing for dead, heard day and night, means that there is no of the sunshine and hope of heaven to cheer and sustain the sa and lonely and bereaved hearts.

IV. Consider China's right to the Gospel. It is seen fro the following considerations:

1. "God so loved the world, that he gave his only begotte Son, that whosoever believeth in him should not perish, but hav everlasting life." How much of the world is found in China?

2. Our Savior's last command, "Go ye into all the world, an preach the Gospel to every creature." Jesus came into the worl

save sinners; all equally need this salvation. What does the world clude? China is the same needy world as when the words were st uttered.

3. The one object for which the Church exists is the glory God in the conversion of the world. The very essence of the ristian religion is missionary.

4. To-day the same Macedonian agonizing cry comes from ina: "Come over and help us." Do we hear the voice and feel e love of Christ constraining us? God has formed hearts for Him-lf, and only the knowledge of God, and the peace which God gives, ling in the heart, can satisfy every longing.

China needs, above all, a true and loving knowledge of our ord and Savior Jesus Christ. With this foundation will come rong Christian character, happy Christian homes, where children ill be trained in the nurture and admonition of the Lord, the Chris-n Sabbath, Christian schools and churches in every parish, asy-ms for the blind, the orphan, the aged and the infirm, the insane d helpless, and the manifold blessings of the Gospel which ele-ites, purifies, ennobles life, and makes this earth to rejoice and ossom as the rose.

V. The question which now urgently demands a prompt an-ver from every child of God is, Does the love of Christ so constrain ; that we are willing to obey Christ and do all in our power to make own the Gospel to the perishing? Do we believe with all our earts that "Jesus" is the only name given under heaven among en, whereby we must be saved? Do we believe that the Gospel the God-given power to arouse the conscience, lead men to for-ke sin, and accept salvation through Christ? Are we honestly ying to give the answer to God's questions, answers that we all wish to stand by at the day of judgment? "How then shall ey call on him in whom they have not believed? And how shall ey believe in him of whom they have not heard? And how shall they ear without a preacher? And how shall they preach except ey be sent?" Are we each asking the question that Saul asked, Lord, what wilt thou have me to do?" Are we willing to let God cide, and cheerfully and loyally follow wherever God may lead? o we desire to stay at home, or go to the ends of the earth and ake the most of life by faithfully doing the work that God would ave us do, namely, proclaim to every one that God is a Spirit and at they who would worship must worship Him in spirit and in uth? Are we willing to have Christ place us where our lives may ean much for the extension of our Redeemer's Kingdom here upon e earth?

Some years ago a man nearing eighty years listened as I reached in the street of an inland town in China. As I told of the ving heavenly Father and of the Savior who went about doing ood on earth, healing the sick, the blind, the leper, and told how He

died that all might live, the old man came closer and closer and s
"Tell me that again; I never heard such good news; it cheers my
and lonely heart." After listening over and over to the story
Jesus and His love, he asked with all the earnestness of his be
"Are you sure that if I believe in Jesus He will save me?" It
my glad privilege to assure him that whosoever believeth shall
saved, that salvation is as free as the air we breathe. He sai
seemed too good to be true: "If Jesus saves me, when I re
heaven, the first thing I do will be to fall down before Him
thank Him with all my heart and soul for having died for me,
then I will thank Him for having put it into your heart to come
tell me the good news." He then asked, "How long is it si
Jesus came into the world to save men?" "More than 1,800 yea
"What! You surely do not mean that! Can it be that God's peo
have known of this precious Savior all these centuries, and I ne
heard of Him until now, in extreme old age, when my feet
standing on the edge of the grave! Why did you not come soon
Why did you not come before my father and mother and broth
and sisters died? They never heard of Jesus and salvation. Throu
faith in His name, what can be done for them?" These are qu
tions which I could never answer. I knew not why God's peo
during all the centuries, have not been constrained by the love
Christ, and in loyalty to Him and in obedience to the comma
"Go ye into all the world and preach the Gospel to every creatu
have signally failed to do so. We are not responsible for the p
but surely every one of us who loves Jesus is responsible for so
worthy share in the living present. Can we loiter a single mom
when souls are daily perishing?

China is now open as never before. The opportunities
missionary works in every branch are practically unlimited.
field is ripe for the harvest. Can we remain silent? Is any chu
member willing to follow in the footsteps of the priest and Le
who did no positive harm to the man suffering and perishing
the wayside? The sin of omission was their condemnation; s
it be ours? Think of the place God has given us as a nation and
a Church in the history of the world. Think of the full salvat
given to us to share with others and the honor and the privil
of being co-workers with Jesus Christ. Think of the great numb
of educated, intelligent, and enterprising men and women, and
the wealth given to the Church—all that is needed in establish
Christ's Kingdom in the world. Surely we live in a day of mar
ous opportunity and privilege such as have never been given to
generations. In the Kingdom of God, as in the affairs of men, th
is a tide which must be taken at the flood in order to succeed.
China, as in other lands, the Gospel, faithfully lived, preached,
believed, has caused many a prodigal to come to himself and ret
to his Father's home. It has made new men and new women, est

hed many happy Christian homes, and developed all that is best d noblest in men and women. The Gospel, under the power of e Holy Spirit, creates an atmosphere of love, purity, peace, and y, and brings the sunshine of heaven into many hearts and homes.

THE APPEAL OF CHINA'S WOMEN

MISS FRANCES B. PATTERSON, TIENTSIN

It has been said that China is the greatest mission field in the orld. It is great in extent of territory, in population, in resources, history, in its ancient civilization; but it is greatest of all to-day opportunity.

The Russo-Japanese war has set in motion forces that are in-lculable in their influence on the history of the world.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

Dr. Arthur Smith says that the changes now taking place in hina are the most wonderful in the world. Think of a daily news-aper for women in Peking! Imagine an industrial department in ie Tientsin prison, where the prisoners are taught useful trades, proportion of income from sales being set apart to start them in ieir new trade when they are discharged! When the letter came lling of these marvelous changes, one could but think, Can this e China? Can this be Tientsin, whose prison formerly was a ynonym for greed and unspeakable cruelty? One writes from eking, "So many changes are taking place these days, and so iany more are in the air, that it almost seems as though we lived i Chicago." Another writes: "If we fail, the peace of the world endangered; for China is in her most critical hour." But every iissionary believes in ultimate victory, for——

"Right is right, since God is God,
And right the day will win.
To doubt would be disloyalty,
To falter were a sin."

One writes: "The key-note of our annual meeting was undying aith." "Faith is confidence in the realization of one's hopes; it is conviction regarding things which are not yet visible." "We are iot of those who draw back, but are expecting the fulfilment of God's promises."

Back of wars and rumors of wars, back of sudden change unrest, turmoil, and bloodshed, we see the unchanging, mig purpose of our God. China has heard a ringing cry, "Aw thou that sleepest!" Half awake, bewildered, she may strik friend or foe alike; but in the end she will stand upon her Shall we help, or hinder? This is our day of opportunity in Ch How shall we meet it?

The women of China share in the unrest, the heart-hun that is apparent everywhere.

Chinese officials are establishing schools for girls. Many yo women have gone to Japan for education. There is more freed in social intercourse. Women of rank visit the mission sch in Peking. "A duchess sat, with tears rolling down her face, ening to the essays of a graduating class, thinking how much ri and fuller were the lives of these educated girls, poor in this wo goods, than was her own." This is the dawn of a new day in Ch a day of limitless possibilities for her women.

One Woman's Board calls for twenty-five young women to fill places of imperative need. Ten of these are in China. call could doubtless be duplicated by other mission boards. H great is our opportunity and our responsibility! The Master H self is calling to us through our Chinese sisters. God grant th are those here to-day who will hear and obey!

Why do the women of China appeal to us? Because of t wrongs and sufferings? Because they are often unwelcome at bi sometimes thrown away, or sold into slavery, tortured by cripp feet, betrothed in childhood, sent away to the mother-in-law's ho driven to commit suicide to escape intolerable treatment, sick suffering, with no proper medical care? Yes, for these things dreadful. You have often heard about them, but they are not kernel of the need. They are only the shell, the outward semblan the physical need that is but the type of a far greater spiritual ne Why do the women of China appeal to us? Because they n our Lord Jesus Christ. They need Him, as Savior and Friend Master and Teacher; in joy and sorrow, in sickness and health. T need Him every moment in just the same way that we need H Think what it would mean to go down into the valley of the shad without Him. Think what it would mean to see our loved ones What would life be worth to us without His help and counsel, real and abiding presence? Chinese women are like us in so ma ways. Do not think of them as very different. They are so n and so human. One is often amused over there to see the sa types of character that one sees here.

Why do the women of China appeal to us? Because of th resource and energy, their independence and real strength of ch acter. They tell a story of President Sheffield, of North Ch College, and a great military official, who is his friend. I met

eral once during the Chinese New Year holidays. He is a ge, fine-looking man, very liberal and progressive, and much rested in Western customs. One day, when calling, he was dis- sing these. Suddenly he drew his chair very close to Dr. Shef- ld and said, in a confidential whisper: "Tell me, is it true that your country the woman and not the man is the head of the usehold?" Dr. Sheffield drew a little nearer, and answered in same manner: "Well, I will tell you just how it is. Sometimes s the one, and sometimes it is the other. It just depends on who he stronger." "Ah!" and the general leaned back with a sigh relief. "That is just the way it is with us."

In spite of the dead weight of bad customs, in spite of narrow l cramped lives, Chinese women often manifest a native strength character that commands our admiration and respect. Isabella d Bishop, the great traveler, said in an address: "After eight l a half years of journeyings among Asiatic peoples, I say un- sitatingly that the raw material out of which the Holy Ghost hions the Chinese convert, and ofttimes the Chinese martyr, the best stuff in Asia."

Why do the women of China appeal to us? Because of their th, loyalty, and devotion under the most trying circumstances. ne remembers a dear little girl in our school. An only child, r mother had taken a position as nurse in the next house to be ar her. Her grandfather was a well-to-do farmer in one of our rthern villages. Because he refused to give up Christ the Boxers ole everything that he owned and burned his home. He had to g his way to Tientsin, and reached there very tired, hungry, and d. He told his daughter-in-law what had happened. She felt st as we would if someone should come in here and tell us that ir home was gone, and wept bitterly. The dear little girl put r arms about her mother and said: "Don't cry, mother. If our rthly home is burned, we have a heavenly one. The Boxers can't irn that, can they?" That dear little child could teach us a lesson faith and love. An old Bible woman was going back to her vil- ge. She was urged to stay where she would be safe, but her reply as: "I must go back and strengthen the hearts of the women. ou know I showed them the Jesus way. Some of them are afraid the Boxers. I am not afraid. They can only kill the body. The ul will go straight home to Jesus." A young teacher in a school ear the Great Wall, in the absence of the American teacher, was ft in charge of the pupils. When the outbreak came, influential latives wanted to hide her, but she refused to leave the seventeen irls, who could not reach their homes. They hid in fields of tall rain, in caves of the mountains, wherever they could find shelter. hey were hunted like wild beasts. Finally, after much wandering nd suffering, they were captured and led away to a Boxer temple r execution. All the way this young teacher encouraged the

school girls. She said, in substance: "You know how our d
Lord Jesus suffered and bled on the cross that we might have
You know how the apostles, one by one, followed in His ste
We indeed are not worthy to die for Him, but we are willing
glad to do so, and will pray God to give us strength in this h
of trial." The Boxers, enraged by her exhortations, threatened
kill her at once. They stopped the procession by the roadside,
without a tremor she offered her head to the sword, as though
her fearlessness to strengthen her companions for the coming tr
Do you at all wonder that not one—not even the youngest—wo
burn the incense, or bow down to the idol, but that all gave th
lives for the Master? There were hundreds of similar good c
fessions. Again and again the Boxers said: "What is there in t
Jesus Way to give weak women and children such hearts of co
age?" Do you know the secret? They "endured, as seeing h
who is invisible." "Whom having not seen, ye love; in whc
though now ye see him not, yet believing, ye rejoice with joy
speakable and full of glory."

The Master does not call you and me to die for Him as
called these sisters in China. If He did, if such a time of testi
could come to us here in America, I believe that there are thousan
who would gladly give up life rather than deny their Lord a
Master. He does not call you and me to die for Him; but He d
call us to live for Him, to live the sort of life He wants us to li
whether it be here, or in China. Always we have found in t
history of the Church that "the blood of the martyrs is the seed
the Church." This is true in China. Although one-half the me
bership of one great mission was swept away, by 1903 it was alm
made good. Some churches doubled their membership. The av
age increase was twenty per cent. It has been greater since th
The missionaries on the field are too few to care for the growi
work. The great need is for more workers. Who will go? T
Master is calling. Who will hear and obey?

Do not think of this life as one of sacrifice. One missiona
said of it: "They talk to me of sacrifice. I have made no sacrifi
My work has been a great privilege from first to last." You w
find it so. Hear His voice. He is calling us to live for Him; to li
where He wants us to live; to do what He wants us to do; to
what He wants us to be. God help us to hear and obey.

HE DEMAND FOR MISSIONARY STATESMANSHIP

THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

STATESMANSHIP, in popular usage, has come to mean the larger, oader, more permanent view of events as distinguished from the aller, narrower, more temporary view. It is therefore opposed the provincial, the sectarian, the merely national. Aye! it may opposed to what appears at the moment as the expedient, the udent, and even the merciful. Christian statesmanship simply eans that the view should have relation to those principles of hteousness which Christ inculcated. Indeed, the word Christian superfluous in this connection except for emphasis, for all true tesmanship is Christian.

This is but saying that Christian statesmanship means getting o line with God—discerning that beneath the apparently unor- nized mass of human events runs the mighty undercurrent of His termination to establish the Kingdom of His Son. Toward this orious consummation all things are tending, and with reference it all history has its meaning. Ofttimes man has labored toward ignorantly. Little did the scholarly Greek know in whose hands was when he wrought out that marvelous language. Little did exander realize whom he was serving when he pursued his career conquest. Little did the haughty Roman understand for whose nefit he was unifying the ancient world. But Greek and Macedo- an and Roman were doing God's work, and unconsciously, but ne the less effectually, preparing the world for the founding of at Kingdom which was to "break in pieces and consume" their vn kingdoms, and to "stand forever." In like manner, it might shown how the papacy and the monastic orders, wars and fam- es, conquests and discoveries, have been used to further the pur- ses of the Almighty, and how true greatness belongs only to ose men, and how permanent prosperity has come only to those tions that have recognized the divine purpose and brought them- lves into harmony with it.

Such a thought lends to missions dignity and interest. It akes it the most broadening, the most fascinating of studies. It is ot easy to see how the Christian statesman can avoid being an timist, for everywhere he finds God ordering events, overruling e devices of men, and making all things to work together for

good. He sees ofttimes the victory of evil and the defeat of goo an ever-changing pageant in which prosperity and desolation a strangely blended. But he also sees that through all the migh current of God's purposes sweeps steadily on, each storm th brings havoc to all else but quickens its forward movement; a he labors on, encouraged, inspired with faith in the future becau with faith in God.

So when any great event occurs, Christian statesmanship as not so much what is the temporary disturbance, or even sacrifi but what is its larger significance, what its relation to the ultima aim of the Kingdom of God. Sometimes we can see that relati clearly. Sometimes we cannot see it at all. Then Christian state manship believes that all will yet be well, because it believes in G who often "moves in a mysterious way, his wonders to perform It recognizes His omnipotence—guiding, controlling, overturni evil, establishing righteousness—the one stable, persistent force the universe. Isaiah finely expressed it when he said (50:10 "Who is among you that feareth the Lord, that obeyeth the voi of his servant, that walketh in darkness and hath no light? L him trust in the name of the Lord and stay upon his God." Th is Christian statesmanship. The strife of men may be awful,

> "But underneath them all, in deeper strain
> Binding the whole in smooth, unbroken rhythm,
> Is one low, marvelous voice, as thunder strong,
> Divinely clear, and sweet as heavenly bells,
> That pauses not, nor ever changes tone,
> But speaks unto the soul forevermore
> Its one eternal prophecy of peace.
> That wondrous voice, O God! is surely Thine;
> That self-same voice, Eternal God! is mine."

Foreign missions therefore is, in itself, in a high sense Christia statesmanship. It is based on the majestic universals of humanit of duty, and of faith. It sees that Jehovah is not a national dei but a universal God, whose plan for the development of the race world-embracing. It recognizes that right is not a thing of tim or of circumstance, but that which is universally and eternally tru It protests against self-centered activity, and summons to wi views and disinterested motives. The objection that we should n do so much for missions, on the ground that there is so much to d at home, is the reverse of Christian statesmanship.

Christian statesmanship has relations to many of the phases ar problems of foreign missions both at home and abroad. But w are more particularly concerned now with its relation to Chin What does Christian statesmanship require in our attitude towa it at this time?

I. First of all, surely, a reasonable appreciation of the pos tion of the Chinese. They are neither fiends nor fools, but men

ke passions with ourselves. Physically, mentally, and morally, they iffer from us only in degree, not in kind. They have essentially ıe same hopes and fears, the same joys and sorrows, the same ısceptibility to pain, and the same capacity for happiness. Are we ɔt told that God "hath made of one blood all nations of men"? hristian statesmanship rises high above all barriers of caste or race, ıd sees in the Chinese a man, that back of almond eyes and under yellow skin are all the faculties and the potencies of a human ɔul. It grasps the great thought that the Chinese is not only a ıan, but our brother man, made like ourselves in the image of ;od,

"Heir of the same inheritance,
Child of the self-same God,
Who hath but stumbled in the path
We have in weakness trod."

Grant that many of the Chinese are degraded. Ruskin reminds s that the filthy mud of the street of a manufacturing town is omposed of clay, sand, soot, and water; that the clay may be puri- ed into the radiance of the sapphire; that the sand may be devel- ped into the beauty of the opal; that the soot may be crystallized ıto the glory of the diamond; and that the water may be changed ıto a star of snow. So man in Asia, as well as in America, may, by he transforming power of God's Spirit, be ennobled into the kingly ignity of divine sonship. We shall get along best with the Chi- ese, if we remember that he is a human being like ourselves, esponsive to kindness, appreciative of justice, and capable of moral ransformation under the influence of the Gospel. He differs from ıs, not in the fundamental things that make for manhood, but nly in those more superficial things that are the results of environ- ıent.

Now these Chinese brother men have been grievously wronged. European nations have seized their territory, have extorted conces- ions, have bullied and mistreated them outrageously. As for the reatment of Chinese immigrants in the United States, let us frankly dmit that it has been iniquitous. We rejoice that President Roose- elt has given the weight of his great influence to the movement or better treatment of the Chinese, and in this he represents an verwhelming majority of the best people of our country.

It is true that the majority of the American people do not deem t wise to open doors to Chinese laborers, but we know that the Chinese government does not ask this. The question at issue relates olely to Chinese of the better class. Labor leaders declare that heir unwillingness to have the exclusion laws so modified as to dmit Chinese who are not laborers is that so many coolies gain raudulent entrance on pretense of being merchants or students. I ubmit that the number of coolies who can successfully evade a igorously enforced law is insignificant. I honor our great labor

leaders, but they do not put the cause of labor in a dignified positic when, for the sake of excluding a comparative handful of Chines coolies, they ask the American people to continue a policy th belies our historical attitude toward the nations of the earth, th cripples our trade, that destroys our opportunity to educate th young men of China, that arouses the just resentment of a gre people, and that is glaringly inconsistent with justice, with hono and with the "square deal" on which we are wont to pride ou selves.

The fact that Western nations have not treated the Chines fairly is not a justification of some of the methods of retaliation th the Chinese have adopted. If there were time, it would be eas to speak strongly and at length on this point. But suffice it fo our present purpose that there are two sides to this question, an that, appreciating the force of that race prejudice from which eve Americans are not wholly free, and which we know to exist in a intense form in China, Christian statesmanship will, as far as prac ticable, avoid those acts and policies which needlessly offend th Chinese and limit our influence over them. There are, of cours many points on which we cannot yield, but even on them we can b wise and tactful as well as firm and conscientious.

II. Secondly, Christian statesmanship discerns that the pres ent agitation in China is not, like the Boxer Uprising, a blind an furious reaction against progress; it is rather a sign of progres itself. China is undergoing vital changes. The substitution c modern subjects for the literary examinations, the provision fo provincial colleges and schools, the abolition of cruel forms of pun ishments, the reconstruction of the judicial system, the reorganiza tion of the army and navy, the development of a vernacular pres the extension of railway, telegraph, and postal facilities, the foreig education of Chinese youths—these and other movements that migh be mentioned, are of vast import, not only to China, but to th world. It is not surprising that such reforms are stirring the pro foundest deeps of the Celestial Empire. Reason tells us that nation representing nearly one-third of the human race canno undergo vital changes without more or less disturbance—the clas of action and reaction, the breaking up of venerable customs, and in places, the violence of excitable or lawless men. But the stir rings of life are better than the lethargy of death, appalling thoug some of its first manifestations are. "China," in the language of th Chinese Minister to the United States, "is determined to get i touch with the modern world, to catch step with the march of pro gress intellectually, materially, and spiritually." We are concerne for the safety of devoted missionaries, but when we look at th question in its larger relations, we cannot fail to see that the rea meaning of the present agitation is that China has awaked. Aye a new China is emerging.

"The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form."

III. Thirdly, we should press the work more tactfully and more
ıly than ever. This is not a time to hesitate, but a time to ad-
ıce. We cannot leave to the trader and the soldier the work of
ding the Chinese in this supreme hour. The urgent need is for
ritual leadership. The evangelistic and medical work are more
ded than ever at this time, but perhaps Christian statesmanship
l place the largest emphasis on the development of the Chinese
urch and the training of a Chinese ministry. Not only are the
inese more easily converted by their own countrymen, but the
e is coming when the Chinese Church will demand and obtain
ependence of foreign control, as the Japanese Church is already
ming it. Everything then will depend upon the kind of Chinese
o will lead. We can determine that now. Christian statesman-
p will take heed. It will give adequate equipment to educational
titutions in China, and it will not fail to recognize the significance
l the opportunity presented in the present disposition of Chinese
ng men to seek an education in other lands. Shall we not mold
God these coming leaders of the new China?

IV. Finally, we should not be dismayed, no matter what
nults may yet occur. Christ expressly told His disciples that they
uld hear of wars and rumors of wars. But He added: "See that
be not troubled: for all these things must come to pass, but the
l is not yet. . . . This gospel of the kingdom shall be preached
all the world for a witness unto all nations; and then shall the
l come." The eternal purpose of God comprehends China as
ll as Europe and America. He did not create those hundreds of
lions of human beings simply to fertilize the soil in which their
lies will decay. He has not preserved China as a nation for
rly half a hundred centuries for nothing. Out of the apparent
eck, the new dispensation will come, is already coming. Fright-
ed men thought that the fall of Rome meant the end of the world,
we can see that it only cleared the way for a better world. Pessi-
sts feared that the violence and blood of the Crusades would ruin
ilization, but instead they broke up the stagnation of the Middle
es and made possible the rise of modern Europe. The faint-
rted said that the Sepoy Mutiny of 1857 and the Syria massacres
1860 ended all hope of regenerating those countries, but in both
y ushered in the most successful era of missions. So in 1900
ristendom was appalled by the horror of the Boxer Uprising.
ne were discouraged, because the air was filled with the deafening
ult and the blinding dust and the flying débris. Many lost
rt and wanted to sound a retreat because some of God's chosen
s were crushed in the awful rending. But we now see that the

Boxer Uprising was the hammer of God which did in months wh would otherwise have taken weary generations. We heard abo the wild clamor the new call to utilize the larger opportunity th resulted. And did it not come? Has not the advance since 19 been greater far than in any preceding half decade since Morris entered China? So it will be in still larger measure in the comi half decade. What if there are storm clouds in the horizon? Wh Paul said, "None of these things move me," the things to which referred would have moved most men for they were "bonds a afflictions." The future was dark, He did not know what thin were to befall, except that they were to be grievous. And yet was conscious of a clear call of God to go forward, to move straig to the place where the troubles were. He did not change l plans or wait until some more favorable time, or seek so safer place, or easier work. Even when his friends "wept sor and lamented that he was going to his death, he would not swer an inch. "None of these things move me, neither count I my l dear unto myself, so that I might finish my course with joy, a the ministry which I have received of the Lord Jesus, to testify t gospel of the grace of God."

So the modern missionary often finds that obstacles are form able, that difficulties are many, that problems are perplexing, wh at times dangers are imminent. The temptation to discourageme is strong. Sometimes as I read the letters which come to me fr the more than 400 missionaries with whom I correspond, I am c pressed almost beyond measure by anxiety for them. In our wid extended work, there is always trouble somewhere. And yet think of Paul, who, in the face of dangers and difficulties equa formidable calmly said, "None of these things move me." I bound in the Spirit; I hear the voice of God summoning me to forward; I see the form of my Master walking before me with blee ing feet and anguished face and summoning me to follow in H steps; and I will go and trust Him for all that may come to me.

Shall we not seek to enter more and more into that spir Shall we not ascend that spiritual mountain top from whose regi of calms we can look down upon the tumults and anxieties of t present world and say with a great peace in our hearts, "None these things move me," because we are co-workers with God; a if God be with us who can be against us? Let us say to t Churches with no uncertain voice that their great work in t twentieth century is to plan this movement on a scale gigantic comparison with anything that has yet been done, and to grap intelligently, generously, and resolutely with the stupendous ta of Christianizing China.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

SPIRITUAL POWER

FRANK A. KELLER, M.D., CHANG-SHA

I. THE NEED AND ITS SUPPLY

In the soul of every earnest child of God, as he comes in con-
ct with the stubborn sinfulness of the world, there must be an
er-increasing longing for some power that will enable him to
vercome this awful sin, and so to satisfy the heart of Jesus Christ.
dd to the natural sinfulness of man the blinding and degrading
fluences of thousands of years of superstition and idolatry, and
ıe missionary who faces such a problem finds the longing for
ower deepened and intensified as he realizes more and more his
wn utter inability to accomplish any part of that marvelous com-
ıission of Jesus Christ's, "Go ye therefore, and make disciples of
l the nations."

The work of the missionary is not merely to preach the Gospel;
e must fight a battle. Not a battle with men, not a battle with
onfucianism, Mohammedanism, Buddhism, or idolatry in any form,
ut a battle with "the prince of the powers of the air," (Eph. 2:2).
For our wrestling is not against flesh and blood, but against the
rincipalities, against the powers, against the world-rulers of this
arkness, against the spiritual hosts of wickedness in the heavenlies."
Eph. 6:12). Our battle, then, is with forces of spirits, and for this
attle we must have spiritual power. And fortunate is the warrior
ho early in the campaign apprehends both the reality and the per-
onality of the spiritual powers against whom he must contend with-
ut ceasing.

Great as is the need of power, still greater is the supply. From
over to cover this Book is filled with proofs, both indirect state-
ıent, and illustrative fact, of the mighty spiritual power which God
as placed at our command. That day on which Moses with Aaron
nd Hur went up on the mountain top, and Joshua led the hosts of
srael against the Amalekites, what gave Israel the victory? Was
her military training? No, she had none. Was it her superior
rmament? No, it could hardly have been worse. It was spiritual
ower, and that alone. For when Moses' hands were held up by his
wo ministers, Israel prevailed, and when they dropped, Amalek
revailed. Again, it was not by the seven days' marching around

the city, nor by the blowing of the trumpets, that the walls Jericho were thrown down, but by this same spiritual power. A the power that defeated the armies of Amalek and overthrew walls of Jericho can also overthrow the walls of idolatry, super tion, and sin and can defeat "the prince of the powers of the a against whom we fight. On that great day of Pentecost, what abled men to speak as never before, so that on one day 3,000 turn as one man to Christ? Was it eloquence? Was it learning? they who spoke that day were "unlearned and ignorant men;" they were men who had come under the influence of that "rushi mighty wind," and they had the spiritual power of which we spe

We may have culture, training, modern methods, and id equipments, but unless we have this spiritual power all will be u less. With it, on the strength of Christ's own words, the man faith will be able to move mountains, and for such an one nothi will be impossible.

II. WHAT IS THIS SPIRITUAL POWER?

There is a remarkable word in Micah 3:8, "I am full of powe Is that not a wonderful statement for a man to make? "I am f of power, even the Spirit of Jehovah," as the margin of the Standa Version reads. Spiritual power, then, is no less than God Himse Last Summer at Keswick, the Venerable Archdeacon Madden, an address on "The Fulness of God," pointed out four steps to t fulness as brought out in that sublime prayer of Paul for the Eph sians. (Eph. 3:14-19). 1. "That He would grant you, accordi to the riches of his glory, that ye may be strengthened with pow through his Spirit in the inward man." And of this power he sa "The Holy Spirit gives to you and me new potentialities, new po ers, new energies, new gifts, so that we stand forth not in our ov strength, but in His. . . . And this strengthening by Goo Spirit in the inward man, this baptism that fires and fortifies, is n only for resistance to evil, but that we may go forth conqueri and to conquer." 2. "That Christ may dwell in your hearts faith." 3. "That ye may be strong to know the love of Chris And, 4, "That ye may be filled unto all the fulness of God." "A the Incarnation," adds the Venerable Archdeacon, "brings t message to you and me, that we can be 'filled unto all the fulness God.'" Then St. Paul continues, "Now unto Him that is able do exceeding abundantly above all that we ask or think, accordi to the power that worketh in us." God Himself working in us, a through us! God, of whom Jeremiah (32:17) affirms, "Ah Lo Jehovah! . . . there is nothing too hard for thee." As Dr. Stearns Germantown often says, "There are no difficulties if we rememb Genesis 1:1, 'In the beginning God.'" And of this God we are to in 2 Chron. 16:9, "The eyes of Jehovah run to and fro throughc

ıe whole earth, to show himself strong in the behalf of them whose eart is perfect toward him."

III. THE MANIFESTATIONS OF SPIRITUAL POWER

In the next place, let us notice four ways in which this spiritual ower works, or manifests itself: (1) By the preached Word; (2) by he active personal life; (3) by silent personal influence; (4) by istant influence, as through prayer. Let me illustrate each point.

(1) A young Chinese Evangelist was preaching the Word. A esotted ex-official happened into the service. He came a second, a hird, a fourth time. Though the sermons were most simple, the Word lodged in his heart; he was saved; he grew wonderfully as ıe studied the Word, and to-day he, too, is an evangelist, the leader of a church composed of those whom God has used him to lead to Christ—God working through the preached Word.

(2) A rough Hu-nan soldier became a Christian. A few months ater his wife confessed faith in Jesus and asked for baptism, though he had seldom been able to attend church. When asked how she ıad come to believe, she replied: "Oh, my husband is so changed; ıe is so tender, loving, and kind to me and to the children now, and I want the same power in my life"—God working through the active personal life, by love. We often speak of 1 Corinthians 13 as he love chapter; but did you ever think of it as the power chapter? Read it with that thought in mind. All else may fail, but that chapter tells of a power that never fails, and that power is love. In our work in China, there can be no spiritual power without genuine love. If we find ourselves looking down upon the people as our inferiors, instead of loving them as brethren, we will find that we have no spiritual power over them, either to bring them to Christ, or to lead them on to a fuller knowledge of God.

(3) Two years ago, a man, formerly a missionary, went to China and visited an inland station. While there he was escorted by some soldiers in a small boat to a place down the river. They encountered a heavy storm, but at last reached the banks in safety. Some time after one of those soldiers gave his heart to Christ, and he said that the joy and peace on that visitor's face during that storm had shown him that there was a power of which he knew nothing, and had led him to give his heart to God—God working through silent personal influence. His mighty power, wholly apart from word or act, through the holy sweetness of His servant's face brought that soldier to Himself.

(4) A little mission church in Albany, N. Y., felt a deep burden for the work in Chang-sha, China; and so they gave themselves to prayer and prayed on till they had an assurance of an answer. Then they wrote to the missionary and asked what had happened. At that very time the members of the church in Chang-sha had become

burdened about the unevangelized outlying districts, and for a wee they gathered daily for prayer to learn of God what He would hav them do. Then in a public meeting, twenty-one of them promise to devote time, some one day, some two days, three days, and fou days a month, outside of Sundays, to preaching the Gospel to th heathen in the country districts about them—God working throug prayer, working mightily over a distance of 13,000 miles.

In each of these four ways we may confidently expect spiritu power—even God in all His fulness—to work through us. And by contact with us a soul is saved, or a Christian is helped into higher life, two things are true. (1) Power has gone forth from u The Holy Spirit has worked from His throne within. And (2 Satan, our personal adversary, has suffered a defeat. There ha been a most real conflict, a pitched battle, even though we have bee unconscious of it, and another victory recorded for the Lord o Hosts.

IV. HINDRANCES TO SPIRITUAL POWER

If spiritual power is so important; and if God is so willin to supply it, why do we not all have it? What things hinder? I the opening session of this Convention Mr. Speer said, "We nee from without us a great power." And then he, as well as Mr. Mo in that same session, named some of the hindrances to power. Ma I suggest that we all read their addresses prayerfully with thi thought in mind?

The first great hindrance to spiritual power is sin. Why di that army, so victorious at Jericho, suffer such overwhelming defea at Ai? Solely because sin had been allowed to come into the camp The second hindrance is our lack of knowledge of the power at ou disposal. Christ said, "Ye do err, not knowing the scriptures, no the power of God." (Matt. 22:29). May I beg of you, when yo return to your college, or to your home, to take your Bible and con cordance, and prayerfully consider all that God has to say abou power? And then believing what He says and receiving what H offers, go out rejoicing in His strength. The third hindrance i disobedience. Oh, the awful hopelessness of the penalty that Go told Israel would surely follow disobedience! "I will make you heaven as iron, and your earth as brass; and your strength shall b spent in vain" (Lev. 26:19, 20). Other hindrances we can merel mention and then pass on, namely, selfishness, pride, envy, confi dence in our own ability or plans. May God help us to search ou hearts to see if these, or other hindrances to spiritual power, lur in them, and we labor in vain.

V. HOW TO OBTAIN SPIRITUAL POWER

But how are we to obtain spiritual power? (1) We mus have our lives in line with God's will. There can be no spiritua

ver without that. And that is what many must face in this Con- tion. God's will for lives will be made plain; oh, yield to Him, the whole life will be weakness, and all work will be as "wood, , and stubble" unless this is done.

(2) We must realize our need, working, so far as our own ngth is concerned, "in weakness, and in fear, and in much trem- ig." (1 Cor. 2:3).

(3) We must be truly humble, seeking only the glory of God. ost gladly therefore will I rather glory in my weaknesses, that power of Christ may rest upon me. Wherefore I take pleasure weaknesses, in injuries, in necessities, in persecutions, in dis- ses, for Christ's sake; for when I am weak, then am I strong" (2 r. 12:9, 10).

(4) We must know God. "The people that know their God ll be strong, and do exploits." (Dan. 11:32). The Rev. Pre- idary Webb-Peploe said recently: "The true believer has no right say, 'It is impossible,' for, 'With God all things are possible.' I e known people to say, 'For others this is easy, but for me it is ossible, I have certain infirmities;' and yet there stands Jesus rist face to face with that man saying, 'My grace is sufficient for e.' If a man realized his privileges and duties he would say, ost gladly therefore will I glory in my infirmities, that the power Christ may rest upon me.' Cannot I challenge your unbelief, d charge you to put belief into action, and go forth to experience d manifest the mighty power of God in every single detail of life?"

(5) We must abide in Christ. "He that abideth in me, and I in n, the same beareth much fruit; for apart from me ye can do thing." (John 15:5).

(6) We must feed on God's Word. God has given us this Word h the definite purpose "that the man of God may be complete, nished completely unto every good work" (2 Tim. 3:17). And t is power.

(7) We must be diligent. In spite of the fact that the power all of God, there is no power for the sluggard. Paul urged Tim- y to "give diligence to present thyself approved unto God, a rkman that needeth not to be ashamed." (2 Tim. 2:15). And ain: "Be diligent in these things; give thyself wholly to them; t thy progress may be manifest unto all." (1 Tim. 4:15). And d, when telling Israel of His infinite strength and inexhaustible ources and of all He was planning to do for them, added, "Yet w be strong, O Zerubbabel, saith Jehovah; and be strong, O shua, son of Jehozadak, the high priest; and be strong, all ye ople of the land, saith Jehovah, and work; for I am with you, th Jehovah of hosts." (Haggai 2:4).

(8) We must pray. Shall we not, as we realize the spiritual ture of the conflict, the great need of spiritual power, and the ssed possibilities of victory, with new longing and new faith

adopt St. Paul's words as our own: "I bow my knees unto t
Father, from whom every family in heaven and on earth is name
that he would grant you, according to the riches of his glory, th
ye may be strengthened with power through his Spirit in the inwa
man; that Christ may dwell in your hearts through faith; . .
that ye may . . . know the love of Christ which passeth know
edge, that ye may be filled unto all the fulness of God. Now un
Him that is able to do exceeding abundantly above all that we a
or think, according to the power that worketh in us, unto Hi
be the glory in the church and in Christ Jesus unto all generatio
for ever and ever. Amen." (Eph. 3:14-21).

CHINA'S APPEAL TO LIFE

THE REV. HENRY W. LUCE, WEI HSIEN

As you have heard these men and women from their fields
labor speak to you, I wonder if you have felt the force, as I have,
those words that Frederick W. Myers puts in the mouth of th
Apostle Paul?

> "Oh, could I tell, you surely would believe it!
> Oh, could I only say what I have seen!
> How could I tell, and how could you receive it?
> How, till He leadeth you where I have been?"

As I have heard these missionaries speak of China, I know th
their hearts were bursting with the thoughts and words and pictur
that they longed to give to you. And yet what do we with this kin
of vision, and why are we assembled here to-day? Why, but to mak
those who have not been to China, under His power, see the thing
which we have seen?

The facts about China, the facts about other lands, we shall g
in the coming days; we ought to think about them and pray abou
them. But after all, how many facts do we need in order to decid
the great question that is facing many of you to-day? Some of thos
who have decided to go into this work may never have read a mis
sionary book but have only heard a few facts.

Practically half the world has never heard of Jesus, and ha
of that half is in China. Half the world knows nothing of wha
Jesus means to the life; half the world has never seen one who love
Jesus; half the world has never been called to follow Him. Thes
simple facts, out of the mass of facts you hear, ought to be enoug
to bring you to a consideration of where Jesus wants you to pu
your life.

Then where are the claims for law? Where are the claims of licine at home? What are the claims for business and of teach- ? If you go to China, there will be no client running around e trying to find you, a lawyer. I know that if you go to China a business man, the American business world is not going to er. "But," some one says, "shall we not go into business to help Chinese to make money for himself, to stimulate trade with the t?" Yes, if God calls you. Some men go into business in the ie spirit in which we go to China. We bless God for such men. I know that those very men would say just what one young n did say in a convention like this, "If I had attended such a eting as this when I was young, I would have gone as a mission- ." And you recall those words of Spurgeon, "If God intended to be a missionary, I should not want you to dwindle down into ing." I do not say that you ought to go as a missionary. If by ning over my hand I could send you forth from this church, as will go in a few minutes, with the purpose to go, I would not so; I do not know that you ought to go. I only know that every must take these simple facts and, with our hearts laid bare ore God, ask His help to interpret these facts to our hearts and s

I wish that I might have time to say more; to tell you of some n whom I have met who gave clear indication that their missing plan of God hindered their lives. We have in China now a sician who, after twenty years of indecision, finally came out to field. Twenty years lost on the language, and after all, going. t God is blessing his labors there, even after all these years, and iving him souls.

Are we afraid of God's will? Fear! Why that is heathenism in lives. The basis of heathenism is fear. The average Chinese, ere we would write "God is love," would write, "God is fear." who believe that God is love, shall we not act upon that belief show that we are the Lord's? If there is one fact especially e in our lives, it is that some of us may miss the plan of God for lives. We ought to pray and hope that we may not miss that n. In John's Gospel you will find these words, "Other sheep I e, which are not of this fold." He is talking about the other ep, and then He adds these wonderful words, "Therefore doth my her love me"—just as if He had never loved Him before— nerefore doth my Father love me, because I lay down my life." may you and I draw down from God that kind of love upon our s because unreservedly, unfalteringly, we give our lives!

INDIA

Signs of Spiritual Awakening

Work for the Women

Medical Opportunities

Educational Work

Mass Movements

Some Statistics and Deductions Therefrom

India's Clamant Appeal

SIGNS OF SPIRITUAL AWAKENING IN INDIA

THE REV. W. B. ANDERSON, M.A., SIALKOT

SOMETIMES when we think of the conversion of non-Christian nds to Jesus Christ and of the mighty powers that are being ought to bear upon these lands to turn them to our Lord, our oughts turn to our missionary boards and to the missionaries hom we have sent to labor in those lands. But I wish to-day that e might remember that Jesus Christ Himself has prepared an gency in the world with which he is going to evangelize it, with hich he is going to call His own and bind them into one; and at instrument is the Church of Jesus Christ.

When we speak about a spiritual awakening, or revival, or piritual quickening, in any land, it must be connected with the hurch of Jesus Christ. Perhaps some of you have noticed in the aily papers even of America, that there has begun a mighty move- ient, a great awakening in India. I have been asked to speak for few minutes on the signs of this spiritual awakening. I wish to ention four of these.

1. One sign, perhaps the first, of the awakening there is this, at some men in the land of India have had a new vision of God. I annot tell you how fundamental this is beginning to seem to me in ll thought of revival in any church in any land, or in the life of any ndividual. Isaiah was mightily quickened and revived in a day, and ne cause was this, that he had a vision of God and then he had a ision of himself and then he had a vision of a great need. To-day ver in India, men are having a vision of God. This new vision of od has been growing until a band of men and women through- ut the Empire have caught the vision and have been drawn nearer o Him, and their souls have been filled with something of the love f God, and it has meant something that they had not dreamed of efore.

One of the foremost missionaries in India went there well quipped with a university education and was a godly man. That an has said of himself, "When I went to India, I went out in the pirit of real sacrifice." I wish the volunteers might remember that t is not enough for a man to come and lay down his life upon the ltar of sacrifice for foreign service. There must be something elow this, for that man had a further testimony. He said that

Luther Caming took him one day up into his study, and openi his study window, he showed him a land of promise of which he h never thought before. He said that a new hunger came into l soul for God, and that day the new vision of God came. And aw in the north of India to-day that man is still living, never havi lost that vision, and his name is among the princes who are leadi in this great spiritual movement.

2. Another sign of spiritual awakening is the mighty tide prayer. Perhaps five or six years ago a company of missionar in South India met together at a hill station, and they decided th the time had come to begin to pray definitely for a mighty revi in the Indian Church. They issued a prayer circular, and eve month it came up to us in the north, under the shadow of the Him layas, and we began to pray. Then it was sent to England a Wales and the States and to Australia, and men began to pr everywhere that the Church of India might have a real quickenin And to-day, as the sun rises on India and later shines on Gre Britain and the United States and Australia, I do not believe th there is a single hour that He is not looking down on some o who is definitely praying for a mighty revival in the Indian Churc Two years ago up in the Punjab, two or three missionaries gat ered together, and they had such a burden upon their hearts th they said: "It seems to us that the thing to do is to agree togeth that we are going to set aside at least half an hour a day to pra definitely for an awakening, and that we personally are going try to interest other people in this movement that they, too, ma begin to pray definitely." After three or four months perha thirty-five people had joined themselves together in this way, pra ing definitely at least a half hour a day, that there might be a migh awakening in the Punjab Church. And after two years, over hundred people are banded together praying this definite prayer.

3. The third sign of spiritual awakening in India is the gre conviction of sin in the Indian Church. Necessarily, when a ma has a view of God, he is going to be convicted of sin. When a ma is convicted of sin he is going to put sin away. And this is wh is going on in the Indian Church to-day. A year ago last August, company of people came together; two native workers had bee praying for three years for a convention, that the evangelists an missionaries might really be baptized with the Spirit of God; an with the burden of India laid upon their hearts, they came togethe to bring a blessing to the evangelists and their Bible teachers. Whil they were gathered together, the leaders came together one nigh in a tent and they began to pray for all those gathered there. Man of those leaders and speakers were so mightily convicted of si that they were actually brought down upon their faces together ther in the dust, crying out to God for conviction of sin and for quicken ing from God.

In the convention that met in the same place last August were issionaries and native leaders who said that this thing was not ccording to the Spirit of God, and they came to withstand men ho led others to confess their sins and ask for prayer in public. uch tides of prayer went up from that convention as I never have eard before. Our leaders came over there and it seemed that the ings done by those men who prayed were beyond their physical rength. Men went together into a little room that had been set part for prayer and continued there for ten days and ten nights, oing out a little while to get something to eat, or for a little fresh r and then coming back again, and all the sleep they got was on e floor of that prayer room. We may call that fanaticism if we ill, but to them it meant the burden of India laid definitely upon eir hearts and they could not do otherwise. Perhaps the fourth r fifth day of that meeting there came such an awakening as I ave never read of before outside of the Acts of the Apostles. An ccomplished, well-educated young girl arose and told something out her own life. She asked for prayer for the cleansing of her fe, and the whole convention broke down under the burden of that. he Spirit of God swept over that whole assembly, and for days and ights thereafter the sound of prayer and of great rejoicing and anksgiving went out from the grounds on which that convention as held. On the last morning all seemed to be gathered in little ands, and they followed the roads to their own villages, one band ter another, singing their own songs. Finally all had gone but ne poor old man who came up to one of the leaders of the con-ention and he said, "Sahib, every single man has gone away with blessing, except myself." This leader took the old man aside nder a tree and put his arm around his old, ragged form and said, Well, now, brother, we will just kneel down here and you can ave the blessing too." He prayed and the old man was mightily onvicted of sin and gave his will over to God. And they said that e went away the happiest man who left the grounds.

4. The fourth sign of a spiritual awakening in India that I wish o notice is the infilling of God's spirit in the Indian Church. Now we can talk about this in different terms. You and I believe at it means this—that a man becomes obedient to God and gives is life over to Him and that God then comes in and possesses his fe. That is what is taking place in India. Sometimes this works trange things in a man's life. If we had been present at Pentecost hen the Spirit was poured out and men spake in tongues, perhaps ome of us believers might have agreed with those who said that hey were full of new wine. If we believe in the Acts of the Apostles, we believe in the mighty things that the Spirit of God has done in en, we have to believe that as He works in the Indian Church nd among the Indian people, He is going to work in His own way. There are wonderful things being witnessed over there. Little chil-

dren are being filled with love and with a burden for souls. One of our missionaries writes that as she was going out through the compound, she saw a group of children singing praise to God. She said, "What are you doing ,children?" and a little lad said, "Miss Sahib, haven't you heard of the miracle that has been worked out here?" She replied, "What do you mean? What miracle has been wrought here?" He answered, "The Holy Spirit has been up here to-day."

I heard about another missionary who came down to the Presbyterian annual meeting in the Punjab and stated that the thing which he desired was that men would learn to associate their little ones with them in prayer and in praise. He said that the case of a native servant was laid upon the heart of one little boy seven or eight years old, and he came to his parents several times during one day and asked that they might kneel together and pray for the native servant; and it was not long until the native servant was brought to Jesus Christ.

I would like to say one further word in closing, and that is that the Church in America, and particularly the student volunteers, sustain a peculiar relation to this awakening in India. May God grant that every volunteer who goes out may have this vision of God before he leaves our shores, and that he may not have to live through years of shame and defeat before he finds out that all his preparation in the home land amounts to nothing, unless he has come into the place where he has had the vision of God and the vision of the need of India. It seems to me to resolve itself into this one thing, that if we are really going to do anything for God in missionary work, we are to do it by a mighty passion in our lives. And that is what has come into the Church in India in these days—a mighty passion for God and a mighty passion for lost souls. No man ever did anything great yet who was not empowered and controlled by a mighty passion of some sort, and my prayer all these days here in Nashville is that the volunteers may have such a vision of God that they will see Him as He is, and that their souls may go out in a mighty passion for God; and then that they may see the whole world as it is, and that their hearts may go out in a mighty longing for this lost world. In that way, they may become the link between a lost world and God himself.

WORK FOR THE WOMEN OF INDIA

MRS. ALICE MCCLURE, RAWAL PINDI

I WANT to speak to you especially as to the condition of the heathen women. I suppose that when we follow the Lord Jesus

hrist and have given ourselves wholly to Him, we are new crea-ons in Him—that there is neither male nor female, but we are all ew in Christ Jesus. Yet there is a sense in which only women n lead women, and this is especially true in India. It seems to me at after we have had a real vision of God and have realized the vfulness of the sin and degradation that has been in our lives and ould still be there if it were not for the Lord Jesus Christ, then e have a great compassion for these multitudes who have never nown of the Lord Jesus. Think what your life would be if you d not have the Bible; if you had no true idea of God, of His purity id holiness; if you had no church services at all; if you had no astor who could teach you God's Word; if you had no opportunity studying the Bible! How would you be able to resist temptation? et that is the life of nearly every Hindu and Mohammedan.

I cannot tell you very much about the sin of India, but I wish e might look at it for a little while. The women there are taught very little and know so little of the great outside world that we ight wonder if it were possible for them to know much about sin; id yet in their lives we find sin entrenched. Every human being given certain faculties of the soul. The Indian women are born ith these faculties, but they are so bound by sin that they are not xercised in the right direction; and it takes the power of the Lord esus Christ made known through us to accomplish this, and that what He wants you and me to do.

The women in India have turned their natural affections away om the things that are good and are doing things which are evil id sinful. I want to tell you of three things only. In Calcutta, hich is perhaps the wickedest city in India, at the last census taken 1901, fifteen out of every one hundred women who were over ten ears of age returned themselves to the census-taker as disreput-ble women. That is Calcutta. That is the worst place, perhaps, India—it has been said to be the worst city. Another fact. Many women in India give themselves in marriage to the gods, hich means that they live in the temples as prostitutes—12,000 omen in South India in the service of their gods! Girls, women, others, think of it! Not only that, but a third thing is true. Fath-rs and mothers have so lost the sense of right that they will sell eir children in marriage to the gods, in order that they may get oney to pay a debt or that they may fulfil a vow which they had ade—give their little girls from three to five years of age to these omen, who bring them up to a life of evil! Only sixteen have thus r been rescued! It is a work which has just been begun. You id I are responsible in a way, perhaps, that we have not yet alized.

But these women who give themselves so actively to sin have e power to love God and that which is good, just as they love at now which is evil. They have the power to put themselves into

active service for God, even as they have been serving Satan; a they have a power to sacrifice, which it seems to me I have nev seen equaled. Women will walk miles and miles, from one sacr place to another, even as did Chandra Lila a woman in Orissa w finally found God; for she was seeking for God, and she found Hi

Mr. Bowman, in an article in the "Missionary Review of t World," tells the story of a Hindu woman who was walking alo the banks of the Ganges; and as she walked along, she had by h side a little boy some three or four years of age, and in her ar she had a little baby girl a few weeks old—a crying, miserable, we wailing little thing. An English officer passed that way and spo to her, because there was agony written in that woman's face. said, "What is wrong?" She replied, "The gods are angry w me; they have given me this little baby girl." He passed on, b he came back, drawn, I suppose, by the agony in that woman's fa The woman was there; the baby girl was there; but the boy was n there—the sturdy, strong little fellow of three or four years. A this officer knew what had happened. The boy had been thro into the river, and he said to her, "Why did you throw the boy in She answered, "Could I give less than my best to my god?" Frien that was a heathen woman. The story shows us the possible pow in that woman's life, if she really knew God. She thought a g was something cruel, one who was tyrannical, who demanded for reason the sacrifice of her best loved one. And we who know G to be so true, so loving, so careful, so tender—can we withhold o very best from Him, be it the life of some loved one, or our o life? All that we have or hope to be, let us give in absolute aba donment to the service of the Lord Jesus Christ. Surely, surely, t restless millions await that light, whose dawning maketh all thin new, and Christ also waits. Have we done what we could?

MEDICAL OPPORTUNITIES IN INDIA

A. S. WILSON, M.D., MIRAJ

I WISH that it were my lot to say a few words in addition t what Mr. Anderson has told you about the revival in the part India which he represents, for there is just the same thing goi on in Western India to-day. Such scenes are witnessed there day as have not been known since Pentecost. I wish that I co tell you what I know about the women of India as I have seen the professionally. But I am to speak to you simply about the physi call which comes to us from that land—the call of the sufferings that people, the need of medical work there. The medical missio

is, in a very true sense, the representative of Christ who went ut preaching the Gospel and healing the sick.

I wish it were possible for me to give you some idea of the ɔunt of human suffering and misery there is in India to-day; I fear that I cannot do it, for you have seldom been where you ld not obtain the services of a good physician in time of need, even be taken to a hospital, if it were desirable. But there are lions of people in India who have no such resources as that. ll I tell you of a man who came to our hospital some time ago fering from a cataract in one eye? He was an intelligent man, l educated, and he wanted to save his eyesight. He employed ıe of the native doctors to treat the eye, and when he came to us said that he thought he had had at least twenty-five pounds of dicine put in his eye. That sounded like such a large story that asked for the particulars, and I think he was about right. It ɜ all to no purpose, however, so that he changed doctors and got ew remedy that was guaranteed. They opened his eye and sifted ull of pounded glass. If you have ever had a cinder in your eye, haps you can to some small extent imagine the agonies which t man endured before he came to us. That is not an uncommon e, and frequently when I go into the dispensary in the morning nd there mothers with their little children. They hold them out me in their arms and say, "Won't you look at this child's eyes?" ay, "Well, mother, what is the matter with the eyes?" "Oh, about ɔ or three weeks ago the child's eyes were red and it cried a little and we tried to open them to see what was the matter, but the ld made so much fuss we couldn't do anything. Now they have en shut so long that we are afraid there is something the matter; want you to look and see." I open those eyelids with my fingers; know what I am going to see. The front part of the eyeball is ne—sloughed away, rotted out just in those few days. A few mple remedies, a little cleanliness at the proper time, would have ved those eyes, but often I have to say to those mothers, "Your ild is blind for life." There are many thousands of such little ildren in India to-day sitting by the side of the road waiting for e coppers which the passer by will fling to them and which they ust find by feeling around in the dust. It is a very common prac- e on the part of the native physicians to apply as a counter-irri- nt to the surface of the body a material which burns like a red-hot on; and if you have burned your finger recently, you can imagine w it would hurt to be burned in stripes from the nape of your neck ght down to your heels, or to have patterns worked on your body th that fiery material. If you have suffered recently from such simple ailment as toothache, imagine a land without any dentists other means to relieve that ache. The tooth must ache in India, til Nature brings its own remedy, and the tooth drops out.

I wish that I could tell you of the sufferings of the women of

India as I see them; I wish that I could tell you about all of the sufferings of the little girls who are victims of that awful practice child marriage, as they come before me in the hospital; but I cannot tell you these things. I know that I could convince you that there is a tremendous call from that land for everything we can do to relieve physical pain. Do the needs of the land and people call upon us at all? What is done to supply India with physicians and hospitals? The missions are doing a great deal; the government does a great deal; there are government hospitals in the larger towns and cities and dispensaries in the smaller ones. The larger institutions are under the care of Englishmen, but a great deal of the work has to be done by native assistants; and I am sorry to say that there is very little of the milk of human kindness in those natives who are trained in the government hospitals. The result is that these natives do not command the confidence of the people as they should; and they do not, therefore, relieve the amount of human suffering which they otherwise might relieve.

India is as large as the United States east of the Rocky Mountains and contains 300,000,000 people. There are more than half a million villages in that land with, I believe, less than 500 inhabitants each, and there are few large cities. It is a nation of villagers, and you can see how hard it would be for them to go to any of these centrally located hospitals and dispensaries. It is said that not five per cent. of that vast population is within reach of any medical assistance worthy of the name.

There is the call, too, that comes especially to the women of this land from the women of that land. I said I would not speak of the conditions as I saw them; but I must speak a little more fully of the child-widows, and if their physical condition does not appeal to those who are here present, I know of nothing that will. You perhaps know what the condition of the widows in India is. You know that when a woman's husband dies, she is not allowed to marry again. Widowhood there means a life of slavery to those child-widows; they are drudges in the homes of their husbands. The word widow is often a synonym for courtesan. There were 321,470 widows in India in 1901 who were not above fifteen years of age. Do not their physical needs appeal to you? I remember a few years ago, during one of those almost annual epidemics of the bubonic plague which have swept over our mission field again and again, one of the elders of our church came to me one evening and said that he wished I would go and see a certain family. I said, "Who are they?" He replied, "They are people who want to be Christians. When the plague came they went and built themselves a little grass hut outside the village that they might escape from it, but I am afraid that they have got it now." I said, "Yes, I'll go." I had been working all day among the plague victims. He took me outside of the town for some distance and said, "There it is." I

lked forward and stepped over the low thorn hedge toward a le grass hut by a tree, when I saw something which I did not at t recognize. I bent over it, and there was the father of the ıily, dead from the plague, just as he had fallen to the ground, h his head bent under his body. I left him and passed on to the ɔr of the hut, for there I could see something that was living and ıld hear the moaning. I knelt down by the side of the figure, and t was the mother of the family. She was delirious. I spoke to ', but she did not know me nor could I make her understand ʏthing. I suppose the poor creature had been looking for water ı had crawled out of the hut and lay there. I knew that she ıld not last very long, but beside her played her little children, ɛ of them four years old and the other two. There she lay in chill air with scarcely a rag over her. I picked her up in my ns, carried her inside the hut, covered her with everything I ıld find to keep her warm, and administered some medicine. I ew she could not last and was sorry. I went back to town and ınd the old pastor of the church and told him about it. He said, will go and see what I can do." He took some hot food and a tern; and he went again the next day at daylight. Then he ne back to tell about it. He said, "As I approached that little t this morning I heard that little girl calling to her mother, other, mother, wake up; get up, mother, get up!' When I came to the little door of the hut, the child turned around and stretched t her arms to me, saying, 'Mother won't wake up; I called her ı called her, but she won't wake up.' "

Oh, when will the mothers of India wake up; and when will the ɔthers and sisters and the fathers and the brothers in this favored ıd wake up? When will you wake up to do all that you can · those poor people for whom Christ died, just as truly as He died · you and me.

Do you remember the story of Paul Du Chaillu, the great Afri- ı traveler, in the heart of the Dark Continent? On one occasion told the "old, old story" to a poor slave woman; then he went his way and forgot all about the incident. He came back a few ɔnths later to that town and the slave-traders had just made a d upon it. In the fight this woman was injured. She sent for n, and he went to see her. As he knelt down beside her, she said, ell it again." "Tell what again?" he said. "Oh, tell me that story ain!" Then once more he told her the old, old story of Jesus ı His love. As he finished it, she said to him, "Is it true?" "Yes," replied, "it is true." "Do your people believe that?" "Yes, they lieve that." "Oh," she said, "tell them to send us that story a le faster."

EDUCATIONAL WORK IN INDIA

THE REV. W. M. FORREST, FORMERLY OF CALCUTTA

We should not attempt to present the claims of evangelistic missionaries versus medical missions, nor of women's work versus men's work, nor of educational work versus any other department of work, because it is one. Just as a well-equipped and successful army needs the various arms of the service—the infantry, the cavalry, the artillery—so a well-equipped mission station needs these various lines of activity. Mission work is both extensive and intensive, and there is a proclamation of the Gospel which belongs to the evangelistic work and is done by the heralds of the cross. The medical missionary is also a herald of the cross; he does certain other kinds of work that will help the Christianizing of the people. An educational missionary may also be an evangelist, but he directs his attention more particularly to teaching as a means toward Christianizing the people. You remember the Master said not only that we were to go out and preach the Gospel to all creatures, but that we were also to teach them to observe all things whatsoever He commands. You see there set forth both the preaching and the teaching functions. I cannot attempt in these few moments to cover all phases of the educational mission work, but I shall rather attempt to speak a few words concerning what we would call the higher education; for, as you know, there is educational work done by the missionaries from the primary on up to the highest grades. Think for a moment then, of the higher education as an aid to Christianizing a people.

We have in India not only mission colleges, but under the patronage and influence of the English government, which stands everywhere for enlightenment, there are many institutions that we in this country would call state colleges. There are also numerous private colleges that conform to the standard set by the government and these are affiliated with the Imperial universities that we find at Calcutta, Bombay, Madras, and Lahore. Something of the magnitude of this educational work you may appreciate, when I tell you that the university of Calcutta alone examines every year about 13,000 students. This work of education, whether it is done in private colleges, or by Hindus, or in the Presidency colleges, or in mission colleges, does a great deal toward preparing the way for the Lord in the hearts of the people of India. For you know that

English language is a Christian language, and in the colleges of a teaching is done by means of English, all examinations are ed in these Imperial universities in English, and only through aring for these examinations can any one in India secure a de- . And so in the teaching of English—this English of ours that been under the influence of Jesus Christ for so many years— e is exerted upon the minds and the lives of the young men of a a vast amount of Christian influence. Then, too, our science, philosophy, our law, our medicine, all this has been under the ience of Christian thought and life, under the influence of a stian civilization. In India the people are very religious; form- all the education was practically what you might call religious. ey were taught law, it was sacred law; if they were taught any- g that would pass for medicine, it belonged to their sacred lore; if they had anything in the way of philosophy, it was a part of r religion. In the teaching of these old systems, their religion upheld and taught.

Now in our country we separate, in thought at least, between t we would call distinctly religious and what belongs to these r departments. In India it is as though a single arch were t up, and here on one side they have their conceptions of history, hilosophy, of law, of medicine, and on the other side they have r ideas of God and religious practices and beliefs; but it is all r religion. If you have an arch and batter down one side of it, know what becomes of the other half; and so it happens in a. Under the influence of education, the old belief is being very ely destroyed in the minds of thousands of educated people, fly the young men. So you understand that in this way under- ing the old faith or destroying their belief, the teaching in the ier institutions is doing a great deal.

Think for a moment what this means. We have Christian eges, wherein is given positive Christian teaching along with negative work of undermining and destroying; and add to that presence in these colleges of godly men and women who are e as missionary teachers. You see that there goes into the s and hearts of hundreds of young men gathered in the best sion colleges a positive Christian force, the teaching of Christ precept and example. I wish we might all realize how won- ully important it is to reach and seize for Jesus Christ the vast y of young men in India who are being educated.

And so I would have you think not alone of the Christianizing e of education, but I would have you consider the importance necessity of direct Christian work among these masses of edu- d Hindus and Mohammedans. For after all it is the thinkers do the thinking, and the leaders who lead in any country; and e an educated man has a great influence in a land like this, he far greater influence in a land like India, where the gulf be-

tween the college graduate and the common people is so immea
ably greater than it is in this country. Just recently there has b
organized in India a new National Missionary Society that is try
to reach out and civilize and save what they estimate at 100,000,
people out of the reach of the missionary force there. Where
they looking for their workers? Why, to the educators and the e
cated men. As India is awakened more and more to the respo
bilities confronting her and gives herself to the evangelization
her three hundred millions, more and more will we appreciate
immense importance of Christianizing the young men in the g
educational centers through preaching the Gospel to them w
they are receiving their education.

I would leave with you a closing picture that I saw just a
reaching Calcutta some years ago—a picture that will convey
you something of the responsibility, the power, the enthusiasm,
the devotion that may be manifested in the lives of these educa
men when reached and touched by the finger of Christ. I fo
shelter in the Young Men's Christian Association building in the
of Calcutta. In a part of that building were a number of native
dents, one of whom had become a Christian, and seven years be
had endured great persecution. He had had his wife and little c
taken from him, and had seen them no more; he had been dri
with curses from his house by his own father and mother; he
endured derision and persecution through all these years and
had held steadily on, educating himself, preaching the Gospel, lo
ing to a larger work. At last body and mind had begun to wea
and to totter under the strain, until one night I was awakened,
heard that he, altogether beside himself, was out in the compo
raving, and when we went out he was down on his knees.
looked upon him in the uncertain light, a sad, pathetic, white-ro
figure. We saw him beating his head upon the earth and s
"Is it possible that in his frenzy he has gone back to the worshi
the old-time god?" For this is the manner of the heathen. Dr
ing closer, we saw him lifting his clasped hands to the darken
heaven, and then he raised up his tear-stained face and broke
in a great and lamentable cry, "I have made Jesus King, I h
made Jesus King!" And there in the darkness of midnight, at
heart of the great city, in the inexpressible darkness of heatheni
was a man who, amidst the wreck and loss of all things, includ
that of reason, was as true in his heart and soul to Christ as is
needle to the pole. When we gather into the fold of Christ
many educated men of India and give to them a fervor such as t
it will mean the hastening of the Kingdom of our Lord. Men
women, we need to realize here and now that Jesus must be m
King in our hearts first, that we may go and show to others
way.

MASS MOVEMENTS IN INDIA

THE REV. H. F. LAFLAMME, COCANADA

We are here this afternoon for a very practical purpose, so I going to tell you what we are here for first. If I had an hour l a half to speak, I would leave this till the last; but as I have , let me say that our object is to get the young life of our col- es linked up with the needs of this great work in India. We ıld conveniently and very comfortably turn this audience into lia, and in a short time we would not find you at all; you would lost, so great is the need. But you would be lost only in the ıse of that Scripture which says, "Except a grain of wheat fall o the earth and die, it abideth by itself alone." Your presence re will mean a great deal to these mass movements. You are ded to evangelize.

But quite as important as the missionary's work of evangeliz- is that of his work as a pastor, overseer, or bishop of the ırches into which the new converts are formed. For instance, my field there are two churches, one a Telugu church of 200 mbers, the other an English church of fifty members, the only e of the kind in the two missions. Our Akidu missionary has ven churches with a membership of 2,100 to care for. To pre- ıt filling the churches with baptized "heathen," the missionary st generally be present at the examination of candidates and ervise their admission. In the formation of new churches on New Testament basis, his presence and counsel are essential in eloping the three indispensable characteristics of a perfect church, -support, the whole duty of Christian stewardship, and self- vernment. The latter includes church organization, officering, cipline and direction, and self-propagation. Self-propagation ans individual work for individuals, mass family movements to- rd Christ, evangelistic or revival meetings within the church, nday-school effort, and home mission and other denominational ivities. In all of these the impulse and example of the mission- are most important. The care of all the churches is ever upon n. To eradicate caste and to reconcile the factions ever spring- therefrom, to lead to a deep conviction of sin—an experience ely powerful in the native Christian, to strengthen the sources spiritual life against lust—the prevailing weakness of the people,

and to inspire the pastors with a sense of responsibility and lead ship are his chief care. Individual visitation is one of his gr opportunities. Last year I was able to make 140 pastoral calls, a also engaged in conversation on spiritual themes with 300 indivi als. That is the relation of the missionary to the large numbers people who are coming into the mission churches in India to-day

There are in India proper, not including Burma, two gr storm-centers of spiritual revival that for years past have been un the care of missionaries. One is in the Telugu country, from wh I come, and where for eighteen years I have been laboring. Y all know the general outline of the history of the American Bap Missionary Union's work there. For about thirty-five years th labored on a fruitless field, gathering into the membership of th church about 183 members. They were three times on the eve giving up that work, when the Holy Spirit of the living God ca down among them, and at the end of seventy years of Baptist m sion history the American and Canadian Telugu Missions have t inspiring statistical exhibition, which manifests, only as statistics manifest, this great work; 68,400 communicants in the church 152 missionaries; fifty-one stations; 1,873 native agents; native churches; 693 Sunday-schools, and 1,185 rupees contri tions last year to their home mission work, outside of the lo self-support which has been developed there. This means an crease in the last five years of twenty-three missionaries, ten s tions, 209 agents, eighteen churches, and 8,654 converts or co municants, 164 Sunday-schools, and 792 rupees in the annual c tributions to home missions. They have given 4,500 rupees to support of their home mission work in India. The increase in number of theological students is represented by one hundred cent., and they have established among the very first of the nat Christians in India a distinctly foreign mission work, sending one of their men to Natal in South Africa, where his first conv was a condemned murderer, baptized one day and hanged next. I tell our Baptist people that we have some very strar beginnings in our church history and our church life; and it rep sents the almighty power of the Gospel of Jesus Christ to rede and re-create men.

The other storm-center is represented by the Methodist Ep copal Church in the Northwest provinces. I am not so famil with this work, but in the year 1901 they had 58,509 communica The adult baptisms in the year 1900 numbered 5,250, and the b tisms in the ten years between 1890 and 1900 were 21,522. T calls from both of these fields are very urgent for men. The Am can Baptist Telugu missionaries are calling for twenty-five re forcements, at once, for that work.

While these are the two great storm-centers in India, all o India a revival power is at work so that in twenty different pla

there are wonderful revivals in progress. I shall mention only two of these. One is up in the Khasi Hills among the Welsh Calvinistic Methodists. There a great Welsh revival is taking place, a revival tidal wave by which there have been swept into the churches of that mission during the last five months about 2,000 new members. I should like to dwell upon the wonderful and miraculous manifestation of power in that Khasi revival. It stirred in the hearts of all the Christian people of India a mighty beginning of a desire that a similar visitation might be granted unto them.

The other revival is in connection with the work of that most remarkable woman of the age in India—and I question whether we have a greater woman in America—the Pundita Ramabai. A revival came in 1904, and during four months of that year all the unconverted inmates of her home at Mutsti were brought to a saving knowledge of the Lord Jesus Christ. The inmates—girls, caste widows, and orphans—numbered 1,500 in all, and now they began to pray for others. She sent out a circular letter, a copy of which I have in my hand, to 3,500 different missionaries engaged in work in India, asking them for names of persons for whom they wished prayer, the preachers or moulvies among the Mohammedans, the kohens, or priests, among the Jews, and the priests in the Syrian Christian churches. From all the spiritual leaders of India she received 10,000 names in response to that appeal; and her girls are regularly organized into praying bands, and they are lifting these 10,000 individuals by name up to God in prayer.

They gave her, a short time ago, an opportunity to speak on the platform at that wonderful Keswick Convention in England. She had just five minutes. Pundita Ramabai said that she made the most of her five minutes. She asked those Christian people at Keswick to join with her in prayer that God would give to India 100,000 native Christian men and 100,000 native Christian women, anointed by God with the Holy Spirit and prepared by Him to carry the Gospel to the lowest places in India. Do you understand the drift of that desire? Do you understand what is involved in that to you? How much of education, of preparation, of direction, of control, God is calling upon you and upon me to exercise among these 200,000 native agents who are to be raised up in answer to the prayer of that godly woman and those associated with her! God is calling you to them.

Just one other word. We have in India 60,000,000 people who are Animists. They are the very lowest of the low, so low that only one woman out of 10,121 of that class of people knows how to read. And the men are almost as ignorant. These people are practically without any religion at all; they hold to the grossest sort of superstition. They are ready to be gathered in. O for the power that will gather them into Christ!

Our missionary conference which assembled four years ago

at Madras issued an appeal calling upon the Christian Churches
Christendom to send out a sufficient number of men and wom
that we might have one male missionary, single or married, a
one single lady to each 50,000 of the population of India. We
ready have over 1,600 male missionaries there. That means that
should have for India 4,300 men, married and single, and 4,400 s
gle ladies, making an immediate total force of about 11,700 missio
aries, which should be thrust into that field to carry this gre
struggle on to a triumphant issue. Think of it! In parts of Beng
the missionaries stand, one ordained missionary to a million heathe
In other parts, one man, the only ordained missionary laboring
the Lord Jesus Christ among two millions. We cannot possib
exaggerate, or possibly overstate the need; we cannot possibly
too intense in our pleading with the people who sit at ease in Zi
to rise and come out to the help of God against the mighty. It
going to be taken up later, but just to give you an idea of the exte
of the revival that is taking place in India, I have here a handf
of clippings, from one Christian weekly newspaper only, givi
accounts of that blessed revival that is springing up all over Ind
It was one of the great regrets I had in leaving India a few mont
ago, that I was leaving when it was just commencing. It is a gre
triumph of the Lord Jesus Christ that is calling you to India.

SOME STATISTICS AND DEDUCTIONS THEREFROM

PROFESSOR WILLIAM I. CHAMBERLAIN, PH.D., FORMERLY OF VELLO

It seems to me, after our consideration and conference this a
ternoon with regard to the various forms of Christian activity
India, that the question will naturally arise, What has the resu
been on the native Christian community? It might be well for n
to give you a few figures and facts as to the present status of t
native Church in India, in order to show you how it has actual
responded in some very material directions to the efforts put for
by enlightened men and women who have labored in India f
about 200 years. I refer just at this moment to the census of Indi
which was recently taken by the government as a result of caref
preparation. The census of 1901 is an encyclopedia, not only
statistics, but of ethnology. It includes a striking collection
statistics as to conditions in the native Christian Church of Indi

A few facts from this census in regard to the native Chur
illustrate the fact that it is finding itself. The population of Ind
is very nearly three hundred millions, and it has been found by t
last census that the growth of the general population of India f

e last decade is about two and a half per cent., while the growth the native Protestant Christian population during the last decade nearly fifty-one per cent., or twenty-one times the growth of the neral population. It may be interesting to know that the growth the Province of Madras, where there is the largest Christian—oman, Syrian, and Protestant—population, more than half of all dia, has been twenty-two per cent. during the last decade; in njab it has grown twenty-three per cent.; in Bengal, in which located the Imperial city of India, forty-five per cent.; in the ntral Provinces 100 per cent.; and in Assam 115 per cent.

We might eliminate these last three, as they are upon the basis comparatively small beginnings; but the others mentioned—adras, twenty-two per cent.; Punjab, twenty-three per cent.; Ben-l, forty-five per cent.—may be fairly considered, as well as the t that the increase of Christians of every denomination in the last cade in all India is twenty-eight per cent., or ten and a half times at of the general increase in population.

Just one more set of statistics with regard to the question of liter-y. In this matter, of those who may be said to be educated, twelve r cent. are Hindus, fifteen per cent. are Mohammedans, and thirty r cent. are Christians. These are striking figures that have come us as the result of the government census, gathered under the ost careful supervision, for the ten years, 1891-1901.

The general conclusion, then, is that in every hundred people o live in India there is one Christian man. One Christian man a hundred might seem an infinitesimally small factor, but when remember the motives that govern and influence these men—n with definite ideas, with deep religious convictions, fixed moral nciples, well-defined ideals of conduct—they count for very much re than single units in a hundred. What deduction do we draw m a native Church thus growing and finding itself? There are e deductions that are true with regard to this growth in the lian Church.

1. One is that the Christian community in India is no longer egligible quantity. It is a distinct and positive revolt, a rebellion ainst the old order of things. It is an ethnological wedge in the of India, as was declared by the greatest Indian Viceroy in mod-times, who was speaking of the Christian community. We be-ve it is even more than that; it is a religious wedge.

2. The second deduction that we draw is that this Christian mmunity is exercising an influence upon the present social con-ons which is increasing daily and quite out of proportion to its mbers. This we cannot stop to illustrate. Those who have been India know how strikingly influential are the strong Christian n in the Presidency cities.

3. Another deduction is that these conditions have arisen, out of unusual or temporary conditions, but that they are usual

and permanent conditions. Therefore the promise is for increa acceleration in years to come. It was my duty, a short time si to gather statistics for South India for the last year, and I fo them entirely confirmatory of the progress made in the prev decade.

4. A fourth deduction: The native Christian communit India, now finding itself, is the only community in India that its ideals in front of it. It is perfectly true there are some s sections of Indian Christians where caste distinctions prevail to s small degree, and that where the recruits have been gathered f the lower classes they stand at the very threshold of civilizat But it may be said of the Christian community as a whole in I that it is emancipated from the domination of the caste princ and that it enjoys a freedom from artificial social restraints beyond that attained by the most advanced sections of the Moh medan and Hindu communities in India to-day. It is certa true that Christianity is a constant impulse to integrity, hone and purity of life, from the absence of which the Hindus and hammedans suffer so much.

5. One more deduction is this: These ideals of the na Christian community in India are not ideals of thought alone, of conduct and of character.

On the banks of the great river that bears the commerc the Imperial city of India to the sea there is a small and inconsp ous cemetery, and in one corner of this cemetery is a small inconspicuous monument. It is the gravestone of William Ca and these are the words upon this simple monument:

> "A wretched, poor, and helpless worm,
> On Thy kind arms I fall."

On one side of this cemetery is a college, a memorial of Wil Carey. In the historic library of that college at Serampore, the 25th of December, 1905, there were gathered together re sentatives of the various provinces of India to form the first ind nous National Missionary Society of India and one of the firs Christian Missions. Two hundred years after Ziegenbalg began work in India, 100 years after Henry Martyn, 100 years after Sar J. Mills and his companions gave birth to definite missionary acti in America, we have in India a Society which places upon the In Christian Church the burden of evangelizing India, not with eign funds, but with Indian men, Indian money, and Indian m agement; a society which is to reach out to all the unevangel portions of India in its activity. Let me read to you a few of shining sentences of the call issued by these Indian Christians have come to a realization of their responsibility. This is the which has just been sent out. It was drawn up in the librar

illiam Carey, and was finally adopted in a pagoda in which Henry artyn lived:

"In the unoccupied fields of India it is estimated by missionary encies that there will be fully one hundred millions of people who nnot hear the Gospel message in this generation. The resources Europe and America, in men and money, are taxed to the utmost w. For some years we have heard the oft-repeated cry from issionary boards that there is a deficit in men and money. This ing the case, we are sure you will feel with us that the time has me when the Indian Christian Church should rise to her respon-bilities; for the evangelizing of this land of India is ours. And e whom God has called out of this land to be His own are in a eculiar way responsible to God for the souls of our countrymen. he command to go and preach the Gospel to every creature is binding upon the Indians as upon the Europeans. If we do not is bidding, and rise to this opportunity and fulfil our responsibili-es in this matter, we cannot longer enjoy the blessings of God."

And so the call continues. This society is not to take the place missionary agencies now at work in India, but it is the Orient ining hands with the Occident, and laying hold of India. In the tle garden spot in Lucknow there is an epitaph to Henry Law-nce:

"Here lies Henry Lawrence, who tried to do his duty."

we try to do our duty with regard to this great portion of the orld, three hundred millions, shall we be separated from personal articipation in bringing about the happy time of its entire con-ersion to Christianity?

INDIA'S CLAMANT APPEAL

THE REV. HENRY J. SCUDDER, MADANAPALLE

IT SCARCELY seems necessary to give any further call in behalf f India to you who are assembled here, and through you to the hurches throughout Canada and this great land. It seems to me iat India has been giving its clamant call in powerful tones this ternoon. The women of India, uneducated, cruelly treated, under ie bondage of sin and superstition, calling with no uncertain sound every sister in this land; the twenty-three millions of poor widows f that great land of India have been calling. The great mass of ne hundred millions of those who do not hear the Gospel of Jesus hrist have been calling so powerfully to you. And it seems to ie that God's Spirit must have been speaking to every one here. s I have thought of India to-day, I wish that I might multiply

my life by a thousandfold that I might go back and help win so to Jesus Christ. About sixty millions of the depressed classes India are calling to you to come and gather them in—without ligion, waiting to be led to the cross of Christ. Three hund millions are living in India to-day, only one million of whom Protestant Christians.

What! Discouraging, you say? Did you ever see a disco aged missionary from India? We who are laboring there rea that God is preparing the Empire for such a mighty triumph will astonish the Christian world. It needs but the sickle of reaper. I want to voice the desires of 4,000 missionaries in In this afternoon, in addition to the call of India itself. I wish read to you the views of representatives of the missionaries in India, as expressed in a call which was drawn up at the Decenn Conference in 1902. Mr. J. Campbell White and Dr. Chamberl were on the committee; for days they labored, and the Conferen after mature deliberation, sent forth this appeal to the church The appeal comes to you, and through you to all the churches our land. "Although modern missionaries have been at work India for more than a century, the fact remains that the number foreign missionaries at present engaged in the work in these la is not only wholly inadequate to enable them to avail themsel of the opportunities that press upon them, but also far below w the resources of the Christian Church can well afford to maintai That we all know to be a fact. America could very easily sp thousands of its pastors, and still there would be a pastor for ev thousand people of the United States. "We fully recognize t the greater part of this work of evangelization must be done, not foreigners, but by members of the Indian Christian Church. I to train these Christian workers and to supervise and direct th work, there will, for many years to come, be required a consid able number of foreign missionaries. It is thought to be anyth but an extravagant estimate of the needs of the country, if we that there be one male and one female missionary for every 50,(of the population, and this would mean the quadrupling of present numbers. It is the opinion of sober, thoughtful, and zeal men that, in order to carry on thoroughly the work now in ha and to enter the most obviously open doors which God has before the Church in India, the missionary staff of the coun should be at least doubled in the next ten years."

What does this call mean? It means that the missionar laboring in that Empire feel that India needs 9,000 missionar at once—12,000 in all, not including the wives of missionar As I looked over the Auditorium this morning, with its nea 5,000 delegates, I wished in my heart that God would move churches to send out double that number in the next ten years India. Oh, what a triumph of the Gospel there would be! Th

:ty millions of the depressed classes would be gathered in; hun-eds of high-caste people would be won; and Mohammedans would attacked as they never had been before.

The second part of my subject is an answer to this question: Vhat is required in the way of leadership from the outside?" The tive Church has developed wonderfully. Yet leadership is needed India as in no country of all the world. The people need leader-ip in all forms of work, especially in evangelistic effort. The tive Church does not feel the responsibility toward its own coun-that it should. How many years it has taken to impress upon e Church in America and in Europe a sense of the necessity for eaching the Gospel to every creature! The same burden which s come in the last twenty years upon our country must be passed through missionaries to the Indian Church. Now everybody ows that the Hindus lack initiative; that is one of their great aknesses. They need guides to help them to develop their work d to win India for Jesus Christ. For example, take the national ssionary organization, of which Dr. Chamberlain has spoken. iat organization originated in the heart and in the mind and in e prayers and in the thought of that devoted servant of God, eorge S. Eddy. I think often how, under an old tree on a moun-n height, we met, day after day, in prayer for the awakening of dia, only a few months ago. For hours Mr. Eddy worked over e details of the organization, and finally imparted the plans and ggestions to that tower of strength in the Indian Church, Mr. S. Azariah, who adopted the ideas and communicated them to iers, and so the movement was launched upon India with great *at*. A little initiative, a little prayer, a little perspective, has ought about this wonderful achievement. So leadership is re-ired also in the educational work, in the medical work, in the men's work.

I want to add a word as to the leadership that is needed in con-egational work. Through this wonderful revival all over India, d is gathering in more and more converts into the Indian Church. ow is a Church to be developed out of the quagmire of Hinduism d the awful, degraded moral conditions of India? Christian mis-naries, co-operating with the Indian Church, have the responsi-ty of building up for Jesus Christ a Church without spot, or wrin-, or any such thing. The responsibility is tremendous. The re-nsibility of caring for the great mass of members who are coming of whom Mr. Laflamme spoke, keeping unworthy ones out of organization and helping them to develop the Church along their n lines, is most important.

As Miss Eva Swift has well said: "The Christians of India ve stepped but a little way out of their past; they have not the spective and zeal to enable them to establish, without aid, their n civil and religious institutions." The missionary, consequently,

is called upon to take account of the training and life of the w community and carefully and tactfully to guide it in new path social and church life, to understand the sociological and civic ditions, as well as to work intelligently for right relations and i ligent ideals.

I want to close with a few words of Bishop Thoburn. T are taken from a book which he has written, and which is soo be published. He writes in regard to India: "The time is picious, and the missionaries of India should not lose a day o hour in sounding the trumpet for a great forward movement. N ing in all history, nothing since the Day of Pentecost, has b equal to the present opportunity. India is not the most impor section of the globe, but it presents a field most ripe for the si of the missionary reaper."

QUESTIONS

Q. What are some of the ways of reaching the peopl India? A. The way in which we ordinarily reach them is to into their homes and begin conversation in almost any way have a little girl, and they usually ask at once if you are mar and then they ask if you have any children. I tell them about my tle girl and begin to question them about their children, and out oftentimes that they are sending their boys to the mission sch The conversation passes naturally from that to deeper things. find out in their own homes how they live and the power that t caste has upon them. It does not take very long to get into re ious conversation, because they are most intensely religious. T thoughts are so much along the line of their own religion that think it is a very natural thing for you to talk about it; not that are in any sense good men and women, but they are Mohammed and Hindus, first of all. If you ask a man who he is, he will that he is a Hindu, or a Mohammedan, not giving his own name

Q. Are they antagonistic at all? A. That depends u the family. Some of them are antagonistic. I went into the h of a Mohammedan woman who began at once to read her Ko and would not give me a chance to say anything for three-quar of an hour, and then I could only say a few words, and afterw went away. Some are simply indifferent.

Q. Do they mourn its loss, when they kill a child? A. I not know. I have never myself met with a woman who had sa ficed her child in that way. But the women who lose their child by death mourn a great deal; whether it is from the heart or no another question.

Q. Are the Mohammedans more antagonistic than the H

s? A. Among the women I find it so; the Mohammedan women em to be better informed than the Hindu women. Of course, periences will differ. I have found more Mohammedan women 10 know how to read than Hindus.

Q. What special training should a person have who expects to) as a missionary to India? Do you think that he should have a orough education? A. I think it should be a most thorough edu- tion, if it is possible, although the greatest need is for men and omen filled with the Holy Spirit. Without the Spirit no man can ork successfully, although he may have all the training that it is)ssible to give him. Yet the mind should be thoroughly trained, if is possible.

Q. What about the persecutions of native Christians? A. here is a great deal of persecution, and more still of opposition. have known women who became intensely interested, and when I ave gone back, perhaps after visiting them three or four times, could no longer see them. I called to see one woman who after- ard had a dream. In it I was talking to her of Christ, and was ressed as they are, with jewels on my arms and in my nose and in ıy ears—beautiful, she thought. She said, "In my dream you ere talking about your Christ." The next time I called she in-)rmed me that she had told her husband. When I went again she as out. I went back again, and she was just going out, but would ot come in again. An old woman who was in the house told me hat her husband would not allow her to read any more.

Q. In our college the volunteers have a course of lectures on lifferent subjects connected with medical work. Do you think hat it is a good idea to have perhaps an hour on some such subjects? A. There is no useful information that you can acquire on any opic that will be out of place on the mission field. If one is going o the field to engage in medical work, however, he cannot have too good an education here. If there is one place more than another vhere a little knowledge is a dangerous thing, it is in the practice of medicine.

Q. I think the audience would like to know why they treat he widows so badly in India. A. Because it is believed that a voman's husband does not die except as a punishment for some sin hat she has committed—not perhaps in this life, but it may be in ome life hundreds of years before. You know they have 8,400,000 ives to live, according to their theory of transmigration, before they)btain salvation.

Q. How many widows are there in India? A. In 1901 there were 15,696 under five years of age, 321,470 under fifteen years of age—25,891,936 altogether.

Q. Is there any special line of study that you would recom- mend for the medical field? A. No; get the best general education you possibly can in medicine, because you have no one to refer

anything to, no one to consult, no specialist to whom you can se any of your cases; you must do everything that is done.

Q. Is a theological training essential for a medical missionr in India? A. There is no good knowledge that you can get t will not be useful, and yet a theological training I myself do think necessary. First of all, a physician should be a Christi with a zeal for souls.

Q. Have the English no medical schools in India? A. Th have medical schools at Calcutta, Madras, Bombay, Colombo, Ag and Vizagapatam.

Q. Are there many students? A. There are a great ma native students in those schools. They are not, however, Christ men. Their work leaves a great deal to be desired, as it is thorough and their motives are usually very mercenary.

Q. Do many students return to heathenism after graduat from Christian colleges? A. Very many of them, though the t dency is for them to lose vital faith in their old religion; and he there is the more need of such Christian work as will save th from going out to conform outwardly and hypocritically to the religion while they have no heart in it.

Q. Is it difficult for educated Americans to get positions the state colleges and universities of India? A. Of course, bei affiliated with England, naturally in those positions Englishm are found. There are quite a number of English teachers and structors, usually directing native assistants.

Q. Is it not true that in these Presidency colleges and univ sities a spirit of higher criticism is creeping in much more than any other kind of institution? A. I should hardly say that t higher criticism is making much of an inroad into those Presiden colleges, for the reason that there is no theological teaching the of any kind. If you mean by your question that these educat men are occasionally getting hold of European writings, such, instance, as you find in the Encyclopædia Britannica, and usi them in attacks upon Christianity, I should say that sometimes th occurs.

Q. Can you tell us in a few words about the Woman's Colle at Lucknow? A. I spent some time in that college, holding me ings among the girls, and I shall never forget those days. As presented Christ to them, a number came out openly and confess Christ. A splendid educational work is being done there, b better still, it is being used as a mighty instrument for evangeliz tion among the girls.

Q. Is the Young Women's Christian Association doing a work along those lines? A. Yes, it is to a considerable extent.

JAPAN AND KOREA

The Influence of Christianity in Japan

Present Conditions Favorable and Unfavorable to Missionary Work in Japan

Reaching Japanese Women

The Importance of Japan's Homes

Work of the American Bible Society in Japan

The Opportunity for Teachers in Japanese Government Schools

The Unique Importance of Japan as a Mission Field To-day

The Essential for Korea's Uplifting

Woman's Work in Korea

Korean Opportunities and Needs

THE INFLUENCE OF CHRISTIANITY IN JAPAN

THE REV. HENRY B. PRICE, KOBE

THE effects of Christianity in Japan cannot be estimated simply the number of Christians that may be reported in the annual stastics to the home boards. Japan has been brought more favorably nder Christian influences than perhaps any other Oriental or athen country. As a result, the institutions that have come down om ancient times have been largely modified and changed by Chrisn influences which permeate to a certain extent the social, the mmercial, and the political life of European and American counies. Consequent upon this, great changes have taken place in pan in the last fifty years. As the result, the edicts against Chrisnity have disappeared; torture, which was permissible at one time, s passed away, and the Mikado has given to his people a constiion which guarantees to them almost as much religious liberty as u enjoy in this favored land of America. In addition, the Chrisn Sabbath is recognized as a legal holiday, when the faithful servt of God in Japan can go to his Father's house and meet his Father ce to face without any fear as to his position, so far as the govnment and law are concerned.

But perhaps one of the most important of these indirect results the work of the Red Cross Society, which has introduced into that tion a work that in old times hardly existed. If you compare the te war with Japanese internal warfare of ancient times the change s been tremendous. And this Society stands simply for the teachgs of the Second Commandment of our Lord and Savior Jesus hrist, who commanded us to love our neighbors, to love our eneies, to do good to those that despitefully use us and persecute us, nd to pray for them before our Father's throne.

Take one illustration of the spirit of the Red Cross Society. In e battle beyond the Ya-lu River in North Korea, a Japanese prite brought in a Russian private who was wounded. He was unble to get him to lie down at all. The Japanese lay down and made gns that he wanted the Russian to lie down by his side. There nder the influence of the Red Cross these men who had engaged deadly struggle lay side by side. And here is another instance of is Red Cross Society principle. A Japanese major was captured a spy, and he was told, as all spies are, that he would be put to

death. Putting his hand into his pocket he pulled out a roll of mon and said to the Russian officer: "I have long been a Christian b never before had an opportunity to do a real Christian act. Follo ing the teachings of my Master and Savior, I wish to give this mon to the Red Cross Society of the Russian Army." Then, sufferi the death of a spy, he went to meet his Savior.

Before coming to the more direct results of Christian work Japan, I would mention as an indirect result of Christian work the the attitude of the Japanese general public toward Christians, whi has wonderfully changed. Dr. Gulick has stated that the chan which has taken place in Japan's attitude toward Christianity in t last thirty-five years has never been equaled in any other nation. is true that the same change came to the Roman Empire, but in th case it took 300 years to accomplish the same change in the attitu of the general public toward Christianity which has taken place Japan in the last thirty-five or forty years.

Another indirect result of this work, one which shows how t example of Christian living and influence has radiated from t Christian men and women of that land, is found in the most co servative department of the Japanese government, the Educatio Department. That department a few years ago would not allo private institutions to teach religion, if they wished to enjoy certa privileges. Now they grant Christian schools the right to tea Christianity and at the same time give to them, if they wish, all t privileges that the government schools of that great Empire posse

Another important result is the wonderfully changed attitude the Military Department toward Christianity. In former years t Christian soldier was under suspicion lest in time of great natio danger he might prove traitor to his country; but during the la war the Christian private, the Christian sailor, the Christian offic the Christian admiral, has proved beyond the shadow of a dou that the Christian Japanese soldier in whose heart has come th feeling of universal love toward mankind, faced his enemy as a tr son of Japan and possessed the Japanese spirit in such a degree to win the approval of all in high positions of authority. To-d Christianity has won its way into the hearts of that people throu the late war, as perhaps it could not have won it in any other way.

One or two examples of that may be seen in the fact that all t hospitals were thrown wide open; and the soldiers, as they came ba wounded and sick and dying, enjoyed the privilege of having t Christian teacher to sit by their bedside and whisper to them their dying moments the love of the Heavenly Father and the S vior's tender mercy toward them. It may be that many a po wounded boy or young man who was unable to profess his fa before the people had a vision of the Father's face and passed into the other world with hope and faith in Jesus Christ.

Another indirect result of the Christian work there has be

he change of attitude of the Imperial household toward Christianity. That strange, mysterious influence which has radiated from the Christian churches has even affected the throne of this Empire, and he Emperor is giving his tens of thousands to Christian institutions, ither to help the poor orphan, or the Association work in the army. To me this is the most significant fact in the change that has taken place in Japan in recent years. As you all know, the Japanese nation for 1,500 years historically, and for 2,500 years according to heir tradition, have looked upon the Imperial House as divine. Around the Imperial family a halo of divinity was cast; but now a great change has come. In place of the tradition of the divine ancestry of the Imperial family, is a higher and nobler tradition, perhaps, which will enable the Imperial family to rule that land in the uture for the welfare and happiness of the people, as they have ruled t in the past. To me, this is one of the greatest changes which has aken place there in modern times. I know of nothing that will be nore helpful to our cause than for the Imperial family to show its pproval and sympathy toward Christianity, by giving its money reely for Christian institutions.

But there are other facts that we must mention, the direct results without which all these just mentioned would have no permanent influence. We find there that the Christian Church has been established by all the great denominational families in such a manner hat we may reasonably expect them to continue to work in that land. All the little differences in denominational groups have disappeared, nd you have there the Methodist, Baptist, Presbyterian, and Episcopal bodies united in such a manner that with God's help and with he sympathetic prayer and assistance of Christian people in this ountry they will go on until they will be able in God's own time to ssume all the responsibilities of Christianizing their own people. ndeed, that Empire may perhaps pass on to China the Gospel of Light and live and die for the cause of Christ, as they lived and died nder the banner of the Sunrise Kingdom in the late war.

One other great result of Christian work which I must mention n closing is this, that the Japanese churches to-day have realized, erhaps for the first time, that upon them rests the responsibility for he Christianizing of Japan. The spirit of independence and self-upport that has come upon that people in the last year or two is rophetic of great and good things for the future. No Church in America can permanently assume responsibility for carrying on the vork in the foreign field, and the sooner the churches there realize hat the better for them. And so to-day there is a great deal being lone in the way of self-support, and the Japanese are taking up the great burden of Christianizing their own people. When that spirit as saturated the hearts of all Christians, as it is beginning to do, hen we will see the finishing of the great work which the Master has egun.

Time prevents my saying more. These points are suggestive o the results which are taking place, and others who follow will fill o the list, perhaps, and give you a clearer idea of the tremendous an wonderful changes which are taking place there. May they lea you to see that the Christian missionary and the Japanese Christian are enthusiastic in their belief that Japan will become a Christia nation.

PRESENT CONDITIONS FAVORABLE AND UNFAVOR ABLE TO MISSIONARY WORK IN JAPAN

THE REV. HENRY TOPPING, TOKYO

THE difficulties that confront the missionary, whether favorab or unfavorable, in my experience are largely psychological. TH attitude of the people—the mental attitude—is a thing that decid our success or failure with them, and while I do not agree with th words that we have read in Kipling, "Now, the East is East and th West is West, and the twain shall never meet," I realize that th first great difficulty to be overcome when we attempt mission wo is the natural prejudice against a foreigner and his religion.

I think a greater difficulty that might be mentioned in conne tion with this one is the obstacles that arise from political cond tions. There has been a wonderful series of political changes Japan, as the preceding speaker has said, and in most of them w have won our successes. Some may be under the impression th the Japanese mind is *per se* opposed to foreigners and to a foreig religion; but if we read the history of Japan we will see that un about 300 years ago the Japanese had relations with other natio and were entirely free and open. It is only since the sixteen century, after foreign missionaries had come among them with th Christian religion, that they closed their gates, not only to the r ligion of Christ, but to all foreign intercourse. So I would say th it is not necessarily true that we should find in the Oriental mir opposition to our religion. Japanese history, and the Japane hospitality toward the Roman missions disprove that conceptic on our part. We are as likely to be suspicious toward them as the are toward us.

Judging from my own observation, the continuation of the u just treatment of the Japanese by foreigners has been in the la decade one of the chief difficulties that we have had to meet. Pe haps you do not know that the treaties forced upon Japan by Ame ica and other nations in consequence of the enforced opening of gates continued until six years ago in Japan; and that althoug

apan had been assured that when she adopted Western civilization ne would be admitted into fellowship and fraternal relations with Western nations—having adopted these types of civilization and aving asked for revised treaties on an equitable basis—she was urprised to be refused again and again, for no good reason except nat it was not profitable for the European nations and America o grant her these revised treaties. My experience is that every me after a Japanese has been sent to Europe or America to beg or the revision of treaties, and the request was refused, we mis-ionaries found a very strong reaction against our work. So I will ay again that the difficulties we have faced have been largely aused by our own governments rather than by the supposed and lleged Oriental opposition to our religion.

There is a new Japan, as there were and continue to be rem-nants of an old Japan. The new Japan was begun by the missiona-ies some thirty-six years ago, when in the promulgation of his harter oath the Emperor proposed, in spite of the previous policies f the utter exclusion of all foreigners, to seek wisdom and strength or Japan from all nations. His people were not prepared for such liberal attitude, but so far as they could receive this new princi-le, they have followed its leading; and so we see that it is the nost liberal statesmen of Japan that are the foremost ones to favor Christianity, or especially Western civilization. At the present ime we see Marquis Ito, Count Okuma, and other statesmen, favor-ng the adoption of Christianity. Their concern is largely with the ising generation that are coming up into new wealth without any noral restraints; for their sake, the Emperor and all his advisors are agitating the matter.

It is a great pleasure to feel that our difficulties are vanishing because the mind of the people is open toward us, and that the liberal constitution and the trend of affairs in Japan are against the suspicion of foreigners; also that they are assuming a liberal attitude toward Western learning and all that goes with it, including our religion. I want to bring you in just a word a concrete illustration of what I have seen. Here is the picture of a family with whom we have come into contact. I will not be able to tell the whole story, but I want to bring out this point. This woman brought her children to our kindergarten, and insisted upon the best training for them; but fearing that we would in some way gain an ulterior influence over them, she brought them every day and came for them in the evening. Coming to our home, we were hopeful that she was becoming interested. We did not understand her. Her mind was filled with suspicion of us, and for two years we had her on our list of inquirers, and I was asking her from time to time if she did not want to be a Christian. She would always reply, "I don't understand it." We learned the truth in the case, namely, that she did not understand why we were there, and what profit it

was to us to be working so with her children and to take so much interest in all that concerned her. After two years she had not been converted; our great revival came, and we felt sure that the Spirit of God would reach her heart. The Spirit did touch her heart, bringing the revelation of a religion of love, something entirely unknown to her. Like all the revelations of God to His children, it melted her heart, and she was filled with repentance for her sins. Then she went everywhere telling the people that Christianity's wonderful truth is the truth of Christian love; and so we found that she was brought to us not by arguments, not by our work, but because the Spirit of God came into her heart, showing Christ's love; that we were not there for profit, but to teach her for love's sake. I believe that our difficulties will disappear in proportion as we are able to show the Japanese this one principle, and that Christ is able to satisfy the Oriental mind as fully as He does that of the West.

REACHING JAPANESE WOMEN

MRS. HARRIET GULICK CLARK, MIYAZAKI

From the earliest days the women of Japan have been held in physical, intellectual, and spiritual bondage. Physically, their long flowing sleeves and close-fitting garments, that admit of no long step, and garments that have to be held tight have bound them so they have no real liberty of action. Intellectually, they have not been educated as the boys have been. Spiritually, they have been bound by the teachings of Buddha and Confucius. I wish I could go into details and tell you what a bondage that is, but I cannot.

To-day the woman of Japan is being liberated. The school girl is putting on the divided kilt skirt, ideal in its beauty of contour and grace and ease of motion. The American shoe is supplanting the sandal, the pointed sleeve has taken the place of the cumbersome long sleeve, and the girl of to-day plays lawn tennis, basketball and swings in the high swing with as much freedom and ease as the American girl. Spiritually, Japan is being liberated, but in what way? In two respects. She has come into the same intellectual liberty which the young men have and which is causing them to be, as Marquis Ito says, "the peril of the kingdom." The rising irreligious manhood of Japan is the danger of Japan to-day, and what of the rising irreligious womanhood? It is more dangerous than the rising irreligious manhood. And woman is stepping also into the atmosphere of Christian liberty, where she is taught that she does not need to be born again any more times than her brother does in order to enter the Kingdom of Heaven. Buddha, you know

aches that woman must suffer many rebirths, and finally be born a man, before it is possible for her to enter Nirvana. Christianity has but one birth into the Kingdom for man and woman alike.

What power is bringing this about? The Christian women of Japan and the Christian missionaries there have been more of a power in this direction than in any other. The government schools are raising up irreligious womanhood. The Christian schools are raising up Christian womanhood; and the single women missionaries who have gone to Japan are the ones who have taught in these schools, who have toured among women as far as possible, and who have taught them through the beautiful example of earnest, noble, strong, true Christian lives, what woman can be without a husband—that she does not need to be married in order to be worth something in the world. Paul taught that it was better to live alone if one is to do the best work for the Master. His idea apparently was that man and woman alike would have their affections less divided, and their time and strength would be more free for the Master's service if living alone. Our experience—excuse me for being personal for a moment—has been that "two are better than one," and that if to the two little ones come into the home the influence is multiplied a hundredfold. In our province, the Island of Kiushiu, we have stayed alone for fourteen years, being, until recently, the only missionaries there. The house was built in foreign style, and the whole eastern part of the province has come to see it and the people living in it. We have kept house for several years, and the first year we registered only those who came for the first time; there were 17,000 people. All through these years, I think there were not more than five days when there were not some people there; and to every one who came the Gospel was spoken as much as he had time to hear or we had time to speak.

And what is the result? The whole province knows us and, in a measure, loves us. They are not all Christians, by any means. I am here to-day to see about two young women that I have been asking for for several years, and have not gotten to come to us to aid in evangelizing a province as large as New Jersey, with no women's work done in it practically, except the little bit I could do in the home. The men have come to the churches, but the women have been hard to get at.

But I want to say a word about how Japan to-day is leading China. You who have come here show your interest in Japan, and Japan to-day is influencing China in all departments; in the military and the intellectual spheres she is displacing other foreigners and putting Japanese in their places. A great many of the newspapers in China are edited by Japanese, and what Japan is in the next ten or fifteen years will influence China for the next fifty years. The women of Japan are the foundation of the nation, and we must have the mothers as Christians. But if we are going to make Japan a

power in the Orient—in China, in Korea, in Siam, and by influenc all over India—we must win Japan for Christ in the next ten o fifteen years, and we must win the boys in order to do that. Th young men and women with whom you will come in contact wi be those who have passed the most strenuous examinations in the own schools in Japan. They sift them, not because they are no capable of learning, but because the schools and colleges ar crowded beyond all possible accommodation. And so the ver pick of the men are there being educated, and they are the edu cators with whom you will compete. You must be bright and mus have put on the armor of God. I need not take time to say tha you will need the sword of the Spirit, the shield of faith, the helme of salvation, and have your feet shod with the preparation of th Gospel of peace. And you must be men of prayer and of spiritua power, or else you will meet with the same condemnation whic a good many of the older missionaries are meeting in Japan. The say, "O yes, you do it pretty well, but not quite as it ought to b done by the men who come to Japan." The Japanese are sayin that to us, and we must meet their requirements, if we wish to influ ence Japan and win China.

THE IMPORTANCE OF JAPAN'S HOMES

MISS FANNY E. GRISWOLD, MAEBASHI

I WANT to speak a few words about the importance of work fo the home in Japan. Last fall my attention was called to an articl in the "Hibbert Journal," entitled "Is the Moral Supremacy of Christ endom in Danger?" and the attitude which the writer took wa that the moral successes that Japan has gained in the last war ar due to Buddhism. While we all know that Japan owes a great dea in the past to Buddhism, I think we also know that her present suc cesses are due in very large part to the direct work of mission and to the Christian civilization that is pouring into Japan. Yet i seems to me that she has put on this civilization like a beautifu dress; and I know many Japanese who have told me that Japan i the only country that has Christian civilization and is not Christian

As I go in and out among the Japanese homes that though grows on me. There are many things about the homes that ar beautiful, but there is a great deal of incompleteness, a great dea of sin and misery; and the thing that Japan needs most is th Christian home. When I think of my own home, and when I se the homes of others here, and compare them with some of the home of Japan, there is a great contrast. We know that it is a funda mental principle of ethics that the state cannot rise any higher tha

s homes; and if we want to save Japan we must save the homes; ıd the Japanese wish their home life improved. They know that is not what it ought to be, and I have more requests, while travel- g about the country, to speak on the home than on almost any pic. The Japanese have read or heard about the English home ıd the American home, and they think that we know the secret it. Perhaps they have been in missionary homes, and have seen ɔw different they are from their own. As they wish to know about .e subject, that makes a very good opportunity to teach Jesus hrist as the foundation of the home.

There are a great many ways to bring about the establishment the Christian home in Japan, and the first way, I think, is by aching the girls. In Japan we have splendid government schools ɔr girls. The government spends more money and can give better cilities than we missionaries, and in many respects they are better ıan our schools. But they are not Christian schools, and if we ant to have Christian homes in the future, we must educate girls s Christians who shall be the founders of those homes. In Japan ıere is a great call for teachers for those schools; and in doing work f that kind a young lady multiplies her life many times, because ll those girls will go out to be centers of Christian influence. If ıey do not have homes of their own, they will teach other girls how ɔ have homes.

There is another aid in this direction, training women who ıall spend their lives in building up the Christian home; but we ave called a long time for ladies to do that work—it is work an ngel might covet to do—and we cannot find any one willing to ndertake it.

Then there is the kindergarten. We need ladies who shall be indergarten training teachers. I think you can hardly realize how mportant the kindergarten is in Japan. The little children go ome from it to influence the whole household, for it is true there hat "a little child shall lead them."

Again, there is the evangelistic work in which a woman may ngage. That means that she may travel about, visiting Christian ɣorkers and encouraging the girls who graduate from Christian chools; but we are having difficulty in carrying out this work for ɣant of help. A lady may travel through Japan from north to south ll alone, and not meet with any inconvenience. She will be treated s well, or better, than she would be treated in her own country. She can do any form of work for which she is fitted, and find an pen door everywhere.

There are other forms of work that may be mentioned. The Young Men's Christian Association has been so successful in Japan, specially in the late war, that the Young Women's Christian Asso- iation is making a fine start there. Then there is the Women's Christian Temperance Union work, which reaches the homes in a

very important way. I think that if America and England were t do no more for Japan, if they should cease work there from to-da still Christianity will spread in Japan; and I think that in the en Japan would become Christian. It does not depend wholly on u but I think that it is our privilege to work in Japan and bring i a spiritual Christianity. We have higher ideals concerning wh the home ought to be than the Japanese have, and if we can intr duce these ideals into the Empire, it is a good work, and we can d no better than that.

Mrs. Clark has spoken about the people who are needed i Japan. Anyone who desires to see the same form of Christianit that he observes in America transplanted in Japan, and who wi feel grieved if that form does not materialize, is not the man to com to Japan. We want the man and the woman who rejoice in wha the Spirit of God does, whatever form it may take. It was only few days ago that I had a letter from Japan concerning churc unity. I was very much interested, and that work of God has stirre my very soul. I hope that some of you who are willing to co operate with the Japanese, who will approach the work in a friendl spirit, who are willing to work hard, and sometimes to seem no to work at all, and who are willing at all times to work with th Japanese, and even under them—you are the ones whom we wan in Japan.

WORK OF THE AMERICAN BIBLE SOCIETY IN JAPA

THE REV. JOHN FOX, D.D., NEW YORK

I AM very happy indeed to bear my testimony, but will be ver brief, because I think all of us here want to hear from the mission aries. You know that there has always been a very extensive desir for the Scriptures in Japan, but perhaps there never was such a opportunity as now. It is worth while to remember that one o the early converts was a Japanese military official, who found little Bible floating in the water in the harbor of Nagasaki, as h was patroling around the English war vessels to keep any one fro landing contrary to the orders of the government. Though he wa not able to read it, his curiosity was aroused, and he found a Dutc interpreter who could make it plain. He soon received the mes sage of the book, and afterward that man and his family came t Dr. Verbeck and were baptized. That was simply one case o the bread cast on the waters. It is an old Bible Society story.

I think you will be interested if I tell what has been done i reaching the soldiers. These women in Japan have done wonderfu work for them; they have sent comfort bags by the tens of thou

ıds into the camps of the soldiers. These bags contained all the le necessities that the soldier boy wants in camp, together with Gospel of Luke. I have a letter here from a vice-admiral in Japanese navy, addressed to Rev. Henry Loomis, our agent in okohama, which I will read. "Dear Sir: I beg to thank you for gift of Bibles for the Japanese navy. I have given orders to ve them at once sent to the seat of war." These books were sent the warships and to the army, and so from the sands of Manıria to the warships in Port Arthur harbor the Gospel message s carried without any missionary. Here is a letter from one of soldiers, which tells its own story. It is addressed to the Bible ouse in Yokohama. "Dear Sirs: I beg to thank you for the kind it, and present of a New Testament, made by a member of your ciety yesterday. On my way to China, while waiting in the rbor of Osaka, I found a copy of the book and read it again and ain. I was severely wounded in the battle of Nan Shan, one llet piercing my abdomen. I prayed with all my heart and then gan to recover. I was taken to this hospital to undergo medical atment here. The object of my writing to you is to ask you to mit me into your holy Society." I could tell you of another case, ough I do not have the letter. A young Japanese had both his es shot out in his first battle, and in despair he was going to kill mself at once. Someone saved him from that sin, and he was cared to a hospital, where his eyes were opened to the light of the ord; and it is one of the sights of that hospital to see that blind an preaching Christ as the light of the world to his own comrades. e have circulated during the last ten years over a million copies of e Scriptures in Japan—just our own Society—and then there are e British and Scotch Bible Societies. I am happy to bear this stimony, and hope you young people will not forget our work. ome of you may not be called to be missionaries, but you may colporteurs. I should like to have a good number of workers go out.

THE OPPORTUNITY FOR TEACHERS IN JAPANESE GOVERNMENT SCHOOLS

MR. V. W. HELM, M.A., TOKYO

I WISH to speak very briefly on one single opportunity that has ome in connection with the student work of the Association in apan in the government schools. The young men's work began bout eighteen years ago, when it was desired to have foreign eachers in the government schools, and the missionaries sent a request to Mr. Moody, at Northfield, that teachers might be sent from

the United States. Mr. Moody turned the request over to Mr. R. Morse, of the International Committee. As a result, fourteen teachers were sent out. Then came the reaction, that period of self-sufficiency, during which most of the teachers from foreign nations were dismissed.

There has come a righting of things within the last six years and now no Japanese scholar is regarded as competent to teach English, no matter how well versed he may be in it. Just as in the best American universities we have a Frenchman for the head of the French department, and a German at the head of the German department, so there came the desire for foreign teachers. There had been some very sad experiences in some of the government schools through the picking up of "beach-combers"—strandt tourists—the idea being that anyone born in England or Americ could teach English. In many cases, from the immoral lives of t teachers, it was worse than having no teacher at all; and whe four years ago, the Minister of Education decided to remodel t government schools, it was recommended that they should secu foreign teachers of English. Accordingly, he came to Mr. Mill of the American Legation, and said, "Do you think, if we shou ask for young men to teach in our schools, we could find an ad quate supply?" Mr. Miller consulted with Mr. Fisher and myse as secretaries of the Association, and we assured him that the were a large number of young men whose hearts were yearning come out to Japan, and we undoubtedly could secure teachers wh from the standpoint of ability and character, could fill these plac satisfactorily. Three men came out first, then half a dozen; a to make the story short, we have twenty-one government scho positions filled by Young Men's Christian Association teachers, Christian men, graduates of Canadian and American colleges a universities. Some of them are volunteers; and while in the clas room they have no opportunity for religious instruction, yet in the own homes, in Bible classes, and the like, they have every opport nity possible given to them for working with the students. La year almost a thousand students were enrolled in the Bible class conducted by these twenty-one teachers, a great arm of the Christi service in Japan.

These Bible classes are not forced on the students. Six of t twenty-one teachers have English Bible classes for the Japane teachers in the schools. They meet in the homes of the teache I received only the other day a letter from one of these young m who last year had 300 of his own pupils in Bible classes, to who he teaches English and the Bible. I was in his home last Octob on my way from Manchuria, and had the privilege of helping o ganize a Young Men's Christian Association with thirty-six me bers, six of them active. All six had become Christians in the th months that that man had been there. In order to become associa

embers they had to sign the pledge to give up tobacco, wine, and morality. I received a letter day before yesterday that twenty ore young men in that school had been led to Jesus Christ by at one teacher.

We are looking for men of the right stamp—strong physically d intellectually and spiritually. We are not going to have a ry large increase in the number of teachers immediately, because e stringent financial conditions incident to the war will permit no large expansion in the Educational Department. We have o or three positions open from time to time, and we expect within ree or four years that there will be a considerable number of aces open. Mrs. Clark has truly said that Japan is a nation where e students will be either the peril of the country or its salvation. e invite you to enter this open door in Japan.

HE UNIQUE IMPORTANCE OF JAPAN AS A MISSION FIELD TO-DAY

MR. R. S. MILLER, TOKYO

THERE are three or four facts that seem to me to explain the nique importance of Japan as a mission field to-day, some of which ave been already mentioned by preceding speakers, and which I ill do little more than allude to.

The first reason why Japan is of strategic importance to-day is ne fact that the average educated man there is a man without re- gion. The old religions are losing their hold upon the educated lasses, and the new is making slow but sure progress. They have educed Shintoism—the old, indigenous religion—to but little more han a form of court ceremonial; with all its shrines, and with all s multitudinous priests, it is of but little force in the religious life f the people to-day. Confucianism, which for centuries has molded apanese character, and which has for its groundwork the teachings f Bushido, is, I regret to say, passing away. I have heard the lder men repeatedly say that the type of manhood which was eveloped by Confucianism and by Bushido, to their regret, is ast passing away. Buddhism, the national religion of Japan, has eft the high estate of her noble philosophy and, by lending herself o the superstition of the people, has to a large extent lost her hold n the educated classes. We find then, as regards the old faiths, hat Japan is practically without a religion. As to Christianity, I uppose the facts and statistics are too familiar to you to need re- eating. The largest estimate I know of to-day for the number f Christians, including the Greek, Roman, and Protestant Chris-

tians in Japan, is 200,000. Multiply that, if you will, by five to the Christian community, Christian constituency, and you ha about one million out of forty-five or six millions of people. Chr tianity is slowly but surely winning its way.

A second reason why Japan is important to-day as a strate center is that now, as never before, there is an open door. Owi to the great religious revival that swept over the country in the p years, and to the practical work during the recent war done in va ous ways by the Bible Societies, the Young Men's Christian Ass ciations, the Red Cross, and other societies, the heart of the Japane people is opened as never before to Christianity. We have su ceeded, I am sure, in driving a wedge into the very heart of t Japanese nation by the work which has been done for her arm They have been quick to draw that conclusion. They have se that the motive behind all the sacrifice which has been made Christians for the Japanese army has been the love of Christ.

One other reason, and the last which I will mention, is t position which Japan holds as regards Korea and China. That on needs to be stated. I will not attempt to demonstrate the influen which Japan is bound to exert on the Orient. I will only poi out that trade is not the only thing that follows the flag. The idea and the institutions of Japan are bound to affect the whole con nent of Asia; and if we get at the spirit which pervades the instit tions of Japan, I think we can see that ethically they are very large Christian. The Prime Minister, in a recent interview, stated th the educational system was from the West. It is true of her const tution, which guarantees freedom of religious belief, freedom person, freedom of property, and freedom of speech. It is true her courts of law and her codes of laws. But if Japan, who is boun to exercise an influence upon the East, whose institutions are so fa Christian, is thoroughly Christianized, she will exert a more pow erful influence upon the East because those forces which are Chri tian are strengthened. That is to my mind the great reason wh to-day Japan is such a strategic position. If we are to meet th opportunity, if we are to make the influence what it should be, w will strengthen all these powers which go to build up Christia institutions in that Empire.

THE ESSENTIAL FOR KOREA'S UPLIFTING

THE REV. W. B. HUNT, PYENG YANG

Some missionaries are said to have very long faces. The only reason why missionaries should have long faces is the fact that they are continually seeing sin, as we do not see it here in the home land. Day after day we see it clearly and distinctly—godlessness, sin. It is sin that keeps you and me from obeying Jesus Christ. It is sin that makes the heathen world black.

Only twenty-two years ago that little country of Korea was in midnight blackness that kept out even the starlight. To-day the darkness is broken, and the dawn, with its little streaks of light, has come. Yes, the Sun of Righteousness has come to Korea; but it only shows us more clearly the clouds.

I will not speak this afternoon for Korea any more than for Japan, or China, or the rest of the world. I come to bear testimony of that which I have seen of God's power to change men and bring them out of darkness into light. We who have had an education believe that education is a necessity. I believe in it, but it is not the essential. The essential thing in our characters, and in the character of any man, is Jesus Christ. From what I have seen in Korea, I know this to be a fact. Now we have Jesus Christ; they have Him not. This is the reason for our obeying the command, "Go ye into all the world." That call and that command are enforced by the character and the success of your missionaries in Korea. Glance for a moment at this little map of the northwestern part of Korea. You see the little red crosses, each one of which denotes a regular meeting place or church in that part of Korea, the work of the last eleven or twelve years. Friends, the way to evangelize the world is to evangelize the world. Education must follow, but evangelization is what the Lord commanded, and that is the supreme business of the Church. But do not think for a moment that I am calling now for professional preachers. It is for witnesses of Jesus Christ. The best education that you can get is none too much, but it is nevertheless most essential that we be known as men who are endued with the power of Jesus Christ. It will enable us to do the little things to help the men who are in the greatest need.

As to the character and success of that work, let me give one

illustration to clinch the fact that God can use any man. We ha a fisherman, not like Peter a natural born leader, always ready an quick to come forward, but a man who was typical of that po Korean people, that ignorant and degenerate people. Yet this ma without the least idea of leadership a few years ago came to be believer in Jesus Christ. I met him just about eight years sin for the first time. That man, by his belief in Jesus Christ, h risen from being a man who did not know the alphabet, from bein a man of no influence in his community, to being respected b several churches in the small towns of several circuits, and his wo in the councils of the Church is always listened to. He has com to be a man who can interpret the Word of God, not eloquentl but in such a way that it commands respect.

The character of the work in Korea is this: We do not hav there an educated Church, as you use the phrase; but we do have Church educated in the Word of God and in the doing thereof. Yo know that education is of value to just the extent that we use tha education, or that it impels us to do some great good for other That Church to-day in the northwestern part of Korea is able t transform, not only individuals here and there, not only to rais up leaders for North Korea, but it is raising up a people whic just now, by Japan's taking from that nation its government, an possibly, in the future, its land, so that the people must be scattered may be used to help solve the Eastern problem.

WOMAN'S WORK IN KOREA

MISS LULU E. FREY, SEOUL

Except for the unparalleled opportunity and the easy acces which we have to the hearts and the homes of the people in Korea I do not know that woman's work presents any phase that is pe culiar to that land.

You all know just what the condition of woman is in non Christian lands. Women's work in Korea appeals to us becaus of woman's great need. She receives no welcome at birth, and n love in life, and she has no hope in death. The birth of a girl bab is cause for mourning; and if she survives the neglect of her baby hood she is either sold, or given in marriage at a very early age or perhaps she is sent to her prospective mother-in-law's house t be trained. Her work there is little less than that of a slave. He place in life is supposed to be that of the cook, of the one who sews or does any of the household duties. She is always at the command of the father, or the brother, or the husband, to do whatever they

l her do. She is never taught like her brothers; in fact, she is ght that she has not the power to learn. So she remains in igno- ıce. She has nothing to think about all day long except the ısehold duties, or perhaps the gossip she may hear from neigh- rs. Her life is spent largely within the walls of the house where : lives and works day by day, for in Korea we have the seclusion women. She has no hope for the future; she has no knowledge Christ. She grows very, very tired of this narrow life, and it is : an uncommon thing at all for her to commit suicide in some way, ıer by drowning or by taking opium, or by some other means, in ler to end the misery of this loveless life which she has led.

Now, while the work appeals to us because of the great need Korean women, it also attracts and holds us because of the trans- ming power which we see manifested to meet the Korean man's need. She finds that she has a soul, a soul so precious that ıe died to save her. She finds that she has a mind and that she ı learn even as the men can. Though she may be fifty or sixty ars old, she learns to read, and thus she can understand what od's will is concerning her. She finds, too, that she incurs per- cution for Christ's sake, and with these persecutions she finds she ı be victorious through Him. She finds that she has a Friend sorrow.

I would like to give you one illustration that comes to me. As was going along a country road one day, I saw a woman going ong with a hoe, and behind her was a man with a burden on his ck; and this burden, as we drew closer, we saw to be the form a baby. It was wrapped up according to the custom. They mbed the hill and put the burden on the ground, and the mother rew herself upon the dead form of the child and cried out her oken heart, while the father began to dig the grave. We tried comfort her the best we could, but her grief seemed too deep, d she did not understand that Christ was the only one who could mfort her. The following Sunday I saw in our meeting one of our omen who had been a Christian only about six months, a woman ıo had been told by her neighbors that if she became a Christian very dangerous spirit would haunt her and bring calamity to her. ıe did not falter, but by and by her only child, a little girl, whom e dearly loved, was taken from her. This Sunday, as she stood th the tears streaming down her face, she told how the beautiful tle girl had died, but that she did not grieve so much, because, she said, "I am going to meet her there with Jesus." I could ot but think of that other woman whom I saw heart-broken on the ountain-side just a few days before.

The transforming power of Christ is not only evident in the art life, but it goes out into the life of the family. In some cases hole families in Korea have been brought to Christ, and in such ses it makes a great difference in the family life and in the atti-

tude of the men toward the women. They have learned to look
the foreign teacher and to copy him in his way of treating the w
and the children, and the missionary's home becomes a model.

I must speak a word concerning the methods used to rea
these women. We have in our churches a place where the wom
can sit unobserved during the services. In some churches th
have a curtain down the center, and the women sit on one side a
the men on the other. Sometimes the building is in the form
an L, and the women sit in one part, with the men in the other. F
the evangelistic work we have Christian Bible women who go in
the homes and carry the message with them. Then there is o
dispensary work, where women come for the healing of the bo
and learn to know of Christ, the Great Physician. The native Chr
tians, with the love of Christ in their hearts, carry the message in
the homes and to their friends and neighbors. Often inquire
come to our homes and ask the way of salvation. This sugges
that the printed page is not to be despised, because in a great ma
cases souls are brought to a knowledge of Christ through th
agency. This in turn suggests the great problem that confro
us now, namely, the education of the women. They are hung
and thirsty for knowledge. As soon as the knowledge of Chri
comes into their hearts they wish to know right away how to re
the Bible. The majority of them cannot read at all. To this e
we have day schools for the little children and Bible classes for t
training of those whom we wish to become workers. For the gre
mass of women who want to learn, classes are organized, and on
or twice a year in the large centers, these are held, and the wom
come to them from remote places. One woman came 273 miles th
she might study, walking all the way, and carrying on her back t
rice which she intended to eat while there. Some mothers co
with their babies on their backs. You can understand from th
how eager they are to learn and what obstacles they overcome.

The work in Korea has been called the miracle of modern mi
sions. Two decades ago the work was organized and the seed sow
has brought forth so marvelously that to-day we are embarrasse
by success. Every worker in Korea—north, south, east, and west-
is singing the reapers' song. Yet there are in Korea countless fiel
of this ripened grain still ungarnered, and I have been wonderin
as I have looked into your faces—just as was said by the missiona
from Japan—who is to be responsible for these ungarnered field

KOREAN OPPORTUNITIES AND NEEDS

THE REV. W. B. SWEARER, SEOUL

THE opportunities and needs of Korea are great. First, let me ention the opportunities.

1. The people number twelve millions, scattered over a terri- ry about the size of Pennsylvania and New York and evenly dis- buted over the land, not in large centers, but in small villages. ie people are therefore very easy to reach, and we are not con- onted with great municipal difficulties. Again, I want you to tice the Koreans are but one people speaking one language from rth to south, from east to west. A preacher can speak in the same ngue, be understood, and do effective work in any part of the land.

2. In the second place, there is entire freedom in religious atters throughout Korea, with no official interdiction.

3. In the third place, unlike Japan we have no infidel litera- re. Not a page of such literature has yet been scattered in Korea, hile there has been a great amount of Christian literature supplied. wenty years ago there was no such literature; now there are 120 oks and tracts and the New Testament has been translated.

4. In the next place, we notice that the religions of Korea e dead. Confucianism, ancestor worship, Buddhism, worship of irits, and other great religions are dead. Sometimes when we call the words—

> "In the Cross of Christ I glory,
> Towering o'er the wrecks of time;
> All the light of sacred story
> Gathers round its head sublime,"

think that the "wrecks" are the wrecks of nations which have umbled before the eternal cross; but I like to think of them as the ecks of the great religions of antiquity which have been unable to thstand the power of the cross. All over Korea are these wrecks; ecks of Buddhism are scattered in the valleys, and temples are umbling into dust. I entered one of these temples and inquired history, and they told me that at one time 10,000 monks wor- iped Buddha before its shrines; now there are less than a hundred, d all about in that territory Christian churches are springing up, d the people have the love of Christ Jesus shining in their souls. onfucianism and ancestor worship from China are foreign to that

people. They are weak and unable to satisfy the hearts of the people. An old man came to me and said: "For many years I ha sought light. For twenty years I have journeyed. I went in Buddhist temples and cried, 'O Buddha, give me light and rest,' a there was no answer. I went down before my ancestors' graves a cried, 'O great departed spirits, give me light and peace,' and the was no answer. I cried to the great spirits in water and air, in lar in the trees and mountains, and there was no answer, and now y have come and you have preached to me Christ Jesus and now have light and peace, and all is at rest. Soon you will go to yo native land, and I will go to the Heavenly Kingdom." Surely t cross of Christ is being influential in the lives of these people. Spi worship is falling before Christianity, like rotten trees before great storm.

Korea without religion waits for the Christian religion, ca for Christ Jesus, and is receiving Christ Jesus; but how insufficie is the force we have in the field to win this land for Christ Jesu The call to you is seen in the opportunity, in the openmindedne of the people. They are ready to receive the Gospel; they listen gladly to the story and tell it over and over again, and it spreads fro mouth to mouth and from village to village all over that great natio The work is growing so rapidly that one society has had to tell men: "Do not go into that region; we cannot follow you up fa enough." If there is any one thing which hurts it is to have abandon work which we have opened up. In one district where had 500 converts, we were unable to remain, and they were left wi nobody to bring them on into the light. One man who worked that section three years had 1,500 converts. Seven years ago went out there, and within seven years had enrolled 5,000 conve and organized over a hundred churches. That land is waiting f the Gospel; there is no difficulty in winning converts by t thousands.

I want you to remember another fact, namely, that we a founding missions out there which are self-supporting. So 70,000 people have accepted the Gospel out of twelve millio Eleven millions more have not heard the Gospel of Christ; and you consider this, you will see how powerful the self-supporti Church will become. In our own denomination last year, by o 14,000 converts, more than 7,000 yen were given in support of t work. If the American Church of twenty millions would give in t same proportion, we would have $60,000,000. This is the type Christian Church that is being planted in Korea; and we are buil ing chapels which support the helpers and teachers and pay f their supplies of tracts and books. In one place where they built chapel there was a debt of $50, and they did not know what to They prayed about it and finally one man said, "I will pay tha and he did so. The missionary went to that man's home, and wh

do you suppose he found? The most valuable thing in the Korean man's work is his ox. He plows his little piece of land with this ox and so gets his living. When the missionary went over to see that man, he found the father and himself and his brother plowing the land; only where the ox should have been were the two brothers, and the father held the handles of the plow; they were plowing up the field, laboring for Christ Jesus. Friends, it seems to me that beside these two men there was another One there who once said, "My yoke is easy, and my burden is light." Christ Jesus was a yoke-fellow with them. These people have given themselves to the Lord. May God help us to reach that place where we can give everything, including ourselves, for the salvation of these people.

LATIN AMERICA

Is There a Call to Labor for Latin America?
Practical Difficulties in Answering the Call
The Call from the Woman and Children
Answer to the Call
    Methods
    Some Results
Work on the Western Coast of South America
Tidings from Cuba
Summing Up the Latin American Situation

S THERE A CALL TO LABOR FOR LATIN AMERICA?

THE REV. JOHN GAW MEEM, B.S., BRAZIL

I HOPE in the short time allotted me that I may be able to show ou that there is a call to work in Latin America.

In the first place, we should remember that the so-called Latin \merican peoples—and I speak more particularly about Latin \merica than about the Philippines—are being formed on Ameri- an soil of many immigrants from Europe. While the Spanish nd Portuguese elements predominate, still they are peoples from nany different nations. There is a call in this fact, if it can be shown hat they need the Gospel. Again, in almost every one of the South \merican republics we find that they have decreed liberty of con- cience. What a challenge there is in this to a Bible-reading Chris- ianity, when the rulers of nations thus declare and pronounce in avor of liberty of conscience and freedom of religious opinion! It s a challenge to Protestant Christianity to go in and give the very)pportunity that the leaders of those nations seem to think it ıecessary to offer. Beyond this fact, we find another one, which s the strongest of all, namely, that already Latin America is ıominally Christian. However much any one may sympathize with he doctrines of the Roman Catholic Church, still I wish to assure ou who have never seen that Church in its workings out there, hat you can form no conception whatever of the state of things here by what you see of that Church here in America, or even in England. The two organizations would seem to be entirely dis- inct, so different are they in their outcome. When we examine nto the state of things in South America, we find that the large najority of those who should be upright leaders are men who are just the contrary—men who are careless of their morals and of the vows that they have taken upon them. Then it is a fact which cannot be proclaimed too often, that the Bible is a book practically and almost literally unknown in the larger part of South America. Who can estimate or weigh the immense and far-reaching import- ance of this one fact? Just think! Less than four years ago, in the great city of Pernambuco, Brazil, the Roman Catholic Bishop had the Bibles gathered up throughout that city and piled in the public square; and there, within sound of the electric gong of the trolley, under those wires that are the symbol of American progress and

of this electrical age, the Word of God was burned—to-day, American soil! Is this not a call to Protestant Christianity t derives its whole life and inspiration from that same book?

Again, we find that in those South American countries it probable that the Roman Catholic Communion will stay for all tir I am not one of those who believe that it will ever be entirely rooted. Granted that it will remain there, then what ought to be duty of those who contemplate the uplifting and the Christianizat of South America? If that Church must continue to exist side side with others, then certainly it is far more desirable from ev standpoint, that it should have at least the purity that it has in t country and England, rather than that it should remain as we se to-day in utter degradation and corruption.

But the deepest call that is voiced by these South Americ nations is the appeal that comes from the hearts of those who ha never known Protestantism, who have never yet opened Go Word and read it for themselves. From those hearts comes a p test against what they have seen, against that travesty of religion God's name; and so we find all over those republics thousands men and women who have turned away from Roman Catholici heart-sick. That call should stir every heartstring.

Those nations that are civilized and are making progress, t are bound to influence the future of this American continent, sho not be left without the opportunity of reading for themselves Go Word and of accepting the faith which is most in accord with th minds and with their hearts. To so neglect them is a proced that is not worthy of those who are trying to evangelize the wor And yet we find that in proportion to the number of those who out as missionaries, South America has been strangely neglec in point of new recruits. Moreover, from some points of view, have a constituency that should be attended to more quickly, beca those peoples are making progress in material things. They rapidly working out solutions of governmental, political, and ec cational problems.

In Brazil, about which I can speak more particularly, we fi to-day a nation intellectually and spiritually at sea. It appears be a nation that has waked up from a long and profound sleep. people are examining everything that comes before them: Positivis that travesty on the name of religion, the writings of Herb Spencer, Spiritualism—all are examined with equal fairness, so speak. When we see them eager to examine, to weigh, and to stu is there not a call in this to Protestant Christianity to give them larger measure than ever the Bible, and to offer them churches which they can find a spiritual home, each according to the form communion which is most acceptable to his own heart?

It is true that in South America we have not so much need industrial missions; but because of that, should those progress

republics that need the Gospel be left to die by the roadside? They are wounded, sore, and sick. Must they be neglected while we go to all other parts of the world, leaving them there because they bear the Christian name? It is true that medical missions are not so much needed in South America as in other parts of the world. Is that a sufficient reason for leaving those souls there to die, when our Lord said: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." From every missionary who has been in Brazil, or in any part of South America, the testimony is unanimous, that these people are spiritually sick, and they are fast falling away into atheism and materialism and everything of that sort.

When we find down there those souls for whom Christ died and which are just as precious in His sight as any others on the face of the earth, why should we not urge the Student Volunteer Movement to take South America more generously into its designs; not that a single thing should be done to diminish what is being done for other lands, but that there should be a greater impulse and a greater enlistment also for those neighbors of ours who are just across the equator. Dear friends, whether I have been able to set the situation before you clearly or not, one thing I do know, that after fifteen years' experience and study of these people, I can say that there is a call in the name of God to Protestantism to labor on behalf of South America.

PRACTICAL DIFFICULTIES IN ANSWERING THE CALL FROM LATIN AMERICA

THE REV. A. W. GREENMAN, PH.D., ARGENTINA

To TELL of the splendid victories of mission effort in those sunny south lands would be a far more congenial errand. Yet what wise man, intending to build a tower, sitteth not down first and counteth the cost? Surely it ought to be profitable for the coming leaders of the missionary hosts to get a glimpse, hurried though it be, of some of the tremendous problems before them in Latin America, and of the need of much more aggressive and far-reaching plans of campaign. Anything like a complete treatment of the subject is not expected in the few moments at my disposal.

A very fundamental difficulty arises at the outset from the wide range and magnitude of the work to be done. If the whole field is to be reached, about all the grades of human society to be found under any sky have to be dealt with, from a half naked, superstitious Indian to the manly, large-brained, alert managers of world-wide

enterprises, amid as ceaseless a drive and with as many mode facilities at their command as if they were in Paris or Berlin.

I. Notice how the distribution of the people bears on t matter. Of the 61,000,000 inhabitants of Latin America, includi the Latin West Indies, 4,500,000 occupy Cuba, Haiti, San Doming and Porto Rico, with a total area of 75,000 square miles and a average of sixty persons to the mile. Then 18,500,000 live in t Latin states lying between us and the Isthmian Canal, coveri 970,000 miles of territory and having nineteen people to the squa mile. And, finally, the magnificent southern continent with i 7,650,000 miles of area, has the remaining thirty-eight millio That spacious home, prepared of God for the Latin race of the f ture just as surely as the larger part of this continent was reserv by His appointment for the Anglo-Saxon, contains now only a average of five inhabitants to the square mile. Yet, even so, it as well settled, so far as averages go, as the Dakotas and Colorad

The habits of the colonizers, the natural highways, and the i security of country life have brought a goodly proportion of t people, much more so than here, into densely populated cities a towns with their contiguous districts. Examples are Mexico Cit Havana, Rio de Janeiro, Santiago, and Buenos Aires, situat mostly along the sea coast and easy of access, with the less impor ant places, down to remote and scattered villages, following the san general law. In most of the southern countries, however, and at r very great distance from the more populous centers, there stret away into the interior and up into the foothills of the gigantic mou tains vast expanses, dotted at long intervals with a rude town, group of huts, or traversed only by semi-civilized or roving band Such is Brazil, with four-fifths of its area, it is said, still occupied b the Indians.

And those Indian tribes, extending from Tierra del Fuego u through the heart of the continent, along both sides of the And and the Sierras of Mexico to our very doors, numbering all the wa from six to fifteen millions—the patient burden-bearers of the co tinents and children of the survivors of the rapacious cruelty of t conquerors—what a field, as yet practically unreached, for explor tion, for colportage, for reduction of languages to written symbol and for educational, evangelistic, and medical effort. Then t peon of Mexico and the roto of Chili represent other millions the mixed races, that in many parts are in a kind of semi-vassalag to their employers and in complete slavery to vice and intemperanc Even that hardy and fearless lord of the pampas, the gaucho, is fa degenerating. And all of these, with the lower classes in the popu lous parts, are scarcely touched, though most of the converts ha come from the latter. They also largely supply the great illitera host, which comprises from fifty per cent. of the population i Argentina to eighty-five per cent. in Mexico. Then remember t

ealthy and educated classes that own and govern and the immense oreign colonies in many cities, Buenos Aires for instance, with 00,000 Italians, or in the country, as the 100,000 Germans in south- rn Brazil, and one may get some idea of the diverse elements to be ealth with and the magnitude of the problem involved in winning ie people of Latin America to Christ. Reflect also that only in few of the larger cities and towns has the work been established nd is being prosecuted on a permanent, comprehensive, and ag- ressive basis, and that enormous masses have not even been ap- roached thus far. Does not the greatness of the task almost appall? o be sure—and God be praised for it—there are 60,000 living pistles, members of the evangelical churches. They are a noble, odly company of real saints, not wooden or dead ones. Yet they re only one in a thousand of those whom the Master seeks and vho have as much need of Him as ourselves. Thank God for the eginning, but forget not that it is only a beginning.

II. Another difficulty that will help account for many strange hings in the life and habits of the people in different sections, es- ecially among the Indians, is the prevalence of paganism. Dr. Dwight, in his "Blue Book of Missions," credits Bolivia, Ecuador, nd Peru with over 800,000 pagans, or nearly twelve per cent. of the otal population of those three republics. It is to be supposed that hese figures include only those practicing the crass idolatry which Romanism encountered at the time of the Conquest. Yet, even so, here would be several million to add to this number from the re- ublics of Mexico, Central and South America—tribes and peoples hat are uncatalogued, almost unknown. But it is in a less rude orm than that of the uncivilized inhabitants that paganism has per- meated and affects to a greater or less degree the thought and life of the nearly two score millions of mixed races in all of those lands.

Obliged by force of arms at the time of the Conquest to abandon the old shrines, they only transferred their outward allegiance to the new images, their hearts being far from them; and in place of the priests of the old faiths, who by their religion and customs exer- cised control in all their principal affairs, they had to accept the black-robed priests of the new. Forty years ago Maximilian's chaplain, Abbé Domenech, declared that "the majority of the Mexi- cans were semi-idolators." And Mr. W. E. Curtis describes how, only five or six years ago, in La Paz, Bolivia, at the close of the morning mass in the cathedral, the Indians began in front of its very doors their dances and other rites which have come down from the days of the Incas. Such sights are familiar to travelers and mis- sionaries in many countries of Latin America. Almost within the sound of the bells of that most beautifully decorated fane in the two Americas, the great cathedral of Puebla, whose columns and altars are covered with choicest onyx, the idolatrous customs of the origi- nal inhabitants were carried on until a short time ago. The old

pagan practices are unreproved and even winked at by the Roma clergy. Thus the multitudes of the mixed races are to a conside able degree born and raised in an atmosphere and life full of th old idolatrous ideas and sentiments, either from the old unbaptize or the new "baptized paganism." "Rome does hold up Chris Yes, but what a Christ. A helpless infant in a mother's arms, helpless man hanging dead upon a cross, a helpless wafer in priest's hand; an unattainable Christ, except as brought by prie and Mother; not a living, risen, present Savior of men."

This semi-paganism in religious matters, together with th scandalous conduct of the clergy, have borne their proper fruit— complete divorce between morals and religion. Indeed, in man communities religion is not supposed in the popular mind to hav anything to do with the moral life. Pope Leo's encyclical to th clergy of Chili in 1897 needs no additional words to describe th awful condition of things, "In every diocese the ecclesiastics brea over all bounds and give themselves to manifold forms of sensua ity." To proclaim, then, the regenerative and spiritual work c Christ is like speaking to them in an unknown tongue, because is in no way associated with a clean, wholesome, Christ-like lif The priests themselves usually possess but the dimmest conceptio of what it means to be "born again," and this, though they may b partially familiar with the language of piety and Scripture. As fo the refined, wealthy, and educated classes, among whom are man most excellent and lovable people, they would not be expected t exhibit moral and spiritual perceptions superior to those of thei religious leaders. So while many women show splendid devotion t Romanism, the men tolerate but do not follow the priest. And sad der than all because of its dark prophecy for the future, the student in the universities, like their European leaders, take the road t atheism and materialism.

III. A third difficulty comes from the failure of so many o our home people to understand the real character and work of th Roman Catholic Church outside of the United States. Here, unde the powerful spur of a public sentiment, which in religious matter is evangelical, and in sharp competition with other denomination for public favor, many of the Romanist clergy and laity come int a friendly attitude toward Protestants. Others pose for policy' sake as the admirers and advocates of free institutions and religiou toleration. So thousands of unsuspecting and uninformed member of our churches judge of Romanism in Latin America by what they see of it here, and consider missions to Papal lands as unwarranted and even impertinent intrusions, and therefore withhold the suppor accorded to all other missionary enterprises.

Let such persons be reminded that the Roman Catholicism seen by the public here is as different from that which the public of Latin America has usually seen and known as light is from darkness

ikewise that the Romanism of Italy is so much inferior to the ankee type that the Papal authorities there fear the "Americanism" their Church here more than the black plague. Let them know at the awful story of Cuba and the Philippines has been repeated a greater or less extent in every country of Latin America and is eing repeated now where the clergy dare to do so.

Closely related to this is the impression that the Latin peoples re by their very racial characteristics unfitted for the reception of ie simple truths of the Gospel; that they will never be reached xcept by a religion which appeals to them in sumptuous forms and agnificent movement of worship; and that consequently our plain, vangelical preaching and worship, with the pure life and noble leals of Protestantism, will be so much labor lost.

To all such objectors, let the unvarnished facts of the advance f our missions in those lands be given. Let them consider that, hough the converts have to come up through a kind of double con- ersion from a coarse paganism through and out of a paganized Christianity, and though they must worship in the humblest man- ier, suffer ostracism and persecution even to the death, neverthe- ess, tried as by fire, they have proven real gold. Let them know hat the very simplicity of the evangelical message, worship, and life ttracts them, and that to be able to know Christ themselves with- ut any kind of intermediaries is their pearl of possessions.

So Latin America is not of necessity nor naturally any more the ome of Pope and pagan than were Britain and the United States. Give them the Bread of Life, and under constantly bettering condi- ions of political and social freedom, the desert will blossom and nations be born in a day.

Finally, the question of the greater expensiveness of mission perations in Papal, over those in pagan and heathen, lands leads many to give their support to the latter fields. The sharp differences n the cost of the very same items in the same mission is a stumbling block to others. A student's support in one part of Latin America costs $60 and in another $100. An adobe hall in a small village may be erected for $100, while a chapel accommodating a like number in a town will require $1,000; and a complete plant in a great city will need just as much as if it were in one of our great cities here. Such facts are not on sober second thought to be wondered at in missions covering parts of two continents and neighboring islands. As one advances toward the South from the denser populations to the sparsely settled countries, the cost of transportation increases, there are fewer manufactories, and also a larger immigration and growth of great cities has added to every item in mission expendi- ture. The fact to be remembered in all such circumstances is, that despite the more or less heavy outlays compared with the expense of the same work in other fields, there are, so far as I know, no mis- sions to-day, except those in Protestant Europe, where as a whole

there is such a high measure of self-support obtained in proportio to the membership and annual grants from the home boards as Latin America. The expenditure may seem large, but the retur even in a material way are magnificent. When one considers ho all of that vast field is entering upon a period of startling transform tions and that even now the modern methods of education and ne social, political, and commercial life are putting some of those lan into a very ferment of activity, the importance of the present m ment for the planting of New Testament Christianity in their mid with all that it may mean for their future prosperity, cannot be ove estimated. If into our own country should pour the immigratio from Europe in the same proportions as it has gone into Brazil an Argentina in recent years, we should have 15,000,000 a year inste of the million that is frightening our statesmen.

As a young giant, ignorant of his strength, so have those fa lands lain nearly lifeless, while their younger brother of the Nort heeding the voice of the Father above, has hastened along hi career of undreamed triumphs, overcoming every opposing obstac in material and political development. They are beginning to e amine the withes that have bound hands and feet; now the drows eyes are opening; they feel the warm blood of life coursing as neve before. They are stumbling to their feet; and when once they full understand what their brother up here has been doing, they will lea forward into such marvelous material developments in all tha make great nations that only our own prosperity shall have su passed theirs.

Romanism has failed in the greatest opportunity of her histor As France has deserted the Papacy, so will these younger daughter of Papal America leave the amiable prisoner of the Vatican. Sha those splendid peoples, great nations of the near future, be left fo the empire of the evil one? or shall they be taken by the Churche of Christ as another gem for His crown?

A few months ago I asked the secretary of one of the grea mission boards to tell me what he considered their most prosperous all-round mission. After a moment's pause, he named one of thei great missions in Papal lands. Thus mission experts are beginnin to recognize the splendid success and marvelous opportunities whic Papal lands afford. So let our prayers and wealth and choices treasure of young manhood and womanhood be lavished, not alon on the multitudes of the Orient and the Dark Continent, but mor than ever before, because riper and readier than ever before, upo Latin America and the great Papal lands.

HE CALL FROM THE WOMEN AND CHILDREN OF LATIN AMERICA

MISS LAYONA GLENN, BRAZIL

A FEW years ago the whole civilized world was horrified as the telligence flashed over the telegraph wires that a noble Christian oman had been seized by a band of highwaymen and was a pris- ıer. All over the world this news went, and prayers went up from ery quarter of the globe. In our own land the interest was such ıat the diplomatic service of the United States had to be put in otion. So great was the sympathetic interest that in a short time ıe ransom demanded for that woman was on the way to save her. o labor, no expense was spared, until Miss Stone, whom we all are lad to count among the number of our delegates here, stood a free oman, at liberty to come to her native land. All of us rejoiced ver that.

But, friends, I come to bring to you a sadder picture to-day. I ɔme to bring you a picture, not of a Christian woman who in lay- ıg down her life would enter through the portals of the grave into eaven. I come to present a picture of darkness, not of one woman, ut of millions of women, bound hand and foot by the bonds of su- erstition and ignorance. When I present to you to-day the women f Latin America, I do not include simply the women of Mexico, Brazil, Bolivia, and Peru, or all of South America; I do not present ɔ you merely the women of the Philippines; I present to you every oman in all the world that is bound down by the bonds of Rome, ıat is held in the grasp of the power of a corrupt priesthood.

The women of Brazil, where my work has been, have no liberty. Ve are supposed to be on a continent of light and liberty. As you ave heard, their senators have demanded liberty of thought, liberty f conscience, and they take it. But what about their women? They re still held in the grasp of the priesthood; they do not dare to pen their mouths against what the priests say; they do not venture ɔ take up this blessed old Book and read it. It is a closed volume ɔ them. And even if they were allowed to take up the Bible and ead it, how many of them do you think could do so? This is a stu- lent body from all the leading institutions of our land, and we know ıow general education is here; but what will you think when I tell

you that not five per cent. of the women in Brazil can read an write to-day? There is a large number in the aggregate, becaus we count eighteen millions there. A large number are finely edu cated women, beautiful in their character, who have withdrawn fro under the yoke of the Church; but what have they in its place They have nothing better to turn to. They have thrown that ove and of the educated women in Brazil nine-tenths are atheistic, o spiritualistic, or positivist, just as the men are.

But what about that other greater mass of women? I thin that it might almost be said that in Latin America Catholicism ha not let these women advance along the line of education. Thi great mass of women, held down in ignorance and superstition, can not even lift up their voices nor their hands to-day to ask you fo help. They have no idea of turning to the blessed Master for help Instead of turning to Him, they are pointed by their priests t Mary. If one has so much as the stirring of conscience that sh ought to go to Christ directly and not through the Virgin or th saints, they tell her of a vision that one of the saints had—the stor of "Two Ladders." This saint had a vision, in which he saw tw ladders extending from earth to the heavens. One was a white lad der, and at the head of that stood the Virgin Mary; the other wa a red ladder, at the head of which stood Christ. As he watched, th whole world was struggling to get up one or the other of those lad ders. As he lay there and looked up, he saw that all of those tha went up the white ladder to Mary, either reached heaven in safety or with infinite compassion she reached down and took them by th hand and lifted them up and took them in her arms and presente them to our Lord; but those who went up the red ladder directly t Christ, either fell before they reached the top, or when they reache there, the blessed Redeemer thrust them down. A man asked "What does it mean?" And Christ answered and said unto him "He that cometh unto me by my Mother, I will receive and in n wise cast out; but he that cometh in any other way is a thief and robber." And thus they give them the Scriptures! If one happen to wake up to the fact that they ought not to worship images, ca they turn to the Commandments and see "Thou shalt not mak unto thee any graven image"? By no means, because when the turn to their Bible, they do not find the Second Commandment The priest would not dare to teach them that Commandment; an so they set up an image of the Virgin Mary, or even an image o the blessed Christ, and tell them to kneel down and pray to it. A they have eliminated that from the Ten Commandments, in orde to keep the number intact they have divided the Tenth into two.

A nation can only rise as high as its mothers go. What, then can you expect for the future of a nation whose mothers are hel in this bondage, whose little children are brought up by wome that are steeped in superstition, who know not what it is to speak

ıe truth to their children? There was a little boy that came into ıy school. He turned to his mother after she had promised him ɔmething if he would stay there, and shaking his finger in her face ɜ said: "You know it is not so. You promise it now because this .dy is listening, but when you get home you won't do it." And ras she ashamed? Did her womanhood rise up and say that her ıild ought not to speak to her so? By no means; she turned to me ith a smile on her face, and said, "Just look at that!"

I wish that I could tell you more about the women and children f South America, but I lack the time. Christ died for the women f Latin America, just as He died for you. What are you doing ɔr them? I would ask you student volunteers from the colleges all ver this country, as you go back, not to forget those who live next ɔor to you. Do not forget to lift up in prayer to God from day ɔ day those whose eternal destiny lies in your hands, because it is Jorth America that must save Latin America through Christ.

ANSWER TO THE CALL FROM LATIN AMERICA—METHODS

THE REV. JESSE L. MCLAUGHLIN, M.A., MANILA

As I have gone over the country for the last six or eight months, raveling in some twenty-eight states, I have been wonderfully im-ɔressed with the vagueness of what is meant by this call; and I onfess that I have been very much disappointed, as young men and oung women have said to me: "I would like to go if I could only eel that I was called. What do you mean by the call?"

Personally, I feel that the call comes from God in a way; and et the call that I know about, the tangible call, is a human affair. God does not call; He commands us. There is a vision which I vould like to get once a week that does me a world of good. I like o close my eyes and look back into the centuries and see Jesus in my magination holding out His hand and calling me. I see Him dis-inctly, it seems to me, and I look at Him on Calvary. Later He eaves the cross and the crown of thorns and the buffeting and the pitting, and Jesus is just ready to go back to His heavenly home. How His heart must have throbbed with joy; how happy Jesus nust have been. As He hears the voices say, "Come home!" and ees the heavens opening and looks out on the world that has never ıeard the message, Jesus looks down on the disciples and says, "Go ve therefore, . . . teaching them to observe all things whatso-ever I have commanded you." If we get that vision of Christ,

there is not a follower of Jesus Christ on the face of the glo but that is bound to be a foreign missionary; they will have to fu nish a burden of proof why they should not go. That is the divi call that comes to me, and the human call is the voice of the peo who are calling us to come. When we compare the calls from di ferent countries, I feel as though we were wasting time, because t doors of every country are open.

Are they really open in Latin America? Are they calling u As I see the need of the Filipinos, I think I know something about t There are inhabitants of 300 towns in the Philippine Islands to-d who are stretching out their hands to America for Christian mi sionaries, and there is not a single person to go. Do they need u Are they clamoring? I reply by telling you an incident. I se a man named Nicholas Zamora, one of our preachers, out abo four or five miles from the city. The man has a good voice; it t like a bell, and you can hear it four or five blocks. They were sin ing for about ten minutes, when a policeman came along and rush the whole company off to jail. We have a saying in the Philippin that our converts do not have any backbone until they have been jail about three times. They did not have any regular jail, usi instead the lower floor in the policeman's house. When they arriv there, Nicholas said: "Well, we are here; I guess we might as w do something;" and they began to sing the first verse of "Nearer m God to Thee." The policeman came down stairs and said that th singing must cease, and went back up stairs. Nicholas said, "I gue we might as well have the second verse," and they began to sing The policeman came down again in high dudgeon and berated the most vigorously; and having cooled off, he went up stairs aga Nicholas said, "We will now have the third verse." The policem came down again as they were starting in strongly on the thi verse. This was too much for the policeman, who said in ange "Get out of here, and go right back to America. I don't propose have any psalm-singing Methodists in my jail."

Nicholas went back home; it was the time of the milita régime. When he arrived in town it seemed as if all the milita population were gathered in the morning service for mass. The chief officer was present, and I, who was with Zamora, found hi a fine specimen of American manhood, about six feet and thr inches tall. I told him my mission, and he looked me squarely the face, saying, "Mr. McLaughlin, I am sorry that your men we arrested last Sunday; I knew nothing about it. I am a Rom Catholic; I was born and reared in the traditions of that Churc and I suppose I shall die within her fold. But I want to tell you th my heart is sick, and I am ashamed of myself and of my Chur when I see her degradation in this country. We can talk all we wa to about putting in American bishops; but the only thing that w help my Church is to put a Protestant church in every town alon

de of hers." It did me good to hear it; it was the only time that ever heard a man make so frank a statement.

I do not go around stirring up quarrels with that splendid old nurch; but we need to sound the tocsin of liberty, for they need us. id you never hear the passionate cry that comes from a people ho sought for peace and found it not? the yearning cry that comes om people who yearn for peace and find it not? Do you realize e longing that comes from people who have sought for joy and ound it not, and the burning heart desire of people who sought rough every tradition of their Church to see the face of the living hrist, and saw instead a lot of useless intermediary agencies that ave destroyed the vitality of religion? Do they need us? If there a call that comes up from God's earth to-day for the truth and berty of the Gospel, it comes from the people upon whom the ackles of Roman tradition have been chained.

Let me give you another incident; I think it will illustrate the hole proposition. When holding services in a little chapel in the dge of Manila, we had a young convert named Candido, about nine- en or twenty years old, in charge. We had to meet out under the rees, and there was an old man who lived close by where we were olding the services—an old gambler, sixty years old, named Mar- elina. Of all the vile brutes I ever saw, that old Marcelina was he worst. He would go at night, and while we were holding ervices, he would throw stones and brickbats. If there ever was devil incarnate, he was one. We had patience with him for a long ime. One day Candido came into my office and sat down in a hair and was looking greatly discouraged. Finally he said: "What hall we do with that old Marcelina? He came in last night and hit ne of the little girls on the head with a stone, and she is seriously njured." I replied: "I don't know what you ought to do. I be- ieve if Jesus were on earth, He would pray for that old man." That is a doctrine which you don't find until you take the Gospel," e answered. "With us, it is an eye for an eye and a tooth for a ooth, and stab the other fellow in the back." It cheered my heart o hear that little fellow say that. He went out and gathered twelve r thirteen young men in a room as a praying band, and for two ong months, they met every single night to pray for the conversion f that old man. Marcelina, hearing of it, came up and asked, "What re you doing?" "We are praying for you, that God will give you ove in your heart." He rushed out, raving and swearing, and the ext time they held a service, he threw clubs and stones. Still the oys did not give up. After that Marcelina could not sleep; and ne night he got up when everybody else was asleep and stole like a entry to where Candido lived and called him out. He said: "Can- lido, I wish you would tell me what it is that you have which I aven't got; how can you treat me so kindly, when I am a brute o you?" They walked up under the palm trees and bananas, at

the other side of the house, and that nineteen-year-old boy and t proud old gambler knelt down side by side to pray. I do not expla these things, but I know what happened that night. Marcelina kn down, and God took away that stony heart which he had had f fifty years and gave him as new and tender a heart as a young chi ever had. Later there stood up thirty-seven people for baptism, a when I looked at that old Marcelina, my heart seemed to come i my throat. I knew the struggles that he had gone through, a after I had baptized him, he said: "I beg your pardon; I thoug that I was doing good when I threw stones; I did not know a better." Before he sat down, I put my hand on his shoulder a said: "Wait, one word more; what must we do to win a fello man for Jesus?" He looked around and sat down, crying like little child, and we all wept with him; we could not help it. In moment he arose and gave this testimony, with the tears streamin down his cheeks and his voice shaking: "Pastor, we cannot win m by throwing stones at them; we cannot win them by treating the as I have been treating you; we must love them to Jesus." That what we must do in Latin America for those people who do n love Jesus; we must step over the barrier and help them and "lo them to Jesus." Do they need us?

ANSWER TO THE CALL—SOME RESULTS

THE REV. ROBERT F. LENINGTON, M.A., BRAZIL

I AM glad to hear what these men have said, and when yo realize that there are men and women living in those countries wh are leading men and women to Jesus Christ, I am sure you will kno without anybody telling you, that there are results, and that thos results are sure to increase. Let me give one illustration. In Braz alone, during the first thirty years of evangelical work in this cou try about 8,000 persons were received into the Church. During las year alone, more than 4,000 persons were received into the severa Protestant churches. What does it mean? It means that the nucl are being scattered all over that country; that men and women a living for Jesus Christ; that men and women are loving others, unt they cannot keep away from the Gospel.

Friends, the results are marvelous. One thing has already bee mentioned; you must put down the Protestant Church alongside o the Roman Catholic Church and bring it out of the condition i which it has been during these last centuries. That result has bee brought about in Brazil. The Protestant Church has gone in there

ıd it has begun to transform that Church. I have seen it in the ;veral communities where it has been my privilege to work in razil. That Church has realized that it must do something. In)mmunities where there had not been a sermon preached for twenty ears, because the Gospel was being preached there by Protestants, ıey have begun to preach and to tell the people to come to the con-ssional and bring their money. They were preaching and holding ervice on Sunday, at the time when our meeting was held. Before ur coming there was no service on Sunday evenings; but after that, ıere was a service every Sunday evening to prevent the people from oing to the Protestant services.

There is an awakening in the Roman Catholic Church in that ountry. They are beginning to scatter the Bible among the people nd to work among them. They were very much afraid of the 3ible at first; it would never do for the people to read all that God ıas said, and so they are beginning to scatter among the people their)wn translations of it. I hold in my hand a little Testament that s being scattered throughout Brazil, published in Portugal, and I vant to read a part of the preface. I wish you to realize that his Testament has the printed approval of a man who calls him-elf the representative of God on earth; and this so-called vice-gerent of God has approved such sentiments as these: "No one knows the most urgent need that is being felt in our country for such a book. The Protestants, receiving their salaries from the Bible Society of London, are shoving into our faces the most terrible things that may be said against our religion which we know is the true religion. . . . False Bibles, full of errors; mutilated Bibles, which speak against the Pope, which speak against the Church, which speak against the confession, which speak against the eucharist, which speak against Jesus Christ, which speak against the Holy Mary."

But among the people in Brazil alone there are four new translations being scattered. They are full of notes—notes that are intended in many cases to close the eyes of the people to the truth that is there before them in the Word of God.

The people are reading and studying the Bible, and the natural results are following. They are following the Protestant churches in forming young men's guilds and societies, like the Christian Endeavor and Young Men's Christian Association and sewing and women's societies. Some of these organizations have a hostile purpose. For instance, a few months ago a missionary was going up on the road to hold services in one of the little towns near Pernambuco. He was providentially delayed by missing the train. When the train reached the second station above Pernambuco, it was met by fifty women, wearing on their dresses great life-sized hearts, who said they belonged to the Heart of the Sacred Cross of Jesus. They rushed into the train with revolvers to find that man that they might

kill him. Other women's societies there are working to-day, so tha there is a tremendous activity everywhere.

The Protestant Church is working also as she has never worke before, with the results that men and women are being converte to Jesus Christ. A strong independent native Church is springing u in Latin America. These churches almost support themselve Hence there is less money used to-day in Brazil for the support o native helpers than perhaps in any other mission country. Th Brazilian Church is independent enough and strong enough to sup port its own newspapers, its own Christian Endeavor work, its ow evangelical propaganda work; the Church is doing wonders to-da and is growing great in the work of Jesus Christ.

There is another result seen in that young men, some of the lieutenants and officers of the Brazilian army, have been converted Leaving their friends and their homes and taking four or five com panions with them, they go to hold services in three or four suburb of the city. They are willing to speak the Gospel anywhere—unde the trees, in the little huts, and houses. It is not often that you ca find an officer of any army willing to take off his uniform and spea the Gospel among people who have never heard it. These youn men are transferred from one garrison to another because of th interest they are showing in the Gospel; but going to other places they have been so many live coals, and their fire has produced man churches, which have been established because of the loving wor of these young officers of the Brazilian army.

One of the common faults of the people of Latin countries i that they do not like to pay their debts. In my town a number o business men were gathered together and were talking about th Gospel which was being preached there. They had all condemne it and were very much opposed to it, until finally they turned to on of their number and said, "What do you think of these Protestan services?" He replied: "Well, I want to tell you what I do think You know that I am a business man, and I have got a lot of bad debts. I have a book which I call my 'bad debt book.' The othe day a fellow came into my store and told me he owed something and wanted to pay it. I looked on the books, and told him there was nothing there against him. He said: 'I am ashamed to say it, but you will have to go back several years; it is an old debt, and probably you would better get your bad debt book.' I found it there, and the young fellow paid it. I don't care what you say about Protestantism, but that young fellow told me that it was because he had accepted Jesus Christ that he wanted to pay his debts. You can say what you please about Protestantism, but I want to say that a religion which will make a man pay his debts is the best religion a man can have."

A few years ago, while traveling in the towns of Brazil, I came to a town where no Gospel services had ever been held. You can

ıgine that in going to a place where you do not know a soul, it lifficult sometimes to find a preaching place. Finally the school-ster told me that he would allow me to use his school-room. at illustrates one of the characteristics of the country, hospitality. ing to his home that night, I asked his wife if she would go to service. "I appreciate your hospitality in receiving me at your ne," I said, "and I assure you that there will be nothing to offend ı." She went. On returning home, I said, "I noticed when you re going to the service that there was something in your mind t kept you from wanting to go." She hesitated. Her husband ıarked, "You might as well tell him." She then said: "I had ırd such terrible things of the Protestants and their services that vas afraid to go. I asked my confessor once whether I could go Protestant service, and he replied: 'No, indeed; don't you go to :h a place. That man is a missionary of the devil. I will tell ı what the Protestants do at their meetings. They carry the vil with them in a bottle, and when they hold a service they place ittle table in the center of the room, and put that bottle on the ıle. Then they kneel down and make prayers and sing hymns his honor, after which the cork is pulled out, the devil gets loose, l scenes of outrageous immorality are indulged in by those who present because of the presence of the evil spirit.'" I turned my hostess and said: "I will tell you one thing and that emphat-lly. If I had the devil in a bottle, I would never have let him out. ıave seen enough trouble caused by him in the lives of men and ımen, and I want to ask you if there was anything about that eting to suggest to you the presence of an evil spirit?" The ıman turned to me with her eyes full of tears, and she answered: o; I shall always thank God for going to that service to-night; I found out for the first time in my life that God is my Father!" There is not one of us here who, if he were to go out in the eets of Nashville and should find a little child sobbing and crying the wayside because it had lost father and mother, would not be ıd to take that little child by the hand and lead it home. How out the lost children of the Heavenly Father, lost in darkness and spair and superstition and misery? It is your privilege and mine reach out and take them by the hand and lead them back to the eavenly Father. Those are the results, leading back men and ımen to the Heavenly Father. Thank God, they are being led ck all over Latin America. And they are reaching out their hands you, the young men and young women of America, and are asking u to come and tell them that God is their Father, that God loves em, that God longs for their salvation.

WORK ON THE WESTERN COAST OF SOUTH AMERIC

THE REV. ARCHIBALD B. REEKIE, BOLIVIA

I AM very glad indeed to have this opportunity of speaking a word for the Western Coast. I want to emphasize the thought th has been repeated several times already this afternoon, namely, th we cannot know the Romanism of South America by what you s in North America. We see Romanism in its true light in Sou America; there we see its legitimate effects in a way that is unknow to you here.

In regard to the Western Coast, there is a good work bei done in Chili, a very good one in Peru, and a little in Ecuador. have myself been in Bolivia seven and a half years. When I we there eight years ago there were no missionaries in the count doing permanent work. I have the honor of being the first to there with that purpose, and the law at that time prohibited all publ worship that was not of the Roman faith. The constitution mai tained the Roman Catholic religion and prohibited all others. T day we have full religious liberty, granted last August. The agit tion began about seven years ago. A motion was made in Congre to change the article of the constitution with regard to religion, a now we have religious liberty. That motion was made by a m with whom I am personally acquainted, the son of a priest. I mig mention parenthetically that among the strongest opponents of t Church of Rome in Bolivia are the sons of the priests, and they a many. It is only a hint of the moral condition of the country. Oth missionaries have gone there since, and we have encouragemen in our work all along the Western Coast.

One thing very much needed in Bolivia is civil marriage. W have people interested in the Gospel, but we cannot get them a further than that until it is possible for them to be legally marrie As it now is, they are living as married people though not marrie We cannot receive such to our churches, nor can we advise them break up the home or separate. Until we have civil marriage, whi I think will come in a year, we are greatly hindered in our work.

We have seen young men transformed completely. One m that I baptized about four years ago is so transformed that his o acquaintances have done their best to get him back to his old habit He stands firm, and is doing the best he can to make the Gosp

rmanent. He speaks three languages, and sometimes he has two three teachers about him to whom he tells the old, old story. We ve several other such persons among our converts. All our con- rts are from the half-breed class; they all speak two languages and me of them three, and each is doing in his own way what he n to make the good news known to others.

I want to tell you of a little boy that went to our school, as e story will give you some idea of the material that we have there. his boy was a boarder and professed conversion. When vacation me he went home. He lived about 15,000 feet above sea-level, with s father and mother, who had never been married. The boy's other abandoned his father some years ago, married, and kept the oy there where the example was bad. He continued to say his ayers, but she did not understand it. He explained that he was ot praying to the Virgin, or the saints; but to God Himself. She as pleased, and he continued to pray and to explain the Gospel. e came back after vacation. The school boys were all strangers him. I left him alone to see what he would do. They were all a dormitory; I was in my room. Suddenly there was perfect lence. I listened and heard that little boy's voice. I knew that he as leading in prayer. Another boy from the same town who came ack with him also led in prayer. They were the only two of the own who returned. The biggest boy said, "We are all ready for ed, and let us pray." They all knelt down and this little fellow led prayer before his companions, and thus gave his testimony of love or Jesus Christ. Those boys and thousands of others need some- ing done for them. What will you do for them?

TIDINGS FROM CUBA

SYLVESTER JONES, CUBA

I AM very glad to speak a word in behalf of the important field Cuba—important because of the vast opportunity of doing mis- ionary work among that people; and not a little of that opportunity as come about through the instrumentality of our own national overnment.

In the year 1902 we opened the first church in Jibara, where have been working. In that one day there were more than 1,000 ifferent persons who heard the Gospel, the greater part of them or the first time in their lives. But that was not simply a passing nthusiasm; it was only one day of many other days.

Not long ago, as I was coming away for my furlough, I passed hrough a city where we were building a new church. I happened to

pass by on the day which was appointed for the laying of the corne stone of the new church; and it is a pleasant memory to look ba to that congregation gathered in the open air—more than 500 of t best men and women of that city—to listen to the preaching of t Gospel.

Uncle Sam is digging a big ditch over there in Panama. It m be delayed, but some day that canal will be finished. When it finished, Cuba and some of the states of Central and South Ameri will lie in line of one of the great highways of world traffic; and these nations grow in importance commercially and politically, t duty rests upon the Christian Churches of the United States plant in them the leaven of the Gospel, that it may permeate the that they may become imbued with those principles of the Christi life and practice that are so essential for any nation, if it is to su cessfully fulfil its mission in this world.

The opportunity is great. There is not a home in the city Jibara where I could not go. In some of the homes, it is true, would have to talk about religion cautiously; but I could enter the as a friend, and in the greater part of those homes I could ta frankly of the religion of Jesus Christ. In view of that, will y not admit that Cuba is open for the preaching of the Gospel?

As a friend of missions said, after a visit to Cuba: "To Chri tianize Cuba is the opportunity and the obligation of the Christi Church of America. We gave the best ability of our nation—sac ficing it gladly, freely, joyously, with a patriotism seldom equaled the world's history—that Cuba might be freed from political thra dom. Shall not the Christian Church of the United States as free as gladly, and as joyously give the best and the brightest of her so and daughters to win that country for Jesus Christ?"

SUMMING UP THE LATIN AMERICAN SITUATION

THE REV. JAMES B. RODGERS, D.D., THE PHILIPPINES

JUST a word in summing up the messages of this splendid seri of addresses. I have served ten years in mission work in Brazil, a for the last six or seven years in the Philippine Islands.

What does this meeting mean to you who are here and who a looking forward to your life-work? Have you been any more th entertained this afternoon? Have you been deeply stirred? Ha you come to realize something of Latin America's call? No o has yet spoken of the special appeal that comes to us as Americar In spite of ourselves, against our political ideas, perhaps, but God's providence, Americans have a permanent influence in tho

untries of which we have been talking. The Philippines are ours do with, to bring to their best. Cuba was ours for a year or two; orto Rico is ours permanently. In all these American countries, nerican political influence is growing constantly. Whether South nericans like it or not, there is opportunity for patriotic service ere, as well as for Christian service.

Out in the Philippines, at the head of the Educational Depart-ent, is a man who is doing splendid service, and they tell me that s name is on the list of student volunteers. His work is not that a minister; he is giving his life to education, to work under the overnment in the Philippine Islands. There is a new field for you South America—in political life, in civil life, in business—and ere is necessity for young Christian men and women. No better ance can be found than that which is given to those of this genera-on. There is demand for your services not only in the Church it in the government in future, and I trust that under God's Spirit me of your hearts may have been touched.

You can ask for nothing better, you can long for nothing more orious than is offered by these and other fields. Talk about throw-g your life away! It is the veriest nonsense. Can any one who ays at home here and wears out his life in some little country town ave half the reward that comes to those men who have been led o go to the other side of the world? No, indeed. I do not call upon ou to sacrifice anything for missions. There is no sacrifice to peak of in these times—no more than is demanded of every Chris-an who remembers he is a true servant of Christ. Why not look o opportunities to serve Him somewhere else than here at home? nd if you are to remain at home, why not find some opportunity o serve Him in connection with the work of the Church? There s no such thing as a foreign mission, there is no such thing as a ome mission, there is no such thing as a local mission. We are ll soldiers of the Lord Jesus Christ. The world is our field, and e are the forces, not to labor as the American army now does, hich has representatives in the Philippines who stay there for two ears and then come home. Have these soldiers changed their serv-ce when stationed in the Philippines? Does not the same oath bind hem, whether they are here or there? As you have heard of the reat need, as your heart has been stirred by these stories of actual uccess, I ask you to let all questions of sentiment pass away, and easonably, sensibly, as a young man would sit down and choose a usiness position for himself, consider whether or not God has not place for you in some other land than this.

MOSLEM LANDS

Islam in the Levant

The Moslem Situation in Persia

Work for Women in Arabia

Work for Moslem Women in European Turkey

The Educated Moslems of India

Islam and Africa

The Evangelization of the Mohammedan World in This Generation

ISLAM IN THE LEVANT

THE REV. JAMES L. BARTON, D.D., FORMERLY OF TURKEY

THE LEVANT borders upon the Mediterranean Sea, including point at which Mohammedanism took its rise, Mecca, the birthce of Mohammed, and Medina, which contains his tomb. Islam rted in Medina, which is now under the Turkish government, and dually spread northward through Syria, Asia Minor, Turkey to nstantinople, increasing in area and strength until it finally took session of the great Greek Empire. In the 15th century Monmedanism produced the Ottoman Empire, with its capital at nstantinople. This is the largest and most mighty Mohammedan vernment in the world, able in 1532 to threaten all Europe. ice that time, however, the temporal strength of Mohammedan- has decreased, but not its religious power.

As you well know, Mohammedans, in extending their domain rth from Mecca and Medina, conquered Christian nations. Monmedanism was a revolt against the idolatry and corruption of ristian Churches, which had, in these regions, become exceedingly pure. From that time to this, Mohammedans have seen Chrisnity only in its Oriental and corrupt form. The Mohammedan ieves in his heart that Islam is incomparably better than Chrisnity. They believe that Mohammedans are more honest, more right, more pure in life, and more truthful than Christians; and Christians in those localities are not, as a class, of a character to n them from that belief. As an instance of the opinion that they ld on this subject, a Mohammedan keeper of a caravansary with om I was stopping, when I asked him if it would be safe to leave luggage in the courtyard, told me that it would be perfectly safe leave it in the courtyard, since as he assured me, "there is not a ristian within three miles of here." And he was perfectly sincere making this statement. I wish to emphasize right here the fact t the Mohammedans of the Levant have never come in contact h true Christianity except recently; they have never had the oprtunity of knowing Jesus Christ as a Redeemer and Savior, who anses from all sin. What they have seen of that which bears the me Christianity is a caricature upon the name.

Mission work has been established among them throughout the vant, and in every city of importance Mohammedans are now

beginning to learn that Christianity means more than a declarati of belief in the Trinity and bowing down to images. They are l ginning to learn that it stands for truthfulness in speech, for hone in business, for purity of life, and they are beginning to see Chr tianity in its simplicity and strength.

Moreover, the Mohammedans are beginning to read Christ books. Many things might be said of the work among Mohamm dans in the Levant that cannot possibly be printed, because it wo tend to shut off the Mohammedan world from Christian influenc but the Mohammedans are now, multitudes of them, intelligen reading the Bible and Christian books. At one time I gave a M hammedan a New Testament on the condition that he would read He was a Turkish official, but he promised me that he would do I saw him a year later, when he came to me like Nicodemus night. I said to him, "Have you read the book I gave you?" replied, "Yes, I have read it through four times, and it gets hold me every time right here"—putting his hand upon his heart. believe that is the religion which must ultimately be accepted the world as the true religion; it seems to me that it is the only ligion." He went out and away, and he is to-day an official of Turkish government. He is a representative of a great class the Mohammedan world who are beginning to have an intellige knowledge of Christianity, and who, we hope, will be able in t fulness of time to acknowledge our Christ as Redeemer and Lo

Last year, from the Christian presses at Constantinople a Beirut, there were issued, in languages spoken and read by Mohammedans of Europe, Asia Minor, Syria, Egypt, Africa, a Arabia, over 50,000,000 pages of Christian literature. These boo are not printed for free distribution, remember, but for sale. Up this very day upon those presses there are being printed to send c to the Mohammedans in the Levant, not less than 150,000 pages Christian literature.

There are in that country to-day, not less than twenty millio of Mohammedans. Among them are many not known as Chr tians, who believe that Jesus Christ is the Savior of the world, t the religion of Jesus Christ is to be the religion of the world, a that Mohammedanism must yield to the onward march of Chr tianity. But in all that work, there has been no great movement the Mohammedans toward Christianity. We feel now, however, t the wall of exclusion is beginning to crumble, and we believe t time is at hand when a great work for Christ may be done in t Mohammedan world.

I desire to relate an incident that happened a few months ag A man of sturdy strength in middle life came to me at the Missi Rooms in Boston and waited for nearly two hours for an opportun to speak with me. When the opportunity was afforded him, he sai "I am —— Bey, a Mohammedan and an Albanian, and I have cor

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America to implore you to send missionaries to my people." was pleading for a people who live along the Adriatic Sea, exling in toward Macedonia, and who number some two millions ouls, one of the strongest Mohammedan races in the world, ext possibly the Arabs. These Albanians are a proud and worthy ple and have produced many great men. Mohammed Ali, the at conqueror of Egypt, was an Albanian, as are many of those o to-day hold high positions in the Turkish government. Many nd Viziers and leaders of the Turkish army are and have been anians. They call themselves "The Eagle People," up there ong the Mountains. —— Bey said: "We gave Alexander the at to the world. We are the only Mohammedan race in Europe, we come to implore your great Christian country to send misnaries to our country to teach Christianity to us."

He came three different times to plead for "his people." The time, as he urged a favorable answer, he caught me by the arm said: "Our hopes rest entirely with you. If the mission boards America fail us, what will become of my people?" That Monmedan race, represented by —— Bey, from across the seas dits an urgent prayer and presents a strong appeal to us for help. s a living and veritable cry from Macedonia. Friends, the Let is open to-day for the preaching of the Gospel of Christ from Adriatic to the Gulf of Aden. The people are ready; are we?

THE MOSLEM SITUATION IN PERSIA

THE REV. LEWIS F. ESSELSTYN, PERSIA

PERSIA is not one of the largest Moslem countries, nor is it e of the best known; but it is certainly one of the best mission ds, because it is one of the greatest and also because it is a key India. Its eight or nine millions of souls are going to destruc- without the Gospel; that is its great appeal to Western men l women to-day.

Persia is about as large as that part of the United States which to the east of a line which might be drawn from Chicago on north, to the Gulf of Mexico on the south, which territory conns twenty-two of the principal states of the Union. Now think Persia as a great desert country covering all that extent of terry, in which there is a network of mountains, but which has no roads, no properly constructed wagon roads. Your traveling is done on mules or horses and is very uncomfortable indeed. Its ople cannot read or write. Think of all that eastern part of the ited States with a population spread out over it so thinly that

it is not much greater than the population of New York St
Now think of taking your Bible and going to work to win th
people to Christ. They cannot read this book and acquire its tea
ings for themselves, and think of them as begging and beseech
us to send some one to them who can read this Bible to them a
talk to them about it.

Perhaps I cannot illustrate the degraded condition of the peo
in Persia better than by referring to the condition of women,
cause the key to the condition of the entire people is the condit
occupied by their women. I will illustrate it by describing
manner of cultivating rice in northern Persia in that portion b
dering on the Caspian Sea. Among the people there, the planter
a rule marries as many women as he needs for the cultivation of
rice. They prepare the fields and sow broadcast in a seed p
These fields are not very large usually; perhaps they are about
large as the Ryman Auditorium, or possibly a little smaller. T
women further prepare it for cultivation by flooding the fields w
water and then by plowing and cross-plowing under the wat
standing in the great pools knee-deep or more. When the rice
grown to the height of six inches or more, the women go out
the early dawn and often they work with their babes strapped
their backs. It is necessary for them to transplant the little bla
that have come up in the seed plot; so they pull the rice plants
by the handful and transplant them, a few plants at a time, worki
steadily all day long until the evening twilight deepens and it is t
dark to work any more, when they take refuge on a little elevati
that may or may not be protected by a booth. There they rema
during the night and are ready to start work again at the dav
This they do, day after day. And when the harvest has come, a
the crops have been gathered and safely placed in the storehous
these women are probably divorced and turned out to live lives
misery, shame, and degradation, until they may be so fortunate,
they would consider it, as to become the wives of other planters.

I will give you another illustration of their condition. N
long ago I was sitting in my study when a department representati
came to me and said that lying out in the open, behind the Legatio
was a poor old sick woman; and he thought perhaps I might be al
to do something for her, as she needed attention very badly.
went and investigated the case and found a poor, decrepit
woman. I say old woman, for though she was only about thirt
five years of age, at thirty-five in Persia they become broken do
and decrepit. I investigated her case, and my investigation
vealed this story. She had been the wife of a certain man and h
gradually been getting blind. She had also fallen and broken h
hip joint and, being no longer able to do his work, he had carri
her out in the open desert and left her to die there. We took her
our hospital where our doctor cared for her; and when they wash

in order to dress her wounds, they found that she had maggoted sores on her body. We did everything we could for her, and l in his mercy relieved her of her physical sufferings. It was mercy that placed her in our hands for the last few days of her in order that she might hear the story of the love of Christ.

I cite these cases to illustrate the degraded condition of women of the people in general. Over against this, I will say that our ools for Mohammedan girls are making most encouraging gress. In the one in Teheran, a few years ago we had not one ive Mohammedan girl. They did not dare to attend, but they lly began to come in until last July I had to arrange for another m to accommodate the increased attendance; and in September superintendent in charge wrote that there would need to be till further enlargement. A few days ago I had another letter which she said that the school was again overflowing beyond power to accommodate the pupils.

Another difficulty that we meet with there beside the degraion of women is that there is no religious liberty. Any one who omes a Christian does so at the peril of his life, and sometimes s for it with his head. As an illustration of this, not long ago a n came to us to be baptized, and within one week thereafter he s thrown into prison three different times. Last winter I went the hospital three or four times a week and would sit and read to patients. There was one young man, a Mohammedan of perps twenty-two years of age, who became very much interested; d so I devoted considerable of my time to him, until at last I d the joy of seeing him on his knees confessing Christ. He came convalescent and went out of the hospital and I lost track of n. But one cold day a knock came at the door. When I opened this young man was standing there. He was clothed in but two rments—an old coat, ragged and torn, and an old pair of trous- in the same condition. He said that when he had gone out and nfessed the Lord Jesus Christ, he had lost his work; and when got another place, he lost it again, and so was persecuted from ace to place until he was in the condition in which I found him. was dressed as I am now and was sitting in a comfortable room a warm fire. There was the door to the dining-room, in which could get an abundance of good food; and there was the door to bedroom, in which I had a comfortable place to sleep. Only a w blocks away was the American Legation, over which floated the ars and Stripes; and I knew that if any harm came to me, I would amply and strongly protected. I knew that I was safe in God's eping. But you might talk until the day of judgment and you uld not convince a man in his situation and with his experience at the religion of the Lord Jesus Christ was a protection to him om the miseries of this world.

Our work for boys is making great progress. When we gradu-

ate a class of six or eight students, we have calls for double the n ber to take positions of trust with the government. Not only c that condition exist, but men and women are acknowledging progress which we have made and the work that has been d It is going on, and we want your prayers and your encouragem and your help.

WORK FOR WOMEN IN ARABIA

MRS. S. M. ZWEMER, ARABIA

JESUS said, "Love one another, even as I have loved you;" th fore we ought to love our Arab sisters. It is ten years since I beg work in Arabia. I was the first woman missionary in East Ara to-day there are five—nine for the whole of the Peninsula—to w and to direct the work in a population of eight millions. I give my experience of the great, pressing need of these women and of opportunities for work and the results. Their ignorance is den they are steeped in superstition. Islam utterly degrades wom petrifies her conscience, blights her mind, and debases her aff tions; there can be no family life where a wife is one of four, a when she may be divorced at any moment and returned to her fa ily. The children are untrained because the mother has had training; and the little ones grow up in a very demoralized con tion, where unclean conversation is a fine art and thought to very clever when uttered by a child.

There are many opportunities for a woman to present Gospel to the women and children of Arabia. Consecrated comm sense is needed at all seasons and places. We have many openin for teaching in the houses and in the villages, in the schools, h pitals, and dispensaries, and at the public well where women m to draw water for household use. A simple hymn sung by a lit child has often attracted attention and caused them to stop a listen to the message of redeeming love.

Direct results are not very evident. One woman confess Christ openly and was baptized with her three children, but she not inspire others to follow. The women are timid about passi on any new idea and especially so in regard to religion. Ma appear to grasp the truth, and some have compared the fruit effect of the two religions and have confessed openly the vast diff ence and superiority of Christianity; yet they are not bold enou to forsake all and follow Jesus Christ.

Indirect results are these. Fanaticism and ignorance are brea ing down through contact with the missionaries. Helping the si

en removes the fear of a whole village, and in place of a rebuff, ordial and hospitable reception and polite hearing are gained for new teaching. In the homes a warm welcome awaits the visitor, l there is no difficulty in introducing religion and speaking of the spel. Some families have asked to be taught to read, and others nt the ladies to sing hymns whenever they visit them. And they rn to love and respect those whom a few years ago they disliked l treated with contempt. The women who read are afraid to read much of the Bible; they are afraid of its power, as they have been d by the Moslem teacher that if they read, they will surely become ristians. However, in spite of this, many copies of the Gospels ve been sold or given to Moslem women in the past ten years.

In the daily clinic an old patient will often make the Gospel dress clearer to a newcomer, who may be listening for the first ne to the message of salvation. Many women thank us for the od word spoken and quite believe in praying before treatment. school the children have acquired a good deal of Bible knowl-ge and know a great many hymns. We notice a change for the tter in them, and their lives are certainly brighter for the hours ent in the Christian school. We have been laying a train of dyna-te, as it were, and we are praying for the fuse that shall set it ght; we want the baptism of the Holy Spirit; He only can bring e fire where we have been privileged to lay the explosive.

These foundations have cost lives and probably will cost more fore the building will be seen above ground. Two of our best and ost useful women missionaries have been taken from us in the st eight months, Mrs. Thoms and Mrs. Bennett, both graduates of nn Arbor. And we need women to take up the work which they ve so recently laid down; doctors and teachers are needed all over e field. Suffering womanhood awaits the skill of the thoroughly ualified lady doctor; dying souls need the message of love which ey alone can bring. There are opportunities for young women teachers and evangelists, who will train the young and teach them live a pure life and to carry the light into homes and lives dark-ned by sin and superstition. And we ask you to watch and pray ith us until the day dawns in Arabia. When Garibaldi drew up his gged and defeated troops under the walls of Rome in 1849 he id: "Soldiers, I have nothing to offer you but hunger and thirst, rdship and death; but I call on all who love their country to join ith me," and they joined him by hundreds. He appealed to their ve; at no other tribunal could such an appeal have succeeded. nd the one appeal of Christ to His Church is still, "Lovest thou e?" May the love of Christ constrain us.

WORK FOR MOSLEM WOMEN IN EUROPEAN TURKE

MISS ELLEN M. STONE, SALONICA

I SPEAK of work for the evangelization of Moslem women or from the standpoint of my experience as a member of the Europe Turkey Mission of the American Board, in the Balkan Peninsu This work is primarily among the nominal Christian Greek Cathc Bulgarians wherever found; and then among the Greeks, Servia and Albanians, who may be reached through our common missiona tongue, or whose language we may learn.

This work among the Moslem women has necessarily been indirect, rather than a direct work. It has been done through t teachers and Bible women from the several provinces of the Pe insula, Albania, Macedonia, and Bulgaria, in all of which this mi sion is kindling beacon-lights of Gospel truth from the Adriatic S on the west to the Black on the east; from the Danube on the nor to the Mediterranean on the south. During the very year that went thither, Bulgaria slipped out from under Ottoman dominic after enduring it for five centuries. In that land, therefore, whi adopted for its government a constitution giving freedom of co science to all peoples living within its borders, to Turks and Jews, well as Greeks, Armenians, and other nominal Christians, oppo tunities abound on every hand, as in this land, for all who wou work, to bring those about them to the knowledge of Christ.

Many opportunities have, of course, been mine to observe close range the influence of the growing light of civilization up Moslems, as well as upon non-Moslems, in those provinces who neighbors have all secured political freedom and the right of se government. From Greece on the south, with Athens only two da distant by a small coasting steamer, and Mt. Olympus of the go in full view across the Gulf of Salonica, how strongly it shines in the provinces of Albania and Macedonia bordering it upon t north! As the line of freedom has crept down south of the Danub until Servia and Bulgaria are a law unto themselves, not only polit cally, but socially, educationally, and religiously, it was inevitab that self-consciousness should develop and strengthen in the peopl of Europe who are still under the Ottoman power. Hence we ha heard from Secretary Barton—and our hearts have been thrilled b his story of Albania's pathetic plea through one of her Mohammeda

s—of larger opportunities for Christian education in her hitherto lected land. A few of Albania's sons and daughters, who have the unusual privilege of education in other parts of Europe, e taken rank among the educated classes of the world. Their rts burn that the masses of their nation may be given the right neir own land of education in their own language. Thus far, the k of evangelization in Albania has been prosecuted only by the secrated young Albanians, who have received their education in sion schools established for the Bulgarians. Nearly twenty years the one Albanian school which exists in all that land was estab-ed by Mr. Gerasin Kyrias. His steadfast heart was undeterred nis sufferings during a six months' captivity in the hands of a d of robbers who were his own countrymen, but he set his face dfastly to found the first school for the Christian education of girls of his country. Upon the completion of her course of study he American College for Girls in Constantinople, Mr. Kyrias's er joined her brother in this school, where she has been the prin-il for the last fifteen years. A year ago last June, a second er, upon completing her course in the same college where she had n president of the Self-Government Association during her senior r, joined herself to the teaching force in that school at Kortcha, le a brother has charge of all the colporters in Albania, under British and Foreign Bible Society. To this consecrated band brothers and sisters of a single Albanian family are now added . and Mrs. Tsilka, who, since their return to Kortcha last No-nber, have resumed their work, which was interrupted by the tivity of Mrs. Tsilka and myself. Surely the prayers of this Con-tion will ascend most earnestly to God that these young native kers may be reinforced by the American missionaries for whom and —— Bey alike plead. May God hasten the day!

Western civilization, the dictates of fashion, the aspiration for cation, are all making Moslem women who have any opportuni-for outlooks into the great world about them impatient of the raints of Islam, which, for centuries, have shut them in, either as petted beauties of the harem, or the abject slaves of their lords, victims of his caprice or cruelty. In Salonica I have many times women of wealthy families walking by threes or more, quite in ance of their attendants. It is true that they were wrapped in yptian costume; but with their veils thrown back from their faces, y were enjoying the same freedom as their Frank sisters, whom y passed and re-passed. At the gardens by the sea, younger nen are often seen walking in groups in the more secluded paths; they were coyly watching for opportunities to reveal not only ir charming young faces, but also the beauty and richness of their nch attire beneath the enveloping silks of the Turkish wrap, ich should cover all.

The power of education is proving a sure disintegrator to the

seclusion of Moslem social life. Turkish women have already tak enviable places among writers of their nation. Others are m sicians, physicians, nurses; and a constantly increasing number availing themselves of the educational facilities afforded by the G man, French, and other foreign institutions which have been est lished at Constantinople, Smyrna, and elsewhere. In our own be tiful American College for Girls on the heights of Scutari, C stantinople, Turkish girls, as well as those of all nationalities of Orient and Franks, eagerly take advantage of the course, and a f have even graduated with honor. A far larger number, howev are removed to the seclusion of their homes, as they approach ma enhood. It was my privilege to be at the college the day the f girls from Moslem families were received. There were six of the and more than one learned the entire English alphabet on t first day.

What a need for prayer that the Spirit of God may teach th receptive young hearts even from the first day, in this and ev other Christian educational institution to which such Moslem g turn their steps! What a need for fervent, prevailing prayer, t those who are yielding to the influences of civilization, may f that which makes civilization most ennobling and uplifting—e the grace of Christ!

Do we really believe that Moslem women can be reached w the salvation which Christ came to give us all? "Truly," ev Christian heart will respond, "He is able to save to the uttermo "All flesh shall see the salvation of our God." Every knee shall b to Him. But how are these Moslem women—shut into the priv of their own lives by the habits of dress, of guardianship, of latti windows, of secluded life—ever to be reached by the Lord's m sengers? In the pursuance of my work among the nominally Ch tian peoples of European Turkey, many opportunities have ari for contact with women of Moslem homes. Sometimes we may l the personal touch, as when a missionary party, traveling along s lonely trail in northern Macedonia, may see far up on the hillsid group of poor peasants descending. The sudden turn of the wo of that party, drawing their filthy veils closer across their faces that hot July or August day, reveals to the passers-by that these Moslems. They have discovered that there were men in the proaching party of travelers. They may have mistaken the lad wearing hats, for gentlemen also. A command has evidently b given by their lord and master, at which the women have sunk the ground with their backs to the road while still far from it, one of those infidel eyes should peer through their veils and l upon their faces. Yet women's curiosity compels those hidden e to seek at least a surreptitious peep at the foreign travelers, a they watch us furtively.

Under such conditions there can be no hope of any perso

ıch unless circumstances arise which allow a call at their home. r instance: On one of the last journeys before the captivity which forced for me a separation from that loved missionary work in acedonia, I met on the lonely mountain road a Turkish soldier ıom I subsequently learned was in great anxiety of mind. As I ssed him, walking in advance of my horse and driver, he gave e no salutation, and I confessed to a feeling of relief when I had ssed him unchallenged. But how quickly that feeling changed to morse when my driver overtook me and said that the soldier had ɔpped him to inquire if the teacher who had just passed were a ctor, for a little child of his lay at home grievously ill. What an ɔportunity had been missed! If he had only spoken, the pitiful ed in that home would have opened it up to the missionary teacher, ıo, although not a doctor, would have done what she could to re- ve the little sufferer and to comfort the sorrowing parents.

Occasionally doors are thrown wide open, as when some years ıce while in the extreme northern portion of Macedonia, ample ɔportunity was given to visit several Moslem homes through the ork of Bulgarian Bible women who were beloved by those families. ne was a home of wealth. When the American teacher was in- ted by her former pupil to visit the mistress of this home, she ɔund her lying ill upon the floor of her apartment, close by the indow. The sick woman extended a cordial welcome to her guest, ıd through the Bible woman as interpreter, told her of the joys and ɔrrows of her family. A little daughter-in-law of fourteen years ıtered the room bearing in her arms a sturdy boy some months d, of which she was the mother. The only too evident amazement f her guest at meeting this very youthful mother excited not a little onder in the mother-in-law, who had taken her daughter-in-law to row up under her tutelage and as her helper. Shortly the attention f all in the household was diverted to what was transpiring outside ıe sick woman's window. She was the beloved and only wife in ıis Moslem home, and her husband was determined to leave noth- ıg undone which he hoped might avail to secure his wife's re- ɔvery. He had decided to offer a corban. The calf which was to be illed was led to the window, and the sick woman's gaze was rdered to be directed to it, before it should be sacrificed. Most ıankful was I to learn that into this home had come dimly the light f religious truth which enabled them not only to accept, but even ɔ delight in the gift of a copy of the Bible in Osmanli Turkish hich had been made to them by a former pastor of the evangelical hurch in that town. They brought it out and exhibited it with ride. This gave to our Bible woman the best of all starting points ɔr a talk with mother and children and the Chelibi, when possible; or this teacher was mistress of Turkish and French, as well as of Bulgarian.

In another village not far distant, one of these humble teachers

of evangelical truth, herself a village girl, lived so blameless and winsome a life that she was gladly received into all homes, Moslem as well as Christian. I was once visiting her to look upon her work in the school and homes. A little child had recently been born in the Turkish home of a customs-officer, who made us not a little trouble by his too stringent examinations of all our luggage, when crossing the boundary from Bulgaria on missionary tours. Notwithstanding the fact that our Bibles and hymn books all bore the printed permit of the Turkish censor of the press, he not unfrequently confiscated them, as well as Scripture text-cards and picture-rolls, doubtless in the expectation of receiving baksheesh to secure their more speedy surrender to us. The cordial invitation from his wife, extended through our Bible woman, to visit and congratulate her upon the coming of her little one was most opportune at this time from a business point of view, as well as because of the joy which it gave us to have access to such a home. While we sat by the side of the bed spread in state upon the floor, as is the custom in those lands, we were overjoyed to find that she longed to be cheered by the singing of Christian hymns and to hear sweet words of comfort from God's own Book. Her mother hovered about, sympathetic; the watchful husband and father made frequent trips from his office through the room but seemed to find nothing to criticize. The next day he gave up the books and other belongings of a deceased teacher which he had unduly detained. In these and in similar ways come many opportunities for contact with these shut-in lives in Moslem homes in Macedonia. What need there is of prayer that the Spirit of God may bless these interviews!

On the second day after we captives had been freed and had found ourselves safe in the home of Macedonia friends, our hostess asked Mrs. Tsilka and me to come with her aside from our throng of friends to meet some of her neighbors who could not come into the family sitting-room. We instinctively knew that these were Moslem neighbors. She was perfectly at home in their language and was a true, good-hearted woman in all her relations with them, as well as with her non-Moslem neighbors. She led us to another room where three or four white-veiled women awaited us. They had bared their faces in their eagerness to gaze upon the women who had been lost from the world for nearly six months in the hands of brigands, and who had just been freed. Especially were they anxious to see the mother and the tiny baby girl, now seven weeks old, and to know if that were true which they had heard of the captives. How curiously they looked at the little child! How pityingly they looked at the mother! How compassionate was the gaze which took us all in! We said: "Allah," with an upward glance. They, too, glanced upward, and said, "Allah! Allah!" and we understood each other. It was God who had saved the captives. It was He who had saved the baby life. These Moslem sisters with their tear-wet eyes recog-

zed His mercy, as well as we. Can Moslem women be reached by ıe Gospel? Yea, verily, if it be taken to them by hearts brimming ith God's love and filled with the power of His Spirit.

These are but a few side-lights upon the work for Moslem omen in Turkey. I have confined myself to speaking of the prov-ıces of European Turkey only, since this is the field of which I have ersonal knowledge. Mrs. Zwemer has already spoken to you of ıe work in Arabia. You will thus see that the same limitations revail there, but with grateful hearts we recognize that "the word f God is not bound," and that "where the Spirit of the Lord is, there liberty." For His Moslem children, as well as for those who bear ıe Christian name, He has mercy, and His call is unto them as well s unto us. But, Christian women, for us who live in the light of ur free life, with its unlimited opportunities for enrichment and lessing, how insistent is His call, "Give ye them!" Can you, hristian girls, delegates to this Student Volunteer Convention, seek larger sphere for your lives than to follow your Leader, as He eads you, with His message of life to your sisters of the Moham-ıedan world?

THE EDUCATED MOSLEMS OF INDIA

MR. B. R. BARBER, CALCUTTA

FAR too little thought has been given to Islam in India as a field or missionary effort. Only comparatively recently has work been igorously undertaken for Moslems. In the Province of Bengal, vhere 25,000,000 reside, a third of a century ago marked the be-ginning of work for them. They form a class by themselves with heir own special needs and special problems.

I. PRESENT CONDITION OF ISLAM

Out of 200,000,000 Mohammedans in the world to-day, 62,000,-000, or about one-third of the whole number, dwell in India. This is ight times as many as are to be found in Arabia itself, the home of he Prophet. The increase in the number of Mohammedans in the Indian Empire in the decade from 1891 to 1901 was nine per cent. The increase of Protestant Christians in the same period was fifty-one per cent., of Roman Catholics sixteen per cent., of Buddhists hirty-three per cent., of the whole population two and two-fifths per ent., while Hinduism decreased one-quarter of one per cent.

Though Islam was forcibly carried into India in 711 A. D., it s no longer a religion of the sword strictly speaking, but is coming o be more and more, a missionary religion. It is not, however, a

religion of "light and truth, but of darkness and error." Some on "doubts if the ordinarily understood Moslem idea of God is an higher than that of the heathen." It is true that while the Kora enjoins respect for the Christian Scriptures and invariably mention them as from God, the Mohammedan to-day denies the divinity o Christ, he denies His death and the power of His resurrection an rejects His atonement. Mere formalism, the lack of spiritual powe the low plane given to woman, the sanction of polygamy, divorc concubinage, and slavery, and the prevalence of many other form of immorality all proclaim the fall of Islam, sooner or later. Prin cipal Fairbairn says: "The religion that does not purify the hom cannot regenerate the race; one that depraves the home, is certai to deprave humanity. Motherhood must be saved, if manhood to be honorable. Spoil the wife of sanctity, and for man the sanc tities of life have perished. And so it is with Islam." A further weakness is the fact that where it has been so closely associate with Hinduism, instead of cleansing it, it has added idolatrous prac tices to its own system.

Put over against this the statement in a recent issue of th "Hibbert Journal," of that most learned gentleman, Ameer Ali, lat Judge of the High Court of Bengal: "Both Islam and Christianit have identical aims and ideals, and both agree in their general prin ciples. . . . The cause of the misunderstanding between Moslem and Christians is the Christian dogma of the Sonship of Jesus, tha He was the only begotten Son of God." He claims that Islam to day represents the real true religion which Christ taught.

It is almost inconceivable to our Christian minds that any man can be so blinded to the differences and contradictions between th two faiths, both in the matter of Scripture as well as of life as t make such a statement. There is sin enough among Christian peo ple, but it is there without divine sanction; in the Koran we fin all kinds of license and liberty and an appeal to the very lowest in stincts of men to bring about the spread of the faith. It is ever called "the easy way."

II. EDUCATION A STRONG FACTOR IN THE WORK FOR MOSLEMS

"Ignorance and superstition have always been the worst foe of truth." All study and learning lead to the mighty Founder o Christianity, who said, "I am the way and the truth." There is fa greater hope, therefore, for the educated in Islam than for the ig norant. Only six per cent. of the men and three-tenths of one pe cent. of the women are literate, and only nine per cent. of those o school age are attending any educational institution. If India coul be filled with schools and colleges giving to Mohammedans a lib eral and modern education, the question of their conversion woul to some extent settle itself; for few Mohammedans can open thei

nds to the truth and long remain in Islam. There must be added this, of course, the dissemination of Gospel teaching by the ssionary. The attendance by Moslems upon schools where inde-ndence of thought exists is on the increase. Distinctly Koran hools, where only the Koran is chanted, have for the past fifteen ars steadily decreased.

Dr. E. M. Wherry, of the Presbyterian Mission, Ludhiana, rites: "It is not an exaggeration to say that no class in India has lt more intensely the impact of Christian education and religious ought than has the Mohammedan. . . . The establishment a system of schools for the education of boys and girls by the issionaries, and later on by the government, brought in the first sturbing element. The education given in the 'neutral' schools ovided at least a refuge for Moslem children and youth against e proselytizing tendency of the mission schools. But, alas, even ese were found to undermine the faith of the young men in the tra-ition of their fathers. Many of them became agnostic or skeptical their religious sentiment. Some became Christians and rose up champions of their new faith, as over against the faith of their thers."

When Sir Sayad Ahmed and others of like liberal mind felt at Christian schools were winning Moslems to Christ, that even e education in government schools weakened their faith in Islam, nd that their own Moslem schools were not attracting the children s they ought, they became alarmed and met to discuss a remedy. hey proposed to organize a high-grade institution which should ecome a Mohammedan university where their youth should be aught. From this has come the Aligarh College, where hundreds of oung men are enrolled. It is, perhaps, the strongest Mohammedan stitution in existence. Aga Khan says: "We want Aligarh to be uch a home of learning as to command the same respect of scholars s Berlin or Oxford, Leipsic or Paris. And we want those branches f Moslem learning, which are too fast passing into decay, to be dded by Moslem scholars to the stock of the world's knowledge. nd, above all, we want to create for our people an intellectual and oral capital; a city which shall be the home of elevated ideas and ure ideals; a center from which light and guidance shall be diffused mong the Moslems of India—aye, and out of India, too—and hich shall hold up to the world a noble standard of the justice nd virtue and purity of our beloved faith."

The Madrassa College and institution in Calcutta with over 800 tudents prepares young men for the lower grades of the university xamination. Many of the mission schools, such as the Forman hristian College, Lahore, are crowded with Mohammedans, and ere the Bible is a part of the curriculum. Regular evangelistic ork is also carried on among the educated men.

Those Mohammedans in India who are leading the advance

movement are called rationalists and their doctrine the New Islam though Orthodox Mohammedans refuse to give it any place whatever in the religion of Mahomet. Thus there are coming to be heretical tendencies among them, showing that they are not united in their beliefs. There are many sects among the Mohammedans of India.

Dr. Fairbairn says: "The Koran has frozen Mohammedan thought; to obey it is to abandon progress." And in proportion as its adherents are becoming progressive, their faith is losing its hold upon them. "Their system is hopelessly antagonistic to everything new and everything progressive." Especially can the truth of this statement be seen in strictly Mohammedan countries, where there is a striking absence of railroads, of commerce, and of modern conveniences in the cities, though they are being introduced into other non-Christian countries. In India, however, this is not very manifest.

III. FORMS OF OPPOSITION

A real note of alarm is being sounded in the ranks of Islam today. They feel that something must be done to save the faith of the Prophet. Accordingly they are forming "Societies for the Defense of Islam." They are establishing presses for the production of books, pamphlets, and magazines for the purpose of propagating their faith. The Moslem Publishing Company of Lahore are sending broadcast the Shorter Catechism, changed so as to make it refer to Mohammedanism. Christian hymns are published, which have been altered to mean Islam; also original tracts are prepared. They are copying missionary methods in the organization of Young Men's Mohammedan Associations, prayer-meetings, open-air and bazaar preaching. They are establishing vernacular Moslem schools and colleges and are boycotting the missionary schools. They are also using every effort to injure the mission schools by the employment of zenana teachers, and to a certain extent they are refusing to allow mission workers to visit women in the homes. They are engaging Moslem preachers who go about actively and zealously preaching the Moslem faith. These preachers try to deceive the missionary by coming and pretending to be inquirers. One came to me and professed to be anxious to be baptized at once. Further conversation revealed his true state of mind; and the next day the would-be convert was preaching in the square to a large crowd of Mohammedans, using as the basis of his address the previous day's conversation with me. They induce renegade Christians to preach against Christianity. They use the substance of infidel literature from Europe and America, and the discussions in the books and magazines on higher criticism to prove that the Christian faith is not well established and that its leaders are not agreed on

ndamentals. All this active opposition shows that there is great ırest in Islam, and much of it is not without its helpful side to the eaching of the Gospel. Let us take courage.

IV. HOPEFUL SIGNS OF THE ULTIMATE TRIUMPH OF CHRIST

No legal disabilities exist in India to a Mohammedan becoming Christian, and missionaries may work freely among them. They e more tolerant to Christian preaching than formerly. Time was ıen an outbreak would result from certain statements in public dress; now they only listen and learn. There is a growing expec- tion among them of the advent of a great prophet, and some con- ct this with the Christians' second coming of Christ. They feel at those countries where Christ is honored are the most favored all, and they are contrasting their own conditions with those of e people of Christian nations.

Their conferences and Societies for the Defense of Islam are ousing young men among the educated to read and think for emselves. Their "rejoinders" to Christian tracts only serve to vertise those tracts, as well as the Bible itself. The mission col- ges and other educational institutions disseminate truth, which spels superstition and spreads light. As education increases many rn to the study of the Christian Scriptures, and a wide chasm is en to exist between them and the Koran.

Missionaries are learning better how to deal with Moslems d how to preach the Gospel more effectively. Controversy is oided as far as possible. References to the defects of Islam that ould tend to anger the hearer, or to divert his mind from the mes- ge, are avoided. Living themes are being presented; the need sinful men, reconciliation to God, God's revelation to men a cessity, the incarnation, the power of Christ to save, and kindred emes form the burden of the message.

There is another hopeful sign. In recent months in India re- val fires have begun to burn. Over in Assam, as a reflex influ- ce of the Welsh revival, perhaps, the Spirit of God came down on them, and thousands were added to the Church. In the Pun- b in several places and among various missions the revival has oken out. In Panditi Ramabai's Home the revival has come, and bhans, girls and widows are being saved. In South India the omise of the Father has come to the working and waiting ser- nts in the regeneration of many souls. In Bengal, in one or more ıces, pentecostal scenes have been witnessed. In many other sec- ns there are evidences of a great outpouring. The missionaries ve planted and watered, and God will surely give the increase. hile this refers to missions in general, it includes work for oslems.

Dr. Rouse of the Baptist Mission, Calcutta, says: "Altogether

the situation as regards work among Mohammedans is most interesting and encouraging. It would be much more so if I saw any sign of appreciation on the part of the Church of Christ of the special opportunities for missionary work among Mohammedans which are now to be found in all India and elsewhere. Why should we not attack vigorously, when the enemy is beginning to waver?"

In the words of an earnest man of God: "We need a modern Peter the Hermit to go up and down Europe and America to preach a new spiritual crusade; for without knowledge, there can be no interest, without interest there can be no prayer, and without prayer there can be no victory."

ISLAM IN AFRICA

THE REV. CHARLES R. WATSON, D.D., PHILADELPHIA

We have repeatedly heard it said that the great missionary problem we have to deal with in Africa is the problem of paganism, and yet I stand in the strong conviction to-day, that the real problem of missionary work is Mohammedanism. Do you realize that out of a population of 164,000,000 people in Africa, fifty-nine millions are Mohammedans? Practically, one-third of the continent to-day is Mohammedan. To prove the statement that Mohammedanism is the great problem of missionary work to-day, I would emphasize the fact that for every missionary to the Mohammedan world in Africa you can find twenty missionaries to the pagan world in Africa, and for every convert from Mohammedanism in Africa, I think you can find 1,000 converts from paganism in Africa. And if this does not prove that the real missionary problem in Africa is Mohammedanism, I scarcely see how that point could be proved at all.

Broadly speaking, in the northern part of the continent, forty-seven per cent. of the African Moslem world fronts on the Mediterranean Sea; some thirty-two per cent. fronts upon the Atlantic Ocean; some nineteen per cent. is in the interior; and some two per cent. lies along the Indian Ocean. The greatest problem, therefore, is along the Atlantic Ocean and the Mediterranean Sea.

Then we need to distinguish between the different kinds of Mohammedanism in Africa. Here in Egypt is a great university, a great Mohammedan system of education, with primary schools, with minarets and mosques to be seen everywhere; and you have a people educated and prosperous, and clearly Mohammedan. But I went up the Nile 1,000 or perhaps 2,000 miles, until I came almost to the frontier of the Mohammedan world, and I asked concerning the religious faith of this tribe and that. I was told that they were Mohammedans, that they swore by the Prophet and prayed to the

ophet. And I found that they did, indeed, swear by the Prophet—
y swore by him plentifully and at all times and upon every occa-
n—but there was no praying and, in fact, no knowledge of the
hammedan system. There were no schools, no mosques, no
yers, and scarcely any knowledge of the teachings of Mohammed
all. The case was simply this: They had been shamed out of
anism and were ashamed to say they were pagans; so they
led themselves Mohammedans.

It is worth our while, therefore, to note the strongholds of
hammedanism. The stronghold of Mohammedanism in Africa
ll along the Mediterranean Sea—in Egypt, where nine-tenths of
population is Mohammedan and the government itself is thor-
ghly Mohammedan, and where Mohammedanism is intrenched
a system of education. Then in Tripoli, you find ninety-six per
t. of the population Mohammedan, while in Tunis nine-tenths of
population is Moslem. Finally, in Morocco and Algeria they
ound. The whole population of this Mediterranean shore is
idly Mohammedan, intrenched in a system of Mohammedan edu-
ion, and, as a rule, supported by a Mohammedan political system.
ere are other portions of Africa where Mohammedanism is quite
ensive, but in proportion to the total population, it is in the min-
ty. For example, Nigeria contains 6,000,000 Mohammedans,
what are these among 25,000,000 pagans. Then, too, Moham-
danism is here a colorless sort of faith. So I repeat, the strong-
d of Mohammedanism lies along the Mediterranean shore.

I. But what is the particular appeal of this African Moham-
dan world to us Americans? I think the first appeal is its ignor-
ce. We scarcely realize what the ignorance of the Mohammedan
rld is. We do not have accurate figures for all of it, but let me
licate as well as I can, the estimated number of illiterates. Tunis
, out of every hundred as it is estimated but twenty-five who can
d and write; and for the purpose of making a comparison, I call
ur attention to the fact that in this land of ours, it is estimated that
hty-five per cent. of the population of the United States read and
ite; then pass to Tripoli, where out of every hundred, it is esti-
ted that only twenty can read; in Morocco and Algeria, it is
imated that only ten out of every hundred can read; in Egypt, a
finite census tells us that only twelve out of every hundred can
d.

Fellow-students, you who can read and write and think and
ow the truth and read the Word of God, you owe it to Jesus
rist to send this Word to those who are less fortunate than your-
ves. As He has given you great intellectual privileges and gifts,
u owe it to Him to use these gifts also in His service. The great
a of this Mohammedan world is the plea of its ignorance.

II. Then there is the appeal of its immorality. I cannot talk
inly to you on this subject to-day. I cannot speak to you here

and now of the depths of degradation in which the Mohammed world is sunk. Sensuality is the great sin of the Mohammedar Perhaps the great sin of northern nations is intemperance; but t sin of Mohammedanism is beyond a doubt sensuality—immorali and impurity as legalized in the polygamy and concubinage of t Mohammedan world; or it may be an immorality that is illegal a contrary to the Mohammedan law; but it is there all the same. have not only the testimony of my own observation, but I have al the testimony of Dr. R. H. Nassau, the head of the Presbyteri mission work in the Gabun District, who says that Mohammeda have added "a refinement of sensuousness to pagan sensuality Rev. James L. Lockhead, of Algeria, says: "There is a great de of immorality. A large number of Arab women are given over to life of prostitution. We think the divorce system existent amo Moslems is largely responsible for this. Many women when d vorced have no means of livelihood, and gradually drift into su a life." J. H. C. Purdon, of Tunis, writes: "Immorality is practic to an appalling extent and is cultivated by the French in the pu lication of the most obscene post-cards and literature imaginable He says further, that men had been pointed out to him as guil of such sins as no man would want to name; and to such an exte was this true that he had asked them to tell him no more. The co ception which we have of clean and pure lives is one that we owe Jesus Christ. Shall we not use that vision in His service?

III. The third appeal of this Mohammedan world is the degr dation of its women, degraded in every way, but especially degrad by the ignorance of which I have spoken. For wherever ignoran among men is general it is also true that the case is much wor among women. In Egypt, where it is estimated that twelve out every hundred can read among the entire population, of the wom there are only about six in every thousand who can read.

They are degraded by seclusion. When you get away from t strongholds of Mohammedanism you do not find the seclusion women so greatly observed as elsewhere; but you do find it to great extent wherever Mohammedanism goes. It limits woman thoughts, it limits woman's life, and it limits woman's characte for the Mohammedan social law is that the higher the woman is society the less will be seen of her in public.

And women are also degraded by polygamy. In many par of the Mohammedan world, it is true, men do not have more tha one wife; but this is not because their system does not allow for the Koran says that a man may have four legal wives at o time, and many Mohammedans live up to this privilege. But t reason why a large number of Mohammedans have only one wi is that it costs too much to have more, and a man cannot afford So it happens that in Tunis and Tripoli there are only about fi per cent. of the families in which there is more than one wife. B

generally speaking, you have the degradation of woman by polygamy.

Then you have woman's degradation by the Mohammedan divorce system. What hope is there for women, if a man can rise in the morning in an ill humor, and say, "Woman, thou art divorced," and then she promptly ceases to be his wife? It is a very simple method of divorce, easily operated, and a man can use it at his pleasure. It is true, the man may be afraid of his wife's relatives and so refrain from divorcing her, but there is nothing else to restrain him. Such laws and such a system cannot fail to degrade women to the level either of a toy and plaything, or of a slave. A prominent Moslem said to Rev. Andrew Watson, D.D., of Egypt, that he believed that not more than five per cent. of the Mohammedan men retained their wives throughout their lives. Think what a state of affairs that is, and how it must contribute to the degradation of woman by ignorance. Think of the degradation of woman by ignorance, by seclusion, by this polygamy, and finally by this miserable, abominable divorce system!

IV. And then there is the appeal which is voiced by the woes of slavery. Its appeal is above and beyond all that has gone before, but we have not time to dwell upon it. All these appeals ought to be considered as we face the problem of Islam in Africa that is before us.

Now you may say, are these people worth saving? I have tried to count the number of professed converts from the Mohammedan races in the northern part of Africa, and cannot count more than 500. It would seem that the Christian Church did not think them worth saving. Yet I take my stand on the battle-field of Omdurman, where Mohammedanism had its last great outbreak in a religious war, and I recall the passionate devotion to their cause which the Mahdist troops displayed in their attempts to beat back the English under Kitchener; and as I remember how those men rushed forward by hundreds and thousands in their brave and passionate and absolute devotion to a cause which they thought was the cause of God, there came to my heart the thought, and to my lips the exclamation, "What magnificent Christians these men might have made had their lives been won to Christ!" My friends, God has given to you the light. Will you not use it to lighten their darkness and bring the Mohammedan world of Africa to Jesus Christ?

THE EVANGELIZATION OF THE MOHAMMEDA WORLD IN THIS GENERATION

THE REV. S. M. ZWEMER, D.D., F.R.G.S., ARABIA

I DESIRE to speak to you of those large regions of the Mohar medan world that are as yet wholly unevangelized. The Mohar medan world as shown to you on the map stretches from China the West Coast of Africa and from the steppes of Siberia as far sou as Zanzibar, Java, and Sumatra. It is divided politically into tho nations governed by Christian rulers, such as India, Japan, our ow Philippine Islands, and Algiers, those other countries governe purely by Mohammedans, such as Turkey, Persia, Afghanistan, ar those governed by Chinese or African rulers. Over one-half the map is open to the preaching of the Gospel, and the power shut out missionaries no longer exists in many parts of the Mohar medan world. They are reached through different languages no whereas once the Mohammedan language was Arabic only.

I have no time to speak of these points. I want to enumera the calls to service in those unreached regions which do not appe to the boards, for they seldom inaugurate Moslem missions. It r quires a spirit stirred of God to go before the board and inaugura such a mission, and I wish to get young men and women to concer trate their lives and lay them down, if need be, in this great work.

Here is Afghanistan, with 4,000,000 Mohammedans and not single mission; Baluchistan, with 500,000 Moslems and only o mission station on the border; the Philippine Islands, with 250,0 Moslems under the American flag, and not a single missionary wor ing among the Mohammedans there. Southern Persia, where th same work ought to be done that Mr. Esselstyn and the Church Mi sionary Society workers are doing in Northern Persia. I estima the population there at three millions. The door is opened, ar when the door opens we ought to pass in and sacrifice our lives, need be, for God, as the Moslems did at Khartum for their Proph Here is the whole of southern Arabia and central Arabia, witho a single mission, and then we dare to raise our voices and sing,

"Like a mighty army, moves the Church of God."

There are the unoccupied fields in Africa; the great Bantu regi and south of it, a population of about five millions. In Centr

Africa there are 2,500,000; and here, where the Hausa language is spoken, the people are unreached and unevangelized. Then there is the great Sahara, and the French Sudan without a permanent mission, containing perhaps ten, or at least eight, millions of people. Then there is Bokhara province, to me one of the most attractive fields yet unoccupied. You all know of Bokhara and Samarcand, those cities of romance and poetry. Why not go there and occupy those regions for Jesus Christ, where there is a population of 2,000,000 people without a single missionary. Russia and the Caucasus contain two millions, and Russia in Central Asia a multitude.

Think of Siberia, east and west, with 6,000,000 Moslems! When I was preparing this list I put it down six millions, and then I said that must be a mistake, it must be 600,000. I went to the authorities again and looked the matter up, and put down 6,000,000 Mohammedans in Siberia. Then turn to China, where all eyes are directed now, and forget for a moment the great pressing problems of missions in China as regards the heathen. The Chinese missions are beginning to awake to the seriousness of the question. I have letters in my possession written by Chinese missionaries, who say that Moslems in China are increasing. As I said, there are 30,000,000 Mohammedans in China, on the estimate of missionaries who are conservative on this question.

The subject under consideration is the Mohammedan world, and surely it means the unevangelized Mohammedan world. If the cry of those witnesses who have already spoken brought tears to our eyes as they came from Persia, from Albania, from Turkey, from Egypt, and from India, if that was a call from God, what shall we do before this mute appeal of 78,550,000 Mohammedans; or leaving off eight millions for possible error in statistics, we will call it 70,000,000? Shall we stand by and see these seventy millions of our fellow creatures, unreached and unevangelized, under the curse and in the snare of a false religion, continue to be without a knowledge of the love and the power and the glory of Jesus Christ, not because they have proven fanatical and refused to listen, not because they have thrust us back, but because none of us has ever had the courage to go out to those lands and win them to Jesus Christ?

Of course it will cost life. It is not an expedition of ease nor a picnic excursion to which you are called. You are soldiers of Jesus Christ; and the man who asks the question, whether any Christians have lost their lives in preaching the Gospel of Christ to the Moslems, asks a wiser question than he knows. It is going to cost many a life; and not only lives, but prayers and tears and blood. That is where Jesus calls us, and the very leadership of this movement is a leadership of suffering. There was Raymond Lull, the first missionary to Moslems, stoned to death in Algiers. Henry Martyn, that great missionary to Moslems, said, "Now let me

burn out for God." We who are missionaries to Mohammedans call upon you to follow in their train and go into these lands and light the beacon of Jesus Christ in all the Mohammedan world. He also gave His life, prayers, and sufferings for the Mohammedan world, as well as for us. Shall we do less if we are required? Let us be like those Scots of Bruce, who were ready to falter until that man on the white charger took the heart of Bruce, in its casket, and, swinging it around from side to side, cried out, "Oh, heart of Bruce, lead on!" As he flung it out toward the enemy and bore down upon them, you could not have held those soldiers back by bands of steel. Say not that it is the appeal and necessities of the Mohammedans, or the call of missionaries; it is the call of our Master. Let us shout, "Oh, heart of Christ, lead on!" and we will follow that cry, and win the Mohammedan world for Him. We have this afternoon met and pledged ourselves by our prayers, by our presence, by our hymns, and by our faith, that we are working for the evangelization of the Moslem world in this generation.

QUESTIONS

Q. What boards are working in Mohammedan countries? A. The main boards that are working in Mohammedan countries are the German missionary societies in Java and Sumatra, especially the Rhenish, and a number of other missionary societies, such as the Church Missionary Society of London, which is perhaps doing the most extensive and intensive work of any society that I know of. It has many converts in India and Palestine, and is working with the people in Egypt. The United Presbyterians in Egypt and the North Africa Mission do good work. Then there is the Dutch Reformed Missionary Society working in Arabia. There are only two missions in that whole peninsula, where, all told, there are eight millions of souls. I think I have enumerated most of those who work for the Moslem. Through schools, hospitals, and colleges—notably Robert and Beirut Colleges—there are many missions that touch the Mohammedan problem, but only indirectly, of course. Several denominations have taken this matter up, but the Baptists have not taken their share in the Mohammedan work, nor has the Methodist Church, North or South. I think these great denominations should rouse themselves to the necessity of carrying the light to this great population.

Q. What are needed most, evangelists or doctors? A. I should answer that question by saying evangelist doctors, or doctors who are also evangelists; or an evangelist who is also something of a doctor; for both of these are ideal workers in every part of the Mohammedan world.

Q. What is being done for the 20,000,000 Mohammedans in China? A. That question makes the number of Mohammedans in China too small. My information is that there are certainly not less than 30,000,000 Mohammedans in China. The Secretary of the China Inland Mission writes me an official letter and says that the society does not touch the Mohammedan public in China, and he urges that special men be designated for this great work. I do not know of any society in China that has a single missionary who understands the Arabic language and can read to Mohammedans from a book printed in that language.

Q. How can a young man whose board has no work among Mohammedans get out to those fields? A. That is a question which came as a personal question to me fifteen years ago. I belonged to the Dutch Reformed Church, and there were three of us who felt called to this work, and were considering this question, Mr. Phelps, Mr. Cantine, and myself. We went to our Board and said, "We want to work among Mohammedans;" but the Board replied, "We have no work among Mohammedans; you will have to go to India, or to China, or to Japan, or somewhere else where we have work, or else stay at home." But we wanted to work in that field to which we felt that we were called. We appealed to the Synod, and the Synod accepted our appeal, and sent us back to the Board. They still declined to send us, because they thought that they had all they could do to look after their other fields. So we organized an independent mission, and raised money from friends to enable us to go out and start the work. After four years of labor in Arabia, without a Board to fall back upon, and pursuing it under great financial straits and difficulties, the work succeeded, and the Dutch Reformed Church adopted our Mission. I advise the young man to take the matter to God, and if his Board refuses to start the work, to call upon God to show him the way. If God has called him to that work he will be stopped by no Board; for what is a Board when God wills?

Q. What scholastic preparation is needed for missionary work? A. I should say, by all means get a thorough collegiate course; after that, a good theological training. But I should say, also, it should include a thorough understanding of comparative religions, in order to be able to compare the religion of Christ with other religions, and especially with Mohammedanism. You should study and understand the Mohammedan's religion, in order that you may know what he believes and be able to answer him. But first of all, last of all, and always, you should know your own Gospel. You should devote special attention to a knowledge of the Old Testament, when working among Mohammedans; for the Mohammedan is familiar with that and believes in it. You can talk to him of the Psalms and the prophets, in whom he has faith, and thus lead him on to the Gospel of Christ.

Q. What is the relation of Turkey to the Mohammed world? A. Turkey is its religious center. The Sultan of Turk is the representative of Islam, and wherever the Mohammedan pra he looks toward the Turkish Empire. The Sultan is also the keep of the great flag of Mohammed. It is said that if he should unf that flag and call upon Mohammedans to rise up and battle the Prophet, he would rally around him and lead the greatest ligious war the world has ever known. He is the recogniz religious head of Mohammedanism, and it is a great thing for c work that a mission has been established under the shadow of t palace of the Sultan and that Christian schools are established Turkey. Every one of those books that are printed bears upon the imprint of the Sultan giving authority to publish it.

Q. What do the Moslems believe in regard to Jesus Chri A. I have talked with the Moslems on this subject by the ho and I have yet to find one who does not believe that Jesus Chr was one of the purest and most beautiful characters that ever liv They consider that until Mohammed came, Jesus Christ was t supreme prophet. They believe also in the prophets of the C Testament. They believe that Abraham was a prophet and th he was superseded by David, who was also a prophet; and th David was superseded by Christ as a prophet; and then they belie that Christ was superseded by Mohammed. The Mohammeda love the character of Jesus Christ, and my advice to the worke who go among them is to build upon this foundation and lead the to a true knowledge of Him and not to antagonize them.

Q. Have missionaries lost their lives through Mohammedi fanaticism while preaching Christ? A. In answer to this que tion I cannot call to mind a list of martyrs, but the name of Laban is immediately to hand. I do not know whether you would rega his death in Persia as occurring during the actual preaching Christ, or not. I think it would come under that head. Yet I not think that the lives of many foreign missionaries have be sacrificed. I do not know whether this is due so much to the straint of the Mohammedans as to the lack of enterprise and coura of Christian workers. I will leave you to make the comparison b tween the aggressiveness of the Church in reaching out to oth religions and the aggressiveness of the Church in reaching M hammedans. You will find here good reason why so few lives ha had a chance to lose themselves by fanatical outbreaks among M hammedans. Of course, every mission should use every commo sense precaution that their missionaries may be protected agai these outbreaks. Mohammedans are fanatical. We have a co vert in Cairo, a Mr. M——, who was formerly of the Moha medan faith. He is now making earnest presentations of t religion of Christ. In Cairo, he holds open meetings on Mond for a discussion of the questions of religions. One day recently,

a religious gathering. Mr. M—— made a little speech, and a Mohammedan who was present immediately arose and began to denounce Christianity, proclaiming Mohammedanism as the true religion. Our convert said that if he were given an opportunity he would reply to him, but that as this was not the time or place, he would be glad to reply to him at the next Monday discussion. The presiding officer announced that Mr. M—— would reply if they would come to his Monday meeting. The Mohammedan who had denounced Christianity went and gathered together an immense crowd of followers, a perfect mob, and took them with him to that meeting. The missionaries did not expect any such crowd, nor did Mr. M——. When Monday evening came there were fully 1,000 men gathered together there, crowded into a room that would only contain about 700. They scrambled through the windows and broke down the benches, and left the place looking very much like a wreck. Now that is a sample of the intimidating methods they use. When they cannot win by argument they resort to a show of force.

Q. What are the chief methods of doing pioneer work among Mohammedans? A. I think the chief method is the educational method; yet I think, going hand in hand with that and on perfect equality with it, should be the medical method. And running through both these is a method by itself, that of personal work. Individual personal work is, after all, the most effective way of reaching Mohammedans.

EVANGELISTIC WORK IN MISSIONS

The Duty of Emphasizing Evangelistic Work

Evangelistic Itineration

Personal Dealing the Great Missionary Duty

Evangelistic Work for Women

A Typical Result of Evangelistic Work

Preaching in a Persian Mosque

The Training and Use of Native Evangelists

Relation Between Evangelistic and Other Forms of Work

Methods in Evangelistic Work

Principles Underlying Evangelistic Missions

THE DUTY OF EMPHASIZING EVANGELISTIC WORK

THE REV. S. M. ZWEMER, D.D., F.R.G.S., ARABIA

IT SPEAKS volumes for the power of Satan as a tempter to draw ıside the Church of Christ from her main work, that in a Convention ıeld in the interest of the evangelization of the world we hold a spe-:ial conference on evangelism, and in that special conference are ısked to speak on the duty of evangelizing. Yet we who have been in :he field for only a few years realize, with the veteran missionaries, :hat there is constant danger lest the missionary, who is sent out :o preach the Gospel, become imbued with the idea that he must do anything and everything but preach the Gospel. There is always the danger that on the mission field you see only a segment of Ezekiel's vision, where we have bone to bone—that is, organization —where we have flesh, sinews, and skin to cover the bone—adherents—but where there is no spirit, or the breath of life, no actual living converts as the result of our work. Where that is true of whole missionary stations, it is true of the individual convert and often of the individual workers and missionaries.

My idea of evangelization is that illustrated by Elisha, as he stands in the chamber of death before the son of the Shunamite, the idea of personal contact. The only thing that will bring life into a dead soul is the touch of Jesus Christ's life which is in us and manifested by us. Every missionary will find that he can only bring life into these dead and shriveled souls by personal contact; by stretching out his own life, hand on hand, eyes on eyes, and mouth on mouth, and breathing into these people the new life from God.

What is evangelism? It is a collision of souls—a collision between a dead soul and a live soul—by which, in personal contact with the individual the dead may receive life. Preaching the Gospel to individuals, evangelism by personal contact, is the first duty of every missionary. Everything else is only a means; the Gospel message brought home to conscience is the end. It alone has spiritual power. "It pleased God by the foolishness of preaching to save." "Faith cometh by hearing, and hearing by the word of God." "Faith cometh by hearing"—hearing what? Not the multiplication table; not the noise of a sawmill, nor of an industrial plant of any kind, nor the hearing of surgical marvels; but by hearing the Word

of God. It is the first duty of the missionary to go into all t world, teaching and preaching the Word of God.

Every other method is only auxiliary, whether it be medic educational, industrial, or something else. All these methods, ev popular preaching, are only intended as auxiliaries by which bring to men's consciences the knowledge that they are sinn whom we are anxious to save; and the missionary must have t Spirit of God in himself, so that he can be the living link betwe the dead soul and God, who makes alive. Take, for example, t illustration of the fishermen. "Follow me," says Jesus, "and I w make you fishers of men." It would be foolish indeed for us attempt to catch fish without bait, and we need medical and sorts of methods to catch men. But what would you say of a fis erman who should spend the whole day in fishing with bait b without a hook? That is the condition of missionary workers, evangelists, who think that they are preaching the Gospel wh they do not; who think that every method will bring in souls sa that one method of preaching Christ and Him crucified. The hoc is the power of the Gospel to seize hold of men's conscience Without direct preaching and evangelism, even medical missio are absolute failures, as far as the moral propaganda is concerne I have the word of Dr. Young for this, who, as a physician, h attended 40,000 cases in the South Arabian Mission field. H says: "A medical missionary must never forget that the cour of Islam is not to be stopped by surgery, any more than immorali is to be cured by free breakfasts, or drunkenness cured by a do of ammonia. To meet Islam one must attack its weak points ar make thinking men dissatisfied with its illogical and unreasonab basis. But before one can do this he must be sure of his ow ground and be ever ready to give a reason for the faith that is i him. In other words, he must preach the Gospel, which is th power of truth unto salvation."

Any one who thinks we can evangelize the world without th old-time methods of Christ in teaching and preaching and arousin men's consciences and bringing them to the light of the life c Christ makes a mistake. There is no substitute for this suprem this first work of the missionary. I know that there have bee many missionaries and some missions, and perhaps many of us, c whom it might be truly said that we "have toiled all the night, an taken nothing"—toiled sometimes for months and sometimes fo a year. And that is doubtless because we have let down our ne on the wrong side. Perhaps we have wasted time by philanthropi efforts in support of the cause, or have given too much of our tim and thought to crowded dispensaries and to performing hundred of operations. Perhaps we have given too much attention to da schools and colleges and the arrangement of curriculums and a manner of efforts; and in looking after these things we have toile

ll night and caught nothing, because we have not pursued our earch for the individual soul. In our efforts in the high schools, ay schools, and formal preaching, the search for souls was ne-lected. If we have been led astray by these various kinds of bait, et us cast our nets in the same sea, from the same boat, but let us ast them down on the right side. I know many missionaries who, hen they have cast their nets on that side, found those nets so full iat they were nigh unto breaking. Let us abandon our old meth-ds, if they are interfering with our evangelistic efforts, and follow ie Christlike method of winning individuals to Him. I believe e should put our whole emphasis in mission work on evangelism. et us be fishers of men. "He that winneth souls is wise." "They iat be wise shall shine as the brightness of the firmament; and they iat turn many to righteousness as the stars for ever and ever."

EVANGELISTIC ITINERATION

THE REV. R. F. LENINGTON, BRAZIL

I AM glad that in discussing evangelistic itineration, we do not eed the words of men to tell us what to do. Let us go back to he first chapter of St. Mark, the wonderful Gospel that every mis-ionary should know almost by heart, for there he finds the fullest irections for the work he should take up, day by day. "Come ye fter me, and I will make you to become fishers of men." "Come ye fter me;" there is only one to follow, and that is Jesus Christ. In eading that story, you find that Jesus went into Capernaum, and he multitudes gathered together, and they heard him gladly as He poke to them words of truth and life. Surely, any man having iat experience would remain in the city and continue preaching nd teaching the multitudes that followed him. But the next morn-ig Christ went out in a solitary place to pray alone, and His dis-iples came after Him and said, "All men seek for thee;" but He eplied: "Let us go into the next towns, that I may preach there, lso; for therefore came I forth. And he preached in their syna-ogues throughout all Galilee." Therefore, in evangelistic itinera-ion we are following the example of Christ.

Dr. Zwemer has spoken of the folly of the fishermen who irow the bait in without a hook. But what do you think of a ian who sits in the house all day and fishes with no bait at all? He might have the best of hooks and rods, and the best of bait, oo; but if he remained in the house he would not catch fish. You iust go where fish are if you want to catch fish; and if you are oing to catch men you must go out and seek for them. You must

go from place to place, and into all "the next towns." Was n
that Paul's method? He traveled from place to place, carryi
with him the Gospel, and everywhere the Gospel was reaching c
more and more. He would emphasize the importance of itine
tion, because it means constantly kindling fresh fire in fresh co
munities. You stop at this house and gather the household abo
you, and read a little to them of the words of Christ; then you clo
your book and preach to them of Christ, and leave these coals
fire, and who can tell the wonderful results that will follow?

I remember going once from the city where we lived a
preaching the Gospel that night. Somebody came and asked n
to go on to another place, and I went on and preached there; th
another asked me to go still farther on and preach the Gospel
his neighbors and friends in still another place. When I arriv
there he invited the neighbors to come and hear the message of Go
One of those who came was an old man, known as "Doctor," w
was very much opposed to the preaching of the Gospel; but he ca
because of the urgent invitation that was extended to him, and t
Spirit of God entered his heart that night, and he became converte
He began to preach the Word of God to others, and the last lett
I had from Brazil told of services that he had held in a congreg
tion of 300 converts whom he had gathered from nine commu
ties.

Some people say: "It is a great sacrifice that you must ma
in order to do this itinerating. You have to leave the comforts
your home, you have to leave those who are dear to you, and y
lose the sweetness of the early years of your children." But wh
are we doing it for? Are we doing it for ourselves? Do we spe
of the sacrifice of those who are compelled to leave their homes a
go up and down the land as traveling men, business men? Nothi
is said of their great sacrifice and of what they must lose. Th
are out seeking gain; we are out for the souls of men. Should
talk about sacrifices when it comes to bringing these souls out
darkness and misery and despair?

Evangelistic itineration means so much to us. We do not kn
at what moment we may meet with glorious opportunities for doi
the will of our Master. At one time I went into a community
preach, and a friend invited a young woman to come to the servic
She was a poor creature who had been ruined when little more th
a child by one who should have been her protector, and afterwa
she was led into that life which so many Brazilian women are lea
ing, a home without a lawful husband. She had been abandon
finally by the man whom she cared for and who had ruined h
and was left with three little children. She came to hear the Gosp
of the Christ who said to the woman of Samaria, living under sim
lar conditions, "I that speak unto thee am he." And she w
touched by the Holy Ghost and was converted. The first thi

at she did thereafter was to send a letter to that man who had rst ruined and then abandoned her, telling him that she had found eace, and urging him—for she loved him still—to go and hear ie preaching of the Gospel at the first opportunity. When I visited at place again, four months later, she brought a letter which she ad received from him, saying that he had listened to the preaching f the Word, had accepted Christ, and was coming back to remain ith and marry her. At the next visit I made there, those two stood efore the pulpit and confessed their faith in Jesus Christ. Was ere any sacrifice about that? Does it pay? Nothing pays like ineration. Use all the methods you can, but do not forget that ie mission which Christ sent you upon is to reach the souls of en. The Christ who used that method and gave it to you will rant His blessing on your efforts.

ERSONAL DEALING THE GREAT MISSIONARY DUTY

THE REV. SUMNER R. VINTON, BURMA

THE FACT that every man who has tried this method earnestly s at once the most eloquent advocate of it would stamp it as the upreme method in missionary work, whether at home or abroad. he great difficulty in dealing with individuals in Christian mat-ers, you will find in yourselves, if you are not successful in it. If ou are not living close to your Master, you will find difficulty in lealing with individuals, and should look well to your own heart or the reason. If you remove the cause you will have the privi-ege and joy of knowing it to be the most delightful kind of Chris-ian work there is, this dealing with individual souls face to face, nd giving them a hope in Christ.

There is a reason why individual work with individuals is of rime importance. I would have you consider for a moment the lifference between the home field and the foreign field. The pastor f the church in which we are holding these services can depend pon having an audience come to hear him when the church bell ings. Many of these may not be Christians, but nevertheless they ome, and he is sure of his audience. He knows that he will be ble to present his views to a good-sized audience at least every unday morning. But out in those foreign fields Sunday means othing, church bells mean nothing. If you get an audience, you nust go out and hunt them up, and take your bait along. Suppose ou do get them by using a camera, or an organ, or a typewriter, o arouse their interest and curiosity? You have little in common vith them; you do not know their circumstances and their feelings,

and if you attempt to preach to them in a formal way, you will
up against difficulties and will need to hold their attention by sc
auxiliary method. Then it happens that after you have done a
tle broadcast sowing your audience melts away, and you are
face to face with here and there an individual. That is your supre
opportunity, because then you can present to the individual
phase of truth which that individual most needs. You can m
any of the objections that arise in his mind, as they arise, a
before they have grown and gained strength. You may be a
to kill an objection then and there which, if allowed to grow, v
lead to indifference to the truths of Christianity forever after, a
thus your individual work will reap its harvest.

There is another, and perhaps the strongest, reason why p
sonal work is, above all, the finest method for reaching the pec
out in the field. It brings your personality to bear on those peo
I like that definition which Dr. Zwemer gave us, "the collision
two souls." That is the way in which we can move men and
the life of the Gospel into their hearts and souls. What is eq
to the method of leading them by the force of our own convicti
and personality? If the truth is living in us, and we are liv
near the Master, we are going to get close to these people and l
them to Jesus Christ. And if we have been working with in
viduals, and know their individual needs, we can pray for th
in a more definite way. We know the specific case and what i
best to pray for, and can thus supplement our own work by
prayers in the most definite possible form.

EVANGELISTIC WORK FOR WOMEN

MISS NELLIE ZWEMER, CHINA

When I think of the women in China, I see in imagination
sweet, shy young women of the better classes, so carefully schoo
and sheltered in their own homes that they are almost as ignor
and innocent of the evils of heathenism as the little children, and
unfit as babes for the hard life that is theirs when they leave th
homes. I see also the less favored women, whose faces show t
they are not strangers to sin. I see the bold, brutish-faced sl
women, the hard-working field women, and multitudes of ot
abused daughters of toil. I see mothers with their little child
clinging to them, and I see the old women, who have no happin
to remember and no hope to look forward to. I see the forl
beggar women and many others who could tell us that life
women in heathen lands is dark and hard and cruel.

Sometimes when I speak to a large gathering in China there
e representatives of all these classes before me, and what a delight
is to tell these benighted women of Him who knows the sorrows
their hearts and the sadness of their lives, and who says to these
l-weary women, "Come unto me, all ye that labor and are heavy
len . . . and ye shall find rest unto your souls." This is what
angelistic work among women means—to bring to them the
ad news of salvation. When they understand it, they are as ready
we to appreciate it, for they are, as Miss Havergal has said,

"Made like our own strange selves,
With memory, mind and will;
Made with a heart to love
And a soul that shall live forever."

nd we are in part responsible as to how the hunger of these hearts
all be satisfied, as to where these souls shall spend eternity.

The method used in our mission to bring the Gospel of Christ
these women is to help and teach them in hospitals and dispen-
ries, and in evangelistic meetings. We have weekly or monthly
asses, much like the mission schools in our own land, and visit
em in their homes, touring to distant out-stations. In the four-
en years that I have worked in China, opportunities for this kind
work have been limited only by our lack of time and strength
nd funds. So many come to our schools, so many attend our
eetings, that it is impossible for the force of workers to reach
ore than one in a thousand of the homes that are open to us. Con-
tions are changing in China, and possibly after a time these open
oors will be closed. We are to blame that the bread of life was
ot freely given these starving souls while the doors were open.

We have spoken of the methods used and the opportunities
r accomplishing our work. When we sow seed, we cannot imme-
ately expect a harvest. We must sow in patience and in love. We
ust tell the story of God's love to all men and of His desire to
ee us from all sin. We must tell it over and over and in many
fferent ways, until they understand so fully that they can find the
earl of great price for which they are looking and give up their
n, idolatry and superstition. We have many earnest Christians
our Chinese Church, and their wonderfully changed lives show
at in China, as everywhere, the Gospel is the power of God unto
lvation. I wish you could hear the story as it comes from the
ps of these women themselves, when they tell how they were led
ut of darkness into the marvelous light of God. It would bring
em so near to your own hearts that you would think of them as
sters, and you women students would long to go and tell others
ke them of Him who is the Way and the Life.

There were two women in my district who, only six years ago,
ad never known the true God, who had their hearts so touched by

His Spirit that they made rapid progress in the Christian life a in the study of God's Word. They are now employed as Bible re ers and have been already used of God to bring many others the knowledge of Himself. Last year, before I came away, one them called to bid me good-bye, and she said: "It is so hard me to let you go away. I love you so; you are dearer to me th my own mother, because through you I have found Christ." felt that it paid fully for the effort I had made to teach her to read.

There is an old woman of eighty in our district. For seve years she had lived in heathenism and sin, but ten years ago found Christ as her Savior, and learned to read the Bible, and the last decade she has been telling the story of His love. If y could have seen her joy when she first believed that she had ceived pardon and had the assurance of a place in heaven, and co have seen her face when for the first time she read the first li verse, you would have realized what a blessing it is to lead th souls to God. The privileges to us are infinitely greater than sacrifices; and I cannot understand how it is that so few are rea to go and tell those who have never heard—and never will he if they do not go and tell them—of the love that has done so mu for us all.

Even in a province like Fu-chien, where, next to Canton, workers have been the longest and are the most numerous, evangelists cannot begin to bring the knowledge of God's l to the people in this generation. Workers and money and prayers of Christians must be multiplied a thousandfold before t can be accomplished. Let us try to think what it means for th to live without God, without hope, without prayer, without blessed influences of Christianity, without the knowledge of true and only name given under heaven whereby men can be sav When we think what that name means to us, and remember wh we owe to Him who has loved us with an everlasting love, sh we not gladly say, "I will go where you want me to go, dear Lo Only show me Thy work, Thy way, and fit me for Thy service."

A TYPICAL RESULT OF EVANGELISTIC WORK

THE REV. H. L. E. LUERING, PH.D., MALAYSIA

I AM GLAD to add my testimony to that of my brethren and s ter here who have preceded, with regard to the importance evangelistic work among the heathen. I do not need to add to wh has been said concerning the importance of it. Allow me to gi you an example of how we may expect fruit from this work. I lo

ack upon sixteen years of experience, fifteen of which were spent n evangelistic mission work in the Far East, and I find some difficulty in selecting an illustration from the many examples that I night cite. I will give you one that occurred about thirteen years go when I was in Singapore, where I was preaching in the open ir, as we always do in that city. The masses came to us in great umbers. We did not have to use any contrivances to attract them. f you stand there and open a Chinese book, some one will stop o look, and if you read it, someone will come and look over your houlder. When you read, they crowd around to listen, and fasten heir eyes upon your lips. When we begin to preach, after we have ead the lesson and closed the Bible, they stay and listen to the reaching. There is no need of using attractions of any kind in hat large island, so fully occupied by Chinese. On one of those evenings when I had been preaching, and a large crowd had, as usual, gathered to listen, I was speaking to a Moslem crowd, and had been reading a passage from the New Testament in which Jesus had done some miracle of healing; and when the gun from the fort hill sounded the signal for nine o'clock I closed my book and the crowd dispersed. But one man came to me and said: "Sir, you have been preaching of Jesus who healed the sick. Come with me to my house; there is a sick man over there that I would be glad to have you see." I replied: "Did you hear me say that I could heal the sick? I cannot go to your house for that purpose, but I will come and pray for the man, if that is what you want."

I went over to his house, ascended the staircase, and came into a large, oblong hall room, in which were 120 beds of the simplest kind—merely trestles with some bags spread on them, and mats over the bags. The Chinese lodge in large numbers in these barracks in Singapore, for they come there for only short periods, and with the object of earning money and returning to China. These beds were all unoccupied, for it was a moonlight night, and they were out walking the streets, and perhaps a large number of them had been hearing me preach. In the front of the long line of beds was what seemed to be a pile of red blankets in great disorder, and the man led me over to this heap of blankets, and I picked up one after another until I came to the body of a man, contracted in the most awful manner and greatly emaciated; the ribs were visible on his whole chest. I almost believed that he was dead. I stooped over him, however, in spite of the smell of uncleanliness, and noticed that he was breathing heavily. His eyes were closed, and the light which fell upon him as I removed the last blanket did not disturb him in the least. He was quite unconscious, and as I had come into the room the people crowded in also. They were afraid to come near, however, for they knew that he was dying, and thought, according to the Chinese idea, that the spirit when it left the body, in its envy of the living, might injure them on its way

to Hades. I knelt down to pray for this man. Three other Chri tians, who had come in, knelt with me; but I felt that I had n right to ask God to restore this man to life who had been neglecte and almost given over to death by his own people. I prayed fo the living that stood around me in the corners of the room, and asked God in some way to glorify Jesus in the hearts of thes people.

I then returned home and sent some medicine to the sick ma promising to come again the next day; but I forgot to do so in th pressure of my work, and in my own weakness, for I was sufferin physically at the time. This happened on Thursday night, and c the next Sunday, when I came into church, and opened my Bib to find my text, I saw, to my terror, this sick man of three da ago in front of the pulpit, with wide-open eyes looking up at m with such a weird look that it almost disturbed me in my dut When I read my text, which had to do with the book of life a spoken of in Revelation, I commenced preaching, with a feelin of great uneasiness, for his dark eyes were fixed piercingly upo me, and he looked as sick as ever. I felt that I had made a gre mistake in preaching that morning, when I thought of that sic man standing there. When I had closed my book, and was goin to give out the hymn, this sick man stood up and said: "Missio ary, write my name in the book of life, for I wish to be a disci of Jesus Christ." I looked at him with the tears springing fro my eyes, and I said to him: "Only God can write your name i the book of life; but if you wish me to put your name on the li of our probationers, give it to me and I will do so." He gave h name to me as Hong Ye. The man was absolutely illiterate. H did not know a single character of the forty odd thousand in th Chinese dictionary. He did not have the gift of speech, as so man Chinese do, who may be eloquent in the presentation of what the have to say.

When he professed conversion I felt that it was good that a other soul had been saved, but I questioned what this man coul do for the work. There was no expectation that he might be usef in the spreading of the Kingdom. But Hong Ye had an intens love for Christ, of whom he had never heard before, and secure a little New Testament that was sold for ten cents. Though h could not read himself, he carried it in his pocket, and when I ha read my text or Bible lesson he would come to me and say, "Whe is the place that you were reading, or that you have preache from?" When I would show it to him he would mark it with h long thumb-nail and dog-ear the page. As he was yet too wea to work, he would go about visiting his friends, and take out h book and point to the passage that he had marked, and get h friends to read the passage to him, saying: "I have heard it onc but I like to hear it over and over. Read louder, if you please, th

may hear and understand." And while this friend was reading or his benefit, others would listen, and he would say in his simple vay: "Isn't that a glorious story? Would you like to hear more? Let me come for you next Sunday and bring you to the church vhere the preacher speaks on just such things." And he would ring ten, twelve, fifteen people every Sunday; he never came alone. often wish that we in America had such a man to fill our pews.

But let me tell you the outcome. There were in one year 120 people converted in that church, and I believe that a large majority of them were brought into the church through this man. When I left Singapore, less than a year after that, he went to China. Four months later I returned to Singapore, and after remaining here four or five months I went to China, for I was pastor there of a congregation to which I had ministered for a number of years. When I reached there I found this man. Hong Ye met me at the entrance of his village, and said: "You must come and drink tea with me." I accepted his invitation, and he led the way, while I followed. Instead of taking me to his home, as I had supposed he would do, he brought me to the village temple. We ascended four or five granite steps and passed between the pillars into the temple, where I saw tables with red cloths spread on them, and four or five bamboo chairs around. As I looked about, I saw that the niche of the altar was covered with red blankets; and my curiosity being aroused, I threw them aside, and there the idol stood. I said, 'How is it, Hong Ye, that you have your tea here in a heathen temple?" He replied: "This temple is the place where we worship God." "But this idol," I said. "What does this mean?" Oh!" he replied, "the people of this village accepted the Gospel of Jesus Christ so gladly that the temple of the idol was soon deserted, and when it had no more worshipers the village elders came to us and said: 'Why do you worship in your humble homes, that are so close and uncomfortable and full of mosquitoes and fleas? Why don't you use the temple? There is no man in the village who believes in the idol since you have told them of the true God.' And so the temple of the idol has been consecrated as the house of God. But when we tried to remove the idol, the mandarin of the next city said that no one must touch the idol, so we hid it behind the blanket, and now the idol's place is there in the dark, behind the blanket, and the place in front is the place of our worship, where the light of the Gospel may shine in and that is as it should be."

Friends, with such results as this to encourage us, is it a vain sacrifice to preach the Gospel of our Lord Jesus Christ to the heathen?

PREACHING IN A PERSIAN MOSQUE

THE REV. LEWIS F. ESSELSTYN, PERSIA

I WILL BEGIN by giving you an incident which occurred whil we were out on one of those itinerating trips which we often tak We had come to a provincial town where I had been several time before and spent a quiet and restful Sabbath. Early in the wee I sent word to the chief priest of the town, who had been an ol friend of mine, that I was there and would call upon him. No this Hadji was the most influential man in that section, and if H had so desired he could have stopped all our work in that distric I believe that he could have used his influence, if he had been s inclined, in a way that would have occasioned us great difficultie all through Persia. It is something for which to thank God that H has never put a straw in our way, nor obstructed the preaching c the Gospel in any manner whatever. According to his appointmen I appeared at his door about seven o'clock in the morning. H led me upstairs to the reception-room, and taking me by both hand kissed me on both cheeks, for that is the usual manner of greetin in that country. Then he gave me the seat of honor on the carpe at his right hand and began introducing me to the other priest who came around in their blue and white turbans. We passed th ordinary salutation of the day, saying, "Praise God, is you nose fat?" and the man addressed must answer, "Thank God, m nose is fat. Is your blessed existence in a good state of preserva tion?" "My blessed existence is in a good state of preservation May you live a thousand years." "May you live a thousand year and may your shadow never grow less." And so we go on, pro longing these greetings and felicitations.

After we had drunk tea together and partaken of sweets, an the greetings were over, and things were getting quiet, I pulle my book out and said to the Hadji: "I would like to read fro my book to you, and talk with you a little about it." He wa perfectly willing, and I read from the thirteenth chapter of Firs Corinthians, that wonderful chapter of love. I talked to ther for perhaps twenty minutes or a half hour on this chapter, and the all listened with perfect courtesy, without one word of objectio or controversy from one of that dozen or more men who heard m When I finished, I told them that by their kind leave I would tak

ıy troublesome self out of their exalted presence, which I proceeded ɔ do, according to their forms of courtesy.

On my way back it was borne in upon me that I ought to give ıe old Hadji a more specific message, and I therefore decided ɔ ask for a secret interview with him, which he granted. He had ıe tea things spread and made the tea himself and handed it to ıe, and a crust of bread along with the cup of tea, as they always o there. When we had finished with these ceremonies we had a ıost delightful talk, and for two or three hours discussed the Bible, asing our talk on the love of God and the plan of salvation, going ɔ the Old Testament for information as to the sacrificial system nd for the testimony of the Messiah given by the prophets, and sing the New Testament for the evidence of the fulfillment of those rophesies. I might say about this conversation, as of the revious one, that there was in it not a word of controversy. He sked me a good many questions, but not in such a way as would ıdicate any enmity or displeasure with what I said.

The interview was finished, and as I was leaving he asked me I would not attend worship in his mosque. There were two large ıosques there, one of which was built by Omar in 650 A. D. Accordingly, at four o'clock that afternoon, I appeared at the side door f this mosque and was taken in and up to the front, where the ulpit would have been if they had had one, and was given a place t the right of the Hadji's favorite rug. I looked out at that mosque, vith its forty pillars supporting the great dome, each pillar three eet in diameter. There was room for 1,000 men on the floor, and in he alcoves they say 2,000 more could be accommodated; and ehind the curtains at the left 600 women were seated, they said. As soon as the Hadji himself came in that great audience arose like ne man, out of respect and reverence for him and, of course, I rose, too; and he greeted me as he had done before, kissing me n both cheeks. We inquired after each other's health in the usual ıanner. Finally he gave me a ripe quince, I suppose to indicate hat I was his guest, and was there by his invitation, and then he ave me a seat upon the rug and opened his Koran. But first, I ught to say, the mollah gave the Mohammedan prayer call, after vhich the Hadji opened his Koran, and the prayers began. A boy vho had ascended high up on one side of the mosque called out he signals, and the people followed the Hadji in the service. I ıever shall forget the impressive sight of those men all moving as ne man. They were like a great army of soldiers; they would ow, kneel, fall prostrate on the floor, rise and fall again, time after ime, in perfect unison. It was a sight to make a man's heart ache, his apparent devotion to a false religion. But who can say that here was not an honest and true reaching out after God in this ervice? After about three-quarters of an hour of this the Hadji ose from his knees and said that the prayers were finished and

the services were over. I said: "Why, are you not going to preach Hadji?" And he answered: "Do you want me to preach?" "Cer tainly," I replied, "if it is the custom." They do not have a pulpi as we do here, but on one side of this open place, at the front, was high sort of staircase, very much like a step-ladder, and on th top of that step-ladder was an area about two feet and a half squar just big enough for a man to sit down and curl his feet under him So when I had asked him to preach, the Hadji gathered up h skirts and climbed up the step-ladder and sat down, curled his fee and legs up under him, and gave to the congregation a moral dis course on their duties to God and man. I noticed, as he was preach ing, that his remarks seemed to be directed chiefly to me, whether a a matter of courtesy, or because he thought I needed it the mos I do not know. At any rate, most that he said we would readil have assented to, and when he had finished I said: "Hadji, I than you for those words of truth."

Then he asked me if I would not like to talk to the people fo awhile. I said that I was surprised that he would let me speak i his mosque, but that I should be very glad of the opportunity t do so. So with all the pomposity that I could assume, I gathere up my skirts about me, climbed the ladder, and curled myself dow on the top of it, and said to them: "Your Hadji has given me per mission to speak to you, and as I intend to speak from the Wor of God, it is proper to ask God's blessing on the words that I ma utter and upon all the congregation." In the presence of that grea audience I asked God's blessing upon them, and I closed the praye in the name of the Trinity and of the Lord Jesus Christ, the Savio of the world. I call that one of the rarest privileges of a missionary life, and I still rejoice at that glorious opportunity. I opened th book to the parable of the Prodigal Son, and after reading tha chapter I preached to them on what repentance is, what we ar to repent of, and what God does for us when we do repent. I sai to them: "You Mohammedans should repent and turn to the Lor Jesus Christ, for it is a moral impossibility for God to forgive you sins without this." And after preaching a plain, simple sermo to them, I offered another prayer in the name of the Lord Jesu Christ, and came down the ladder. When the services were a over, hundreds of men came to the front and shook hands with th Hadji and also with me, and we then went out the side door. shall always look back on that with a great deal of pleasure, that missionary of the Gospel of Christ should be able to deliver H message in a Mohammedan mosque. It was certainly a grea privilege.

It became noised about that we had preached publicly in th mosque, and one day there came into the room of the caravansar a man of about forty-three years, evidently a priest. He wore green turban, and he said to me: "My father is the chief docto

of the civil law; my father-in-law is the chief doctor of the religious law. I was taken very ill, and while I lay there my little boy was taken seriously ill, and after two days died. My heart was bound up in that boy. The whole village loved him; he was a beautiful little fellow. But he died, and they wrapped his body in a winding-cloth and took it to the cemetery for burial. I was sick, and unable to be up, but I could not bear it; so after they had gone I got up and followed them. When I arrived they had just placed my little boy's body on the cold earth in the bottom of that grave, and as I looked down upon him he lay with his eyes open, looking at me from the other world. The man whose duty it was began to fill in the earth and cover over the grave, and I began swearing and cursing and abusing that man and trying to get to my little boy, for I was in a great fever. I lost consciousness, and knew no more until I came to my senses as I lay in bed in my own house, and they told me that I had been unconscious for days. As my head began to get clear, the first thing I saw was the same vision which I remembered as the last thing I had seen—my little boy's body lying there on the cold ground in the grave, with his eyes wide open, looking at me from the other world. They told me there was a foreign teacher in town who had been preaching a strange religion, and I came to you to see if you could give me comfort. I am sick. If you can do anything for my body, I want you to do it; but oh! if you can, I want you to do something for this awful pain in my heart." I took the Bible and opened to that beautiful passage, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I handed him the book, and he took it and read it for himself. After he had read it we talked and prayed together, and when he went away he took the book with him. He came back several times while we were there, and we had a number of good talks, and prayed together several times. The last time that I saw him was when he came in one day and announced that he had renounced Islam and had accepted the Lord Jesus Christ as his Savior.

In my long service I have had opportunities like that more than once, but I often feel that if I had only had that one opportunity of leading that one mollah to the foot of the cross and bringing the Lord Jesus Christ to his sorrowful soul, it would be more than ample reward for the years I have labored among that benighted people.

THE TRAINING AND USE OF NATIVE EVANGELISTS

THE REV. HUNTER CORBETT, D.D., LL.D., CHINA

GOD'S WORD is our authority, and according to it, He gave some apostles and some prophets, and some evangelists and some pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." That is what the missionaries whom you send to the heathen are called to do—to preach the Gospel in every place; and when God blesses our preaching, and converts are given to us, from those converts to train men and women who will work with us. Among the many hundreds whom I have received into the church there is not one of them, so far as I know, who would not willingly lead in public prayer, whether man or woman; and there are none, so far as I know, who would not gladly be witness bearers to others in their own homes, in their places of business, among their kindred and friends, and God has blessed the testimony of those people to the saving of souls.

It is plainly our duty to pray for men and women who have gifts in the spreading of His Gospel. Not only should we bring souls into the church, but it is our duty to train these converts to be useful Christians, able to do God's work in the most efficient manner. As we study the methods by which these evangelists have been able to magnify their work, we get a new idea of the wonderful task committed to us as missionaries. In training these men for this special work, one of the first requisites is to have ourselves a sound conversion and an intense love for Christ. Without this it is not safe to be a witness-bearer for Christ either at home or abroad. When our Savior recommissioned Peter, He said to him again and again, "Simon, son of Jonas, lovest thou me more than these?" And when Peter had said, "Yea, Lord; thou knowest that I love thee," He said, "Feed my lambs." "Feed my sheep." Not until He had had the full assurance of the apostle's love did He assign him to this duty of being a witness-bearer and a shepherd.

In the special training of these men we must see that they know the Bible and what it teaches. The first convert whom God permitted me to receive, more than forty years ago, was a scholarly man of about forty years. He heard the Gospel for the first time

nd following me to the door, he said: "Please tell me more of his Jesus of whom you speak." I talked with him and gave him he Gospel of Mark, and urged him to read it. He spent the entire night, as he told me, studying that book, and he came to me the next morning to speak with me, and we talked again. Later he ollowed me to my home, and we studied the Gospel and prayed over it together until the light broke into that man's heart and lispelled the darkness. He became an earnest, faithful and successful preacher, and continued as such until the end of his life, wenty-five years later. Of his family it has been my privilege to eceive five generations into the church, all of whom are Christlike witnesses for Him.

In order to make Bible work effective, we must know and study t ourselves before we attempt to teach others how to know and study t. Study both the Old and the New Testaments; study the prophecies relating to Christ in the Old Testament and their fulfillment in he New Testament. Do His will the same as though He were here on earth and we were following in His footsteps, and pray for the Holy Spirit to come for the enlightenment of our hearts.

We must study the teaching of the Scriptures concerning the Holy Spirit—His office, His personality, His power, and the power that we only have through Him. "Ye shall receive power, after that the Holy Ghost is come upon you" is the last promise that Christ gave His disciples. This we will need abroad. We may not do the work of the Holy Spirit—He will do His own work—but we must be His messengers, so that He shall speak through us, and our lives shall testify of Him, compelling those who cannot read the Bible to read it in our own lives. And having received the grace and the knowledge of God in ourselves, let us train our converts in like manner.

Teach them to pray. John taught his disciples to pray, and so did Christ. Teach a man to study the Bible, to pray for the Holy Spirit to help and teach him, and do you pray for him also, as Jesus Christ prays for us. Pray every day; pray every time you speak or look into the Word of God; pray without ceasing!

Learn to preach by studying the sermons of Christ; the circumstances under which He preached, and the manner in which He preached when the common people heard Him gladly. Cannot we, by the study of Christ's sermons, learn to speak so that the common people will hear us gladly? To speak with power, and not simply to keep repeating texts and creeds in a cold and formal manner, we need to learn every day from a study of God's Word. If we study it earnestly enough, we shall acquire not only the wisdom of serpents, but that wisdom which cometh from above, one statement concerning which reads, "If any of you lack wisdom, et him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Then we must love the native helpers with whom we work, a sympathize with them. Treat them as brethren; show them kin ness. We must teach our evangelists not only in the study of t Bible but in the right way of living. Live as an example of Bib study, of prayer, of speaking in season and out of season, of p tience, of doing our duty as we see it, and then expect the blessin to follow.

I have been three times around the world, seven times have crossed the Pacific, and I have never yet found an unhappy m sionary whose heart was in his work and who was doing faithful the duty to which God had called him. We have our troubles, do others, and our hearts yearn for our homes and our dear one but there is no joy in the world like the joy of winning souls f Christ. In the heathen lands, this great joy is intensified ma times. The missionary has the privilege of building, not upon a other man's foundation, but he can tell men and women who ha never heard before of the unspeakable riches and love of God. is a joy the angels in heaven would rejoice in, but God has reserv it for us. Let us live for Christ, so that when we go hence o crowns will be full of stars, representing souls saved by the bles ing of Christ.

RELATION BETWEEN EVANGELISTIC AND OTHER FORMS OF WORK

THE REV. JAMES B. RODGERS, D.D., PHILIPPINE ISLANDS

I HEARTILY agree with all that has been said by Dr. Zweme There are three theories about what are known as educational a medical work in the foreign field. The first theory is that they a a testimony to the real spirit of the Christian religion. On th theory schools are established and hospitals are opened as they a in this country, and grow up according to the needs of the fiel giving forth splendid testimony to the effectiveness of the religio of Christ to make men strong and intelligent. Dr. Zwemer spok of the dangers of having these institutions develop into places whe merely splendid surgical skill is shown and the direct evangelic work may be left out entirely, though the maintenance of the ho pital is undoubtedly a Christian purpose.

There is a second theory for those who think that they mu oppose the first theory; that is, that they are appliances for t propagation of the Gospel alone. In accordance with this theor in some places men open schools and hospitals merely as an ope ing wedge, and waste a great deal of time on it. I have seen peop in Japan giving their time to the teaching and talking of Engli

Japanese young men in their schools, forgetting the greater work
at they were to do. I tried that method one afternoon, myself, and
ind it very tiresome to spend my time in this way for the purpose
getting a chance to say one word of Gospel. Acting on this
eory, schools very often are opened to win the children, and in
lier times, when children's labor was needed, they even went so
as to give a certain equivalent for the child's services for the
portunity of bringing the child into the school.

As to the third theory, there is no particular school or medical
ork done, but direct evangelical work occupies all the mission-
y's energies and time.

But what is the ideal for our educational work and medical
ork and other efforts of that kind?

The evangelical work should be first of all. The doctor serves
preacher at the hospital, and evangelization should occupy the
st thought of the missionary. Schools should be founded, and
spitals be established for the purpose of taking care of the people
10 come into the hospital, and these institutions should co-operate
th, and not oppose, evangelistic work. They should be so organ-
ed that the young men and women should be able to do every-
ing possible to become efficient for Gospel work. They should
thoroughly educated and trained for that purpose. Then if we
sire to go into academic work, we must provide for the very best
struction. We do not want that sort where the missionary holds
class when it is convenient for him to do so, but a genuine college
university that will command the respect of the most intelligent
those we have to deal with. The same thing is true of hospitals,
nich give a splendid chance to testify of the care and kindness of
e Christian religion.

Horace B. Silliman, LL.D., of Cohoes, New York, who founded
e Silliman Institute at Dumaguete, opened our academy even
fore some of the missionaries were ready for it. The Methodist
urch in some places avoided this and put their whole force into
angelistic work, until they were compelled to open their training
hools. For this purpose they drew upon their evangelistic force,
d I regretted exceedingly that such splendid men for evangelistic
ork should give up the time necessary for teaching in the schools,
they were unable to have more men supplied for evangelistic
ork. About a year ago, one of our men was released from school
ork and traveled up and down the province, and in one town
ere were two young men who had attended the schools. When
reached this town, he found 100 people waiting for baptism, be-
use these young men had gone there and taught them of Christ.
e went on to another province near by and found the same state
affairs, and when one of my former classmates of Albany, New
ork, went there as Catholic bishop, we expected that those people
ould retract everything because the bishop had come. But they

sent for our missionary and said, "We want you to organize us i a church so that the bishop cannot do anything to us." All this l come about because the schools had been opened and because of faithful evangelistic work of the teachers. It is when the missi aries doing this work do not forget that their highest duty is preach the Gospel, along with efficient educational work, that th are able to accomplish so much for the glory of God.

Our missionaries sent a doctor over to Iloilo, and we had that we could do to keep him a doctor, he was so thoroughly earnest as an evangelist; but because of his being a doctor he hold of an insane Chinaman, and was able to go into the Chin community. That is the one place in the Islands where we of Presbyterian mission have succeeded in doing anything of this so and it was because the doctor was so constantly preaching the G pel along with his medical work. A paralytic came to him treatment, and he let him in the hospital, not so much in the ho that he could do anything for him, but for the reason that he co help about the hospital a little and could talk to those whom he m A man came down from one of the towns, and this paralytic talk with him and told him how the Gospel had been given to him, the comfort it had brought him. One of the speakers has spok of the necessity of going out to meet people, but that is not o experience; they come to us. This man who had come down fr one of the towns wanted somebody to go up there and preach, a we had no one to send. But a Filipino will never take "No" an answer but keeps on importuning. So they finally took t lame man and put him on a litter and carried him in that way; a when we were able to go up there ourselves, we found there people who had been brought to Christ.

That is the idea. Do not doubt the effectiveness and the nec sity of the medical and the educational work; for if we do our eva gelistic work earnestly and have the schools and hospitals to ba us up, it will aid us in showing people that there is something rea unselfish in Christianity.

METHODS IN EVANGELISTIC WORK

THE REV. H. F. LAFLAMME, INDIA

I WISH to speak of methods in evangelistic work. The metho of a man's work will depend greatly upon the man himself; and t essential qualification for evangelistic work is a consuming passi for souls. In dealing with those who may desire to go to the forei field, the first question I ask is, "Are you a soul-winner where y are?" If they say that they are not, I reply: "Become one, th

here you are; for if you are not a soul-winner in your place here, ou will not be in the heathen world." I would like to strip the foreign ission enterprise of a sickly sentimentality; and I say to you now, iat I cannot believe in the call of a man who is interested about the alvation of people ten or fifteen thousand miles away and does not are anything about the salvation of the men in his own college or the community in which he lives. If we are truly interested in ie salvation of India, we will be interested in the salvation of our wn kindred and friends and our own business associates. Get to be soul winner. Come into such direct, intimate, personal contact ith the Lord Jesus Christ that His passion for souls will flow over ito your soul and fill it with that overmastering desire. Any man r woman who has that passion for souls will find that for their ervice there is great call and great need.

In India alone there are 300,000,000 people, one-fifth of the ntire human race, and only a million of these professing Protestant hristians, one in 300 having a saving knowledge of the Lord Jesus hrist; the other 299 millions being steeped in heathen darkness. n one part of Bengal there are only twenty-one ordained mission-ries to 21,000,000 people, and in northern Bengal only five to ten illions of people. In my own mission in the Telugu country, if ou deduct the number of missionaries on furlough, or engaged ex-lusively in educational work, there are found to be 250,000 souls or whose evangelization each missionary family and single lady are esponsible. The problem that faces, impresses, and inspires me ver, is to so bring the essential principles of the Gospel to the atten-on of all classes of these people within this generation as to en-ble each to intelligently accept or reject the Way of Life. That ieans 1,000 different congregations of 250 each in my single parish. n more favored America, we are putting 357 ministers among that umber of people. The difficulty of the enterprise is greatly en-anced by the division of this quarter of a million into 300 different owns and villages, distributed over an area of 500 square miles.

There are also the obstacles presented by six great evils that se like adamantine walls about the people. These are as follows: aste, met with only in India, and dividing the people into 100,000 ifferent sects, between whom intermarriage and, generally, inter-ining is impossible; custom, that perpetuates the hoary iniquities f infant marriage, the celibacy of the widow, and the degradation f women; polytheism, that hangs 330 millions of deities about the eck of a land with only 300 millions of people; idolatry, that drags own the worship of a spirit God to reverence for a painted bed leg r a monstrously hideous image; pantheism, that confuses spirit nd matter, obliterates all moral distinctions and abolishes all sense f obligation; and a fatalism that, octopus-like, grips the people in hopeless, helpless apathy and sucks out all their spiritual energy. he almost utter illiteracy of the people still further complicates the

problem. Only six men in a hundred and ten women in a thousan know how to read and write. Then one's work must be undertake in a hostile climate, with an average mean temperature of seventy five degrees Fahrenheit in January and eighty-six in May, or c eighty and three-tenths throughout the year, breeding the deadlies foes to man, the malarial fever, dysentery, small-pox, Asiati cholera and bubonic plague.

To overcome these difficulties and to establish Christ as Kin in the hearts of the people is the problem. The people will nc enter a Christian place of worship. The way of approach is tha of the great commission, namely, to "go" to the people. There i a Telugu proverb which says, "Those who sell toddy keep a shop but the milkman must call at the house." So we must go with th good milk of the Word where the people congregate. For years with all possible diligence and all available energy, I have given myself to the evangelization of the people. The work of th year 1903 represents the utmost limit of my endeavor. Then preached 600 times and reached an aggregate of 43,000 hearers Of this number, perhaps 12,500 heard the Gospel for the first time One missionary with his force of six native evangelists would nee twenty years to thus reach one-quarter of a million of the popula tion with the Gospel story once only.

Our method is simple. Singing the Gospel in verse is the mos effective means now, as in the days when the message entered Britain by song. A knowledge of music is a valuable asset to th missionary. Pictures, the Sunday-school rolls by day and the magi lantern by night, attract, retain, and concentrate the attention, i lustrate the narrative—there is much infant class work to do—an draw the company of from fifty to 500 that quickly crowds up clos to the speaker. They also keep the native preachers down to the or business of presenting the truth, and thus prevent long tirades o Hinduism, to which all are prone. Discussion is not encouraged ti the service of one, two or, perhaps, three hours is concluded. Ther Gospel handbills are freely distributed to all. Scripture portion costing from one-sixth of a cent up to two cents, are sold, an hand-to-hand work with those interested is undertaken. At thes services the power of an orator, the magnetism of an attractiv presence, the ready and quick retort of a skilled debater, the per suasiveness of a soul winner, the sweet melody of a trained singe are all in demand and as effective as in the home land.

I do not think I have any special method. I believe, with th late Dr. Duff, that if standing on the street corner and beatin two old shoes together would bring men to the Lord Jesus Chris I would do it. You must be willing to do anything, however foolis or absurd it may seem, to accomplish this great work.

PRINCIPLES UNDERLYING EVANGELISTIC MISSIONS

THE REV. DONALD FRASER, AFRICA

I SHALL SPEAK only for a few minutes on some of the principles of evangelistic missions. What is an evangelistic mission? I judge that every attempt, every effort which is made to present Jesus Christ to men is an evangelistic attempt. But in doing this work we must be very careful that it is the whole Christ whom we are presenting to the heathen world, and not part of one. I do not think the whole Christ is presented to men simply by the proclamation of His Gospel through the lips. When Christ is presented and received, the whole individual and social life of the person will be affected. We should be able to say that we have never hindered any free expression of the spirit of Jesus Christ, that we did not put any limit on philanthropic work. I cannot bring myself to think that any hospitals are started merely as a means of getting men to come in where we may day by day preach to them. I cannot even bring myself to think that schools are started that day by day scholars may be compelled to listen to Bible lessons. I rather think that when Jesus Christ comes into a man's heart, He creates such a spirit of brotherhood with the whole world, that we cannot bear to see suffering and ignorance without an attempt to relieve that suffering and enlighten that ignorance. "The works that I do in my Father's name," said Jesus Christ, "these bear witness of me;" and I cannot help thinking that a free expression of the spirit of Jesus Christ, day by day, should always be encouraged, and if there be any that are sick, that is sufficient reason for philanthropic work.

But philanthropic work by itself cannot evangelize the world. There are government colleges enough in India, where education of the very best sort may be had; and yet they only turn out moral theorists and philosophic visionaries, and a sort of speculative philosophy is about all they attain in the way of a religious system. We see in India and Africa, and many other places, the absolute failure of discipline by itself. I know no more conspicuous example than what you will see in the native police of Africa and India. Although they are put under the strictest discipline and trained in methods of obedience, yet when they are away from European supervision, they turn out to be licensed ruffians. Neither education, nor philanthropic effort, nor even the strongest discipline will regenerate

a nation. All these things are right, and they must be done. The are done as the expression of the spirit of Jesus Christ; but it is nc the expression of the spirit of Christ that regenerates, but the Spir Himself. What we have to do is to see that in all our efforts ther is no hiding of the living Christ; but let it appear plainly that we tr to bring men and women into touch with the living Christ.

I fear that in the foreign field, this is often forgotten. We be come so busy with the details of our work that we forget our mai object. It is ten times easier to be faithful in business than it i to be spiritually faithful. It is ten times easier to do the hard wor of drudgery, than in spiritual fashion to present Jesus Christ. An yet, I am quite sure that the daily presentation of Jesus Christ i an honest fashion never interferes with the efficiency of our work I do not believe, for example, that a man engaged in training ap prentices, has any right to interrupt the work by reading the Bibl during working hours; but I do say, that when a man is full of th spirit of Christ, he will find opportunities all day long and ever day of presenting Christ to those who are under his care.

There was a carpenter who worked at my station for a year and he had thirty apprentices under him. When he went home, there was not one of those apprentices who did not profess Christ. They had been brought to Christ by him; and yet I do not believe he did less efficient or less earnest work as a carpenter than the best com mercial carpenter who was working only for money. I think o two institutions in Africa for the training of teachers, both wel developed educational institutions. In one I do not think prope emphasis is laid on the presentation of Jesus Christ to the pupils. I was recently in one of the out-stations supplied with teachers from this institution, and the missionary in charge told me that he had just sent to it for a few more teachers, but he said that he was compelled to add to his request, "Don't send us any drunkards." There is another institution which I think is even more efficient educationally than that; but here the men are impressed with the conviction that there is no permanent character except that which is founded on the religion of Jesus Christ; that the only efficient teacher for the regeneration of Africa is the man who has come in touch with Christ. If you get a man from that institution, he is inspired with missionary zeal and is qualified in every way to go there and teach. He not only teaches his classes thoroughly, but he uses every spare moment for the propagation of the Gospel. I do not believe intense religious fervor hinders efficient work; on the contrary, I believe it renders men more faithful and more competent and develops in them higher qualities than they would otherwise have.

Can one look through St. Paul's epistles, as I did the other day as I was coming down here on the train, without appreciating his feeling about evangelistic work and seeing what he meant to teach during his missionary tours? I find that Paul is consecrated to the

a of preaching continually the Gospel of forgiveness. He preached
olicly and daily from house to house, but that put no limit on the
e of work he did. He himself, in speaking of his manual labor,
s that he did it in order that he might be an example to them in
things, and he speaks of his life so being spent that he might be
nan of God approved. You will find that he did not think that
mission was finished after the mere theoretical expression of the
spel of forgiveness; but he presented in every way—by his words
l by his life—the unspeakable riches of God, until he had pre-
ıted the Church spotless and blameless. His Gospel does not stop
th forgiveness; it goes on with the presentation of Jesus Christ,
til Christ is formed in man.

If you will keep it strongly before you to present Jesus Christ
y by day, I think you will find that the whole day is full of mar-
ous opportunities to do evangelistic work. When you tour among
e fields, teach in your schools, go among your patients, you will
d opportunities constantly of dropping a word here and there, of
ying something and doing something which will help to reveal
e living Christ to those who come in contact with you, and your
y will be one full of opportunities for presenting Jesus Christ to
unevangelized world. I think it is when men have forgotten this,
at the loving Jesus alone regenerates—when men forget this, they
gin falling out of mission work. They turn into ambassadors, or
aders, thinking they can do more for the world by entering into
me secular profession where they will have larger influence, and
ey become shriveled up. But when a man is wholly dedicated to
od, there is no limit to his opportunity of preaching Christ. He
n live Christ day by day, so that his life becomes a daily proclama-
on of the sweet attractions of Christ to every one who comes into
ntact with him. And I think this, after all, must be the true ful-
ment of our evangelism, that we shall seek to live ourselves in
sus Christ, so that those who meet with us may learn to know
r Lord.

MEDICAL MISSIONS

The Importance of Medical Missions
The Medical Mission as an Evangelistic Agency
Medical Work Among Women
Women's Medical Itinerating Work
Training Natives as Doctors
Medical Missions in Korea

THE IMPORTANCE OF MEDICAL MISSIONS

DR. HERBERT LANKESTER, LONDON

I CANNOT speak to you as a medical missionary, but I have two thers working as medical missionaries in India. Some twelve rs ago, God showed me quite clearly that I could help the mis- ıary cause more by giving up my practice and working for it at ne than by going into the missionary fields. I did that and I 're been for twelve years, not only in charge of the Church Mis- ıary Society examining board, but I am a secretary of the Society.

My subject is, The Importance of Medical Missions; Mr. ɔtt, in his letter to me, gave it as The Power of Medical Mission- ɛs. It may seem almost unnecessary to talk about the importance medical missions. And yet, when I became connected with this rk about ten or twelve years ago in London, in going about the ıntry speaking about medical missions, I found again and again t the clergy and the laymen had no conception whatever of what dical missionary work really was—had no idea why we should ıd out medical men and nurses. They thought it was quite suffi- nt to send out a certain number of clergymen, a certain number men, and the work would be done. I just look back for a moment the history of my own Church, and I see that as far back as 1836 loctor was sent out to New Zealand, and during the next ten or ɛlve years we sent out a considerable number to West Africa, but ɛy were not sent out as missionaries. Here, for instance, are the tructions given by the Committee: "As you, Mr. ————, are ɛ, strictly speaking, a missionary, the foregoing instructions [others re going out at the same time] only apply indirectly to you, and ɛ Committee desire to address you individually on your own pe- iar duties. They are sure that you will lose no opportunity which ɛy be afforded you of making known the saving name of our Lord ɜus Christ and the power of His grace. But your particular ɔvince is not to preach the Gospel, but to direct the energies of ur mind and bring to bear all your practical experience and skill endeavoring to alleviate and prevent the ravages of disease."

I don't think any one of you would care to go out to do that ıd of work to-day. In those days, it was not considered the right ng for a medical man to go out as a missionary. Many years went and still the power of the medical missionary did not seem to be

discovered. It was left to a body of noble men—some of wh a few of you have doubtless met in India—to give the work its rig ful place in missions. It was laid upon their hearts that someh or other they ought to get into the closed country of Kashmir they sent up there Mr. and Mrs. Clark and Mr. Phelps, who sp a whole summer there and returned home. When the hot weat came again, they tried again to enter Kashmir. But they came b and were obliged to say to their Committee that they would not al them to stay. So these friends studied the matter to see what t could do. At length they wrote to London and said that they lieved the appointment of a medical man would do more than a thing else to conciliate the prejudice and disarm the opposition obtain a permanent entrance for the Gospel in Kashmir. They s also that a man must have the truly missionary spirit.

Well, that came as a new idea to our Committee sitting London, so much so that Mr. Venn, whom I suppose many you will know by name, since he is looked upon in England as greatest of our missionary leaders in days gone by, did not at like it at first, but ultimately Dr. Elmslie was sent out as the f doctor of the Church Missionary Society, going definitely not o to heal the sick but to preach the Word. I cannot take time to you about his work there. Suffice it to say, he did manage to o that closed door of Kashmir, and we have to-day as a direct con quence of his work that splendid hospital carried on by Dr. Arth Neve and others, with people coming from all over Central Asia that place where the Gospel is being preached. Ten years w by and we only had the two medical missionaries; another ten, had only eight. We now have seventy-six doctors, working in six six different medical stations, fifty-one nurses, and altogether so thing like 2,220 beds, 20,000 in-patients, and something like 175,0 out-patients. I have always believed very strongly in a work wh has developed, rather than in one that had gone up with a gr rush. I feel, and I think nearly all share that feeling in Engla that undoubtedly God has led us in these two very definite directi in recent years, to increase the number of our medical missiona and to increase the number of our women workers. And to-da believe there are something like 800 medical missionaries work in different parts of the world.

Now, how has this come about? I think it is simply this. are, after all, engaged in a mere business for God. There are so traders, and you may go to their place of business and ask th whether they have a certain article, and their attitude is very m this, "This is all we have, and you can take it or leave it." In d gone by people felt very much the same way toward mission societies: "Our plan is to send out men to preach the Gospel; that is not enough, you must do without it." And yet it was v much like having only one arm in our military service. We do

hink of sending the infantry against a great walled city; we do ıot send infantry against a strongly entrenched position. No; we ıave the artillery shell it first and we have the cavalry go, who .re able to take almost any position that may be there. There is no ıuestion but what the medical missionary to-day has great power n the missionary world.

I suppose the first definite power that a medical missionary has s that of working in the difficult and hostile places, places where ɔerhaps no other missionary would be allowed for a moment, and ;et he is able to live there and able to work. Why? They do not ;vish the missionary, but they do need the doctor. They know some- .hing of the power of Western medicine and surgery, and they are ınxious and thankful to have the doctor come and live among them; ınd if they cannot get the doctor without the missionary, they will have the missionary thrown in as well. Our Society has had requests from different parts of the world, certainly we have two or three formal requests from bodies of men in southern Persia, begging us to send out a medical missionary. In one case, this body of men bought a piece of ground and gave us a hospital and sent us deeds of this piece of ground, so that we might see their good faith; and the Society in reply sent a doctor there.

Another great power of medical missions is that of attraction. I do not suppose that any of you when ill would think of going to a Chinese doctor in this country. But suppose you had heard of a Chinese in New York, or Buffalo, or Toronto, or somewhere else, and you were losing your sight, and you went to American doctors here, and then perhaps you went to some of your greatest specialists in the larger cities, and you had the same reply over and over again, that they could do nothing for you. But suppose you had heard of cases similar to yours that had gone up to this Chinese doctor which he had been able to cure. If you heard of some friend living here and of another friend living there who had been cured, you might think it worth while to go there to see whether this man could do something for you. If, on going there, you found he insisted upon talking to you about the teachings of Confucius, especially if you thought he would be able to cure you, you would listen to him, and I have no doubt he would be able to have a great influence over the lives of those who had gone up to him. That is very much what happens in the mission fields.

There are certain countries which are practically closed to the Gospel, such as Tibet and other countries in Central Asia. Yet I hear from my brother working in Peshawar that on that particular day there were fifty-three in-patients in the hospital, and no less than forty-three of the fifty-three had come from beyond the frontier, from Kandahar and other places in Central Asia where the government will not allow any European to go to them. Yet they have heard of the power of the English medical missionary, and they

have come down to the place where we are not only healing sick but preaching to them, and they go back again taking cop of God's Word. In that way, though the country is still closed, are able to reach these people.

If I may give you just one other instance of this power of traction, there is a power of attracting people down from the clo country. Take Persia, for example. We started a medical miss at a place called Julfa, about three or four miles south of Ispah We were obliged to go there because the greater city was clo to us altogether. It was a small village, but gradually we have b able to get into the larger city. How has it been? A brother of present Shah called in first of all the native doctor, who said could do nothing. Then he called in Dr. Carr, and then gradua other of the leading men called him in when they were ill. Fina they asked Dr. Carr why he should not come regularly once a we instead of their having to send for him. And a little later they sa "Ispahan is so much more important, why not live here and go the three or four miles to your hospital?" And a little later: "W don't you give up that little hospital there and build a big one here And to-day they have a large hospital for men and another big for women in that city of Ispahan. When Dr. Carr came home furlough, the people there said: "It seems a great pity that yo house in the city should be shut up; why don't the Bishop co and live in your house?" So, you see, the medical missionary w not only able to preach the Gospel, but he has been the means opening the door to the ordained clergyman and to all the oth workers.

I need hardly refer to the power of the medical missionary breaking down the superstition of the people. You know quite w that practically all of the heathen believe that disease is due to evil spirit. Take the case of a child attacked with some disord The native doctor says there is an evil spirit in the child and tri to drive it out. They treat the child in a terrible manner, so th it is brought to the hospital almost dead. The doctor is able to gi chloroform, make an incision, take out a little piece of dead bon and hand it to the parents, saying: "Here is your evil spirit; y can crumple it in your fingers." They see it is true. The doct said this would be the case, and it is. When he tells them abo Christ, you see what a wonderful power he has to drive his wor home.

I am inclined to think that the greatest power of all that t medical missionary possesses is that of exhibiting something of t love of Christ. The people in a country like India understand t different religions. They may say about one, he is a Mohammeda he is a Hindu, he is a Sikh; but that man there is a Christian, a they naturally look upon that as a different religion. And in t hospital, they see that the doctor has some power which is not on

not in their philosophy, but it is something which changes his whole life, that makes him deal with them in a different way than their fellow countrymen deal with them. And I believe that is a greater power than almost any other.

So I do from my heart believe that in these difficult places, in some of the bigger cities in China, and especially among the Mohammedans in Persia, Palestine, and Africa, the medical missionary, whether man or woman, is able to do a work which no other one can do. If there is any exception at all, I suppose I am right in saying that a nurse has almost as great power as a doctor; because she is working closely with him, she gets in close touch with the people, she has through him the same power to help them that he has.

And so, if there are any here to-day who are thinking as to what their life's work is to be, I say—and I have had some experience with all kinds of work, as you heard this morning—that I am convinced more than I was when I first joined this work twelve years ago, that the medical missionary, under God, has greater power in making known the Gospel of Jesus Christ than any other class of workers. And I ask that you will lay this matter very definitely before God and ask Him to guide you and show you just what He would have you do. Remember ever, you go out as a missionary—at any rate you would, if you went out with our Society—we do not send out doctors to do medical work with spiritual workers at their elbow to do the spiritual work. We send them out as medical missionaries, missionaries in the full sense of the word, and they go not only to heal the sick, but to preach the Word and to point their patients to their Lord and Master.

THE MEDICAL MISSION AS AN EVANGELISTIC AGENCY

A. S. WILSON, M.D., INDIA

THE IDEAL medical mission is the one which preserves an even balance between the two phases of its work—healing the sick and preaching the Gospel. He is the best medical missionary who comes nearest to the pattern of Christ and turns with equal zeal and enthusiasm for thorough work from the diseases of the body to the needs of the soul. In modern times Dr. David Livingstone probably came as near fulfilling these conditions as any man.

The medical work may easily be the most important evangelistic factor in any mission during its earlier years, but I am not prepared to say that it will remain so after the mission has developed

well its educational system. As a pioneer agency the medical wor is chiefly useful in two ways:

First, it is a powerful force to combat the opposition which fostered by ignorance, superstition, and bigotry. This was strik ingly shown in the well-known work of Dr. Allen, a medical mi sionary of the Presbyterian Church at the capital of Korea whe that land was first entered by the Gospel. In our mission in wes ern India it had been our wish for a long time to open a station i a certain district, but we were utterly unable to obtain a foot of lan until it became known that one of our physicians would be locate there. Instantly the opposition vanished, and inside of a few hou we had the property we had so long sought to obtain. And I vivid recall, too, how the fury of a mob of Hindus, wildly excited by th anti-plague regulations and quarantines of the government in Indi was averted from a couple of us who had ventured into a villag where we were strangers, by the action of a young man who sheltere us in the doorway of his father's house and explained that he ha known me when his father was a patient in our hospital. In Indi we often find the people all too ready to ascribe even the attribute of deity to the physicians who care for them and accomplish suc seemingly miraculous results. I will not soon forget my feeling when on meeting some patients on the road going to our hospit one day, I heard one say to his companion, "Behold I have me God, the Healer."

In the second place, the medical mission is a constant demon stration of a practical religion—one that teaches its followers t extend the helping hand to all men regardless of their race, cast or social position. It is a constant marvel to the patients in ou hospital that we should do this, for such a sentiment is not in Hindu ism and certainly not in Mohammedanism. A Brahman, after watch ing us working with some poor outcastes one time, said: "Why d you take so much trouble for them? They are only cattle; let ther die." During the great famine of 1899 and 1900, when thousand of people died of starvation in India, we had an opportunity t see what the tender mercies of the heathen are, and there wer few, if any, cases where they extended the helping hand to person of a lower caste than their own.

As a permanent agency in evangelizing, the medical missio accomplishes most through the exceptional opportunities for givin hospital patients systematic instruction for days at a time. This of the greatest importance, and I presume that it has nowhere bee done with greater thoroughness and care than in the Church Mis sionary Society Hospital in Kashmir. It was my privilege to in troduce their plan into our hospital at Miraj. The course is care fully arranged to cover all the cardinal doctrines of our faith an much of the life of Christ. It is completed once a month by dail lessons and any patient who is present any four or five consecutiv

ys is sure to get some points pretty clearly fixed in his mind. It far ahead of any other course that we have tried. A patient who id been with us in former years returned for another stay in the spital, and after listening to the new method of presenting the ible for a few days, he came to me saying, "I used to hear the talk hen I was here before, but I never understood these things as ow."

A long-established medical mission has a profound and far-aching influence on the surrounding community which makes r the cause of civilization and humanity, and so indirectly is an d to evangelism. It is difficult to estimate this influence, but that is of great value none will deny.

I am asked which is the more valuable evangelistic agency, it-erating, the dispensary, or the hospital. Each has an important ace and the ideal medical mission combines all three. Itinerating most useful in pioneering and making known the character of the ork. One's camp is sure to be thronged with sick folk. Often I ave treated 200 and 300 persons in a day at my tent. The oppor-nities for preaching the Gospel are excellent at such times. Some f the patients will come later to the hospital; but I need not tell ou that from the medical standpoint, such work is far from satis-ctory. In most countries, too, the climate strictly limits the sea-ons for itinerating, and that physician would have small regard for is profession who would be willing to devote all of his energies to his kind of work.

The dispensary affords the best means for getting a large local cquaintance and gaining entry to homes. Very many of the pa-ents who come for treatment should be, and can be, followed up. Very often friends come telling of those too sick to attend in person nd who beg for assistance in their homes, and so the messenger of ealing in Christ's name has opportunities to enter where no other would be admitted. I know of one such worker in India who gave ll her strength and almost life itself to this form of work and whose ame is repeated in hundreds of homes by grateful people as they ight their evening lamps. A wide distribution of tracts and sale of Scripture portions can also be accomplished among dispensary atients.

But there are two drawbacks to dispensary work, no matter ow successful it may be. First, the time and strength required to go to many homes is very great and the conditions under which perations, often of a delicate nature, must be performed are most nsatisfactory—dangerous alike to patient and physician. I need ot particularize; those of you who have been there will understand vhat I mean. Secondly, the mission dispensary as ordinarily equip-ed is not prepared to take in those emergency cases and patients vhose successful treatment requires prolonged and watchful care, or radical surgical interference. I can assure you that the physi-

cian who must see these cases only to refuse them because only resources of the dispensary are at his command finds himself position which wears more on his nerves than any strain of w What are you to do, for instance, with those poor women who brought to you after they have suffered in pain in their supr trial for three, four, and even five days? Something more tensive must be provided, if only two or three rooms fitted for pital work.

A well-equipped hospital need not be of large dimension achieve the highest usefulness as an agency in evangelism. Its vantages are, briefly: First, that it serves as a base from which itinerating dispensary work can be most successfully projected made permanent. Second, it enhances the reputation of all mission's work. Third, the hospital affords, as I have said, equaled opportunity for careful systematic instruction of pe whose hearts have been touched by kindness shown them and r afforded from suffering in the name of our Savior; people who ar the same time separated from the spiritually dead atmosphere their own homes. Human nature is the same in India as it is h and these people are most ready and willing to hear from the of those who have helped them in sickness the story of Him Himself took our infirmities and bore our diseases.

MEDICAL WORK AMONG WOMEN

THE REV. ELLEN GROENENDYKE, B.S.M., SIERRA LEONE

THE STUDENT of non-Christian lands who desires to make Ch known to all men sees before him almost innumerable barriers. multitude of conditions, customs, and beliefs are inimical to Ch tianity and one of these appalling conditions is the status of wom Woman is undoubtedly a chief corner-stone of the Church and o moral nation; for woman is the foundation of social conditions in the last analysis the strength of nations. Where woman is what she should be, man never can be what God designed him to When you have found the moral and social condition of the wo of a land, then you may know without inquiry both the religion the moral condition of that land. Christianity is the only relig that has ever elevated woman—is the only religion that can ele her. Therefore the need of special work among the women of non-Christian lands.

Prominent in this work among women stands the medical m sionary and usually the woman medical missionary. Africa is only great non-Christian land where men can give medical hel

›men as readily as in our own country, and even there the large mber of Mohammedans restricts his helpfulness. So the need of ›dical work among women by women is simply appalling; and › comparatively tiny handful of women engaged in this work ›kes the student of the field pause and wonder if after all we lieve our religion, appreciate our salvation, our moral and social ndition, or love our Lord and Master.

If we look at China and India, containing nearly one-half of the women in the world, the need of the medical worker among ›m would break the Christian's heart with pity but for the remedy ›ich he holds in his own hands. Whatever her religion, every ›man except those of the lowest class in these lands resents the nistry of men to her bodily ailments. And even if because of the guish of suffering she should be willing, custom and the religious liefs of the man or men to whom she owes allegiance would posi-›ely deny her the boon. It is almost too well known to even ›ntion that men cannot be admitted to the quarters of the women these and many other lands. And even if they could, they would ›er all fail of the far-reaching results of the ministry by women. ›r, possessed of the same natures though educated widely apart, ›y have an understanding and sympathy for one another and a ›wer of helpfulness that cannot be manifested by men. One birth every ten in all the world is that of a Chinese baby girl, very ›ten not wanted. The presence of a Christian doctor at that hour ›uld not only save the life of the child, but would give humane ›atment to the mother and begin to teach that the life of even the ›by girl is a holy thing, not to be destroyed by murderous hands. ›rhaps one-fourth of all the women in the world are in China, the ›ry great majority living unhappily in childhood, passing under › tyranny of a hated mother-in-law and cruelty of an unloved hus-›nd when that childhood is scarcely past, and closing her life of ›in, jealousy, strife, and murderous hatred, with bodily suffering ›ich no one goes to relieve. Among the women of India, twenty-›ven millions are widows, who may not marry again and who are ›rely humanely treated, though thousands are less than four years age. Their suffering is again appalling. In Africa, where I ›ve been closely allied with work among women, their condition on › whole is no less sad. In telling the story of Jesus and his love to ›se who had never heard, I have often been greeted with the wide-›d surprise of "I am only a woman," as much surprised as though had told the story to one of the cattle. One day in passing a hut was startled by hearing the groans of the dying. Going around the door, I found several men and women sitting outside, chat-›g, joking, laughing. I inquired what the trouble was and re-›ived the reply, "It's just a woman." By the time my eyes were customed to the darkness of the room and I had found the woman ›de and dying and had given her a few words of hope in Jesus

Christ, she had gone out into the hopeless African night of "on woman."

In whatsoever land these women live, the medical missio has the easiest entrance into the homes. Pain is a marvelous stroyer of prejudice and strengthener of the timid and unbeliev And when pain becomes unbearable, or love and sympathy for afflicted is aroused, many a breach of custom is allowed. The do once in the strong fortress of the women's quarters, with the te touch, the careful measuring of the medicine, the menial ser unbars the door and secures the key for future entrance. Ma statement of ordinary facts calls for an explanation to the cur listeners, and this gives an opportunity of speaking of Jesus C and His Gospel. In fact the work of the medical missionary i speaks to them an inaudible Gospel. That one should come fro foreign land and treat "even a woman" or man with dreaded dis as cheerfully and carefully as though they were of highest r speaks of a spirit and intent of which they know nothing, but w they are compelled in time to admire. I spent months trying to one hard-hearted woman with Gospel messages, but I never succ ed in getting invited into her house. After an absence, she retu to the town, where I unwittingly came upon her in an abandoned lying on a straw mat on the ground, sick and alone save for the dying babe at her side and a beautiful girl of three years. asked for medicine which I gave, but I told her that she ne medicine for her soul much more. With curses which made blood run cold, she ordered me to leave the house. I returned the medicine and food as often as possible, for we dared not l a supply of medicine, as the people have no way of marking for taking it and have no respect for the white man's small c Each time I received the same curses. After many visits she lowed me to enter without a word. When I stood by her side burst into tears and said, "Why do you keep on coming with medicine when I curse you so?" I said, "Because God so loves that He wants you to come and live in His house and He has me to tell you." Deep conviction, true repentance, and a beau conversion followed. In a few days she died, and her last w were, "Oh, missus, save my girls from the life I've lived!" An did so, rescuing three of them from slavery, and one is to-day home of culture and refinement, letting her light beautifully sh

The Mohammedans of Persia said they feared Christianity as its women doctors stole the hearts of their women. Not has medical work opened the door of many a closed home, b has opened cities and whole provinces. In China especially has medical missionary been the pioneer agency in introducing C tianity. It has been well said that Peter Parker opened Chin the point of his lancet. David Livingstone won his way throug Dark Continent with his medicine-case and a small quantity of

al instruments. I have known so simple a thing as the drawing a tooth to secure entrance into a tribe before hostile. A woman ırd that a white woman several days' journey from her could pull ooth, and it would never hurt again. This was not always the e when their country doctors with iron bar against the tooth gave . heavy stroke, breaking it off or literally digging it out. So after tooth with the great abscess at its root was successfully drawn the man returned with the proof of the wonderful fact. Like the maritan woman she "told," and others came and received relief the body and food for the soul, and soon a mission station was ened and several other stations are now within the boundary of ıt tribe.

It is also marvelous how many Gospel sermons can be based on the condition of the human body. I saw a remarkable monstration of the power of the doctor as a preacher at a post-ɔrtem examination. At the request of the relatives, we were ırching for the witch which had killed the man. We found it in e hob-nailed liver; and the doctor, with the object lesson before r, preached to the large company looking on such a sermon on rsonal purity, total abstinence, and God as judge of those who file the body that it had not been forgotten eleven years after-ırd. With the African, the analogy between the healing of the dy and healing of the soul is readily seen. A woman came to our spensary from the far interior with a hand terribly burned, ulcer-ed, and deformed, because the country doctor had tried to drive ıt the witch living in her wrist by burying her hand in damp soil er a bed of live coals. During the long treatment of the hand, e heard the Gospel daily and one Sunday morning rejoiced our arts and electrified the audience by witnessing that as the doctor ıd washed, dressed and healed her hand, so God had washed her art and made it clean.

These medical laborers are so few that in the district where I as located, we had one doctor to every three millions, and much the time, when I knew the field, that doctor was a tiny woman eighing less than 100 pounds. The remainder of the time a deli-ıte man, with the work of superintendency and much of the actual ork of the evangelistic and industrial departments on his hands, ade a record in medical work that abides in the minds of the eople and in the mission stations opened thereby. The conditions e no better to-day save that the greed of the Englishman has rought its ungodly doctors into the district. Yet with this dearth f workers and the needy and responsive fields, our repeated calls ɔr laborers are still unheeded.

WOMEN'S MEDICAL ITINERATING WORK

DR. FRANCES F. CATTELL, CHINA

I WOULD LIKE to tell you something about the last medical i erating trip I took before leaving China. The section of country which I live is intersected by canals, so that we can go everywh by boat. When we are to take a trip, we hire a native house b prepare bedding and food supplies to last the length of time we to be absent, and, if we are to do medical work, medicine must prepared in compact form, so as to take up as little space as possi and be in convenient shape for dispensing.

The trip to which I have referred was to Li Yang, a city ab 140 miles from Soochow. Up to the time when I visited the pl together with two other American women, no medical work h been done there, and no foreign women had been within its ga It is a walled city of about 10,000 people and is a large mar center for the surrounding country. Our boat was towed by a ste tug, so that we were able to make the trip in about a day and a h arriving at midnight Saturday.

On Sunday, we do not dispense, but we distribute Gospels a tracts to whomsoever we can and tell the glad tidings we co to bring. That particular Sunday was rainy, but we did not ne to go off the deck of our boat to find our audience. We w anchored at a wharf outside the city gate, and besides the crow which stood partially on the bank of the canal all day in the r to watch for a glimpse of the foreigners, by the side of our b there were coming and going all through the day boats from the s rounding towns and villages, each bringing its quota of passeng and produce to this great market center. We were told that bo from seventy-two smaller towns and villages were coming and goi here all the time.

We stepped out on the deck of our boat and talked to these m and women as they came and went. One poor old woman, to wh our Chinese Bible woman was telling the story of the loving Sav and of His willingness to hear her prayers, looked up into her fa and said, "But I am so old and so poor, do you think He would he me?" She was assured that He would. A man in another b asked for a tract, and stood and read it through. Then he ask for more, and he was given a copy of one of the Gospels. A wom

a near-by boat, though she could not read, had asked for a book carry to her home. She was given a copy of Acts. The man eady referred to asked to see her book, and finding that it was ferent from his own, said, "But I want it all!" We had not ught any Testaments for distribution—only separate copies of the spels and Acts; but he pleaded so hard, that the Bible woman re him her New Testament and he went off happy. We called to id God's promise that His Word should not return unto Him void.

On Monday it still rained, but a notice was written on a sheet letter paper in Chinese characters and tacked up outside of the it, saying that an American doctor was on the boat; and if any nted medicine, they could come and get it by paying twenty-eight h—about one and a half cents, gold. In spite of the pouring rain, ty came that first day, and the next day there were 127 who re- ved medical aid, and in the three days during which we dispensed re, 315 patients were treated. There would have been more, but ne of the medical supplies gave out. During the last two days, en the sun was shining, the crowds on the banks and the city walls o gathered to see the foreigners grew to at least a thousand. lls came for the doctor to visit patients in their homes, and it was h difficulty that the chairbearers, sent to bring the doctor, could ce their way through the crowd.

How I wish you could have all looked with me during those vs on that great crowd of suffering, sin-sick humanity! It is im- ssible to picture it to you. Every form of disease was there— lame, the halt, and the blind; the tanned skin and sunken eyes of opium smoker, eager for some medicine to free him from the ful bondage which is the curse of his life; the pinched, worn tures of the women whose sufferings are all too plainly written their faces; the racking cough of the consumptive; sightless eyes o which you look and know that they will never see the light again, cause you have delayed your coming too long. A boy with a ge tumor on his face is brought by his mother, who assures me it the disease came because the breath of a devil blew on the boy he was napping in the fields when he should have been at work! id there, too, were the lepers. One day, as I was busy with some tients inside the boat, one of my companions asked me to step out- e on the deck for a moment. She said: "There are some lepers re, and I have told them that you cannot do anything for them; t they will not believe me. They say, 'If the doctor herself says e can do nothing, we will believe.' " So I stepped out on the deck, d there at the edge of that great crowd, crouching by the water's nk, were a father and a son with the stamp of leprosy upon their es. How one does long at such a time for the power of the aster's touch which could heal the leper! But our hearts are nforted in our helplessness, that we can offer that which will al the leprous soul.

A woman came for medicine and the next day returned v
a party of friends. She said that she had felt so "clear" after tak
the first dose, that she had wanted her friends to come too. Anot
woman came in a boat from a village more than thirty-three m
away, because one of the boats that had come to town on Sun
had brought back to her village the word that a foreign doctor
in Li Yang. Somewhere among that crowd came an old wor
who had heard the Master speak to her. About six months after
visit, two ladies from another station of our mission visited Li Ya
One of them started off one day with her Bible woman to find so
one to whom she could tell the Gospel story. As she came tow
the city gate, she saw some beggar huts outside—built up aga
the wall—and she decided to go that way, thinking as she wal
along that the souls of those in the beggar huts were as preci
to the Master as those in the better houses within the walls.
she came up to these huts, she was surprised to see an old wor
come out from one of them and greet her in a friendly way, say
"So you have come again," and asking her to sit down. She offe
her a pipe to smoke—a common courtesy in China—and apologi
for not having any tea to offer her. The old woman said: "I
member you. You came from Soochow six months ago." The l
replied that she was not the one who had been there before,
that we were friends and that we had the same Gospel. Then
old woman told her that when the foreign doctor was there, she
been cured of some disease and that the foreign lady had told
of the "Jesu Idol"—she did not know any better way to express
who would forgive her sins if she prayed to Him. And so this
woman had been knocking her head on the ground every day sin
asking the "Jesu Idol" to forgive her sins. Eagerly she listened
the missionary told her of the way of life. The missionary vis
her again the next day, singing hymns and praises to God—the
to go up from any home in Li Yang, if that beggar hut might
called a home. My friend wrote me afterwards, that surely no
suddenly coming upon a pearl of great price in the dust and dir
the road could have felt more joy than she did that day when
found that old woman into whose heart the Gospel had entered.

My friends, all up and down that great land of China th
are precious pearls, covered by the dust and dirt and ignorance
that heathen land—waiting for you and me to find them. Will
share in this blessed work?

TRAINING NATIVES AS DOCTORS

JOHN M. SWAN, M.D., CHINA

THE OBJECT of medical missions is to heal the sick and preach ıe Gospel. Thomas R. Colledge, surgeon to the East India Company, rst president of the Medical Missionary Society in China and the rst to bring modern surgery to the Chinese, in reference to his work . China, said, when dying, "This is the one good thing of my life." r. Peter Parker, and that veteran pioneer of medical missions, Dr. ɔhn G. Kerr, demonstrated the inestimable value of combining the ealing art with the preaching of the Gospel. Dr. Parker said, China was opened to modern civilization, not with the point of the ayonet, but with the point of the lancet." Untold blessings have ɔme to India where Christian physicians and the British govern- ent have brought relief to vast numbers. The same work for hrist and humanity has been carried by Livingstone and others to ıe wilds of Africa. So we have a world-wide field with unexcelled ɔportunities for bringing relief to both body and soul. The prog- ss of events has been such that notwithstanding the growth and evelopment of medical missions, the field is larger and more needy, ıd the opportunities greater now than ever before. Recognizing, erefore, the value and importance of medical missions to the cause Christ and humanity, realizing, as medical missionaries on the eld do, the wholly inadequate supply of physicians, we turn to .e nearest, most practical, and abundant source to add to the work- g force, viz., the people where, and for whom, the work of medical issions is established.

While conditions vary in different countries, yet in most fields ere are those who lack only the opportunity to make of themselves ɔod physicians. The late Dr. Kerr, during forty-four years of a ısy professional life, with indomitable energy and perseverance sur- ounted the obstacles of violent prejudice and superstition and ersonally trained several hundred Chinese as physicians, many of em proving faithful and efficient. Our largest mission hospitals ɔuld not be conducted with efficiency and economy without the aid trained native helpers. In all departments of mission work, the eat value of well qualified workers, who belong to the people and ıow the people better than any foreigner can, is recognized. The edical field, perhaps more than any other, presents attractions and

has associated with it questions of expediency and methods whic require the most careful consideration.

In the training of natives as doctors, there should be clear before us:

1. The aim. Let thoroughness be the watchword; quality, n quantity, the object. "Any training is good enough for the heathe is one way of expressing inefficiency, and too often it has been foun on the mission field. In this work we should realize that our st dents will have to deal with both soul and body; therefore, just far as possible, train those who are likely to accomplish the cure both. In the work of those who are trained by us, the good nam and real worth of a noble profession is to be placed side by side wi ancient usages and customs often as dear to the people as they a harmful and valueless. Let it not be tried and found wanting. A in the work of the late Dr.Mackenzie of Tientsin, aim to have personal influence over each student, and let that influence lead Christ.

2. The need. Thoroughly qualified native physicians a urgently needed; in fact they are essential to the ultimate succe of medical missions. Foreign physicians, with the obstacles of la guage, climate, habits, and social customs to contend with, cann expect to reach the masses and deal with them as wisely as tho of their own people who are properly trained for it. Recently China and Korea new fields have been opened, and the importan of improving present opportunities can hardly be overestimate They can only be fully met by well-trained native physicians. I no one think, however, that because native physicians are so urge ly needed, the foreign physician's responsibility is lessened, or th the splendid opportunities for service are fewer.

3. Methods. These vary according to the field and the con tions under which the foreign physician labors. In Africa, whe no medical colleges exist, personal teaching and students worki with the physician yield the best results. In any field, this meth is certainly better than that of sending students abroad where f can withstand the influences which hinder their ever rendering go service in their native land.

In China, where many are eager to receive a medical educati where there are large centers in which established hospitals affo excellent clinical facilities, the organized medical school or college of which there are at least four—is the most efficient and economi method of training. The Woman's Medical College, Canton, Chi and the South China Medical College for men in the same city a examples of how the increasing demand can best be met by the p vision of larger facilities than previously existed.

In many places the already over-burdened foreign physici takes under his care and supervision a few students, teaching th the principles and practice of medicine and surgery. After fr

ıree to five years these students are given a certificate. Where ossible, the most efficient are retained as hospital assistants. Re-ıuneration in private practice is generally much larger than mis-ion assistants receive. In some instances students receive aid from he mission, while in many parts of China the student pays an annual ıition fee, varying from twenty to a hundred Mexican dollars, and ı addition meets all his own personal expenses. Recently, the Chi-ese of Canton contributed $20,000 (Mexican) to establish the med-:al college for men in that city, a proof that they recognize the alue of foreign medicine and surgery. In Korea there is no organ-zed medical school, the work of training being conducted by individ-ıal physicians. In India there are four medical schools under the ;overnment and three under mission auspices. They are probably loing the most thorough work on the mission field. In all these ountries there is a desire for a higher standard of medical education. The personal method and the medical school each have their ad-rantages. Efficiency may be attained in either.

4. Results. The skill and efficiency acquired have usually een in proportion to the thoroughness of the training. Testimony rom various fields shows that native trained physicians are a val-ıable aid in mission work and that many of them become skilful ınd efficient. Many actively engage in evangelistic work and show ı devotion and consecration worthy of the highest praise. Two na-ive assistants in the Canton hospital are each receiving ten Mexican dollars a month, who might easily be receiving 100 Mexican dollars ı month if engaged in private practice. Other bright examples of faithful devotion might be given, showing that this form of mission work may redound greatly to the relief of human suffering and to he advancement of the Master's Kingdom.

MEDICAL MISSIONS IN KOREA

THE REV. ROBERT GRIERSON, M.D., KOREA

I SHALL BE very sorry if anything I say this afternoon seems to strike a note discordant with the remarks of the speaker who opened the afternoon proceedings and the speaker who followed him. The view of medical missions which they hold is that the medical man should not be confined to doing distinctly medical work, but that he should rather combine the medical work with the evangelistic. The view that I hold is that he should do medical work only and that he should leave the evangelistic work to other persons to whom it is given. But I would say that the point of view from which we look and the facts which we collate to form our opinions are dif-

ferent. If I may apologize somewhat more for my position, I think that the analogy which Dr. Lankester gave us rather tends to maintain the view which I shall advocate, than the one which he himself advocated. He used the illustration of an army, saying that we had the artillery, the cavalry, and the infantry, and that we do not send the artillery into the trenches, but the infantry. Now, what we have been doing in the past has been taking out the heavy horse artillery and sending them out as cavalry to take positions that they were not trained to fill.

"Korea was opened to Protestant missions by the surgeon's lancet." Such is the now familiar saying, which not unduly magnifies the importance of the part played by Dr. Horace N. Allen in the year 1884. He had in that year removed from China to Seoul in order to be ready to take advantage of any opening in the wall of seclusion with which the Hermit Kingdom was surrounded. He was fortunate enough to be on the spot at the time of a revolutionary crisis in which blood was spilt, and it fell to his lot to save the life of one of the "Min" princes by his surgical skill. This affair gave foreigners, and especially missionaries, a good status which they still retain, and made it possible to commence that missionary planting of which to-day a Christian community of nearly 50,000 persons is the fruit.

It will naturally be supposed, since medicine proved itself so useful a factor in the inception of the work, that the healing art has been more in evidence in the progress of the mission enterprise in Korea than in other countries. The wedge having been so efficacious with its thin edge, it would seem to be appropriate that it be driven in to the measure of its full divulsive power; or, in plainer terms, we would have expected the Church to immediately build, equip and man modern medical plants at strategic points in the Empire for the healing of disease. Such, however, has not been the policy of the Korean missions. Not that many medical missionaries have not been sent out—perhaps, compared with other countries, the proportion of medical missionaries may have been large—but from the earliest days down to the year 1904 the home Church did little more than send the doctor, giving him no modern, well equipped hospital in which to work modern miracles of healing. You will be surprised to hear that during the twenty years preceding 1904, there was no first-class well equipped hospital in which patients could be treated with scientific thoroughness. In the capital, Drs. Allen, Heron, and Avison in succession have presided over the Korean Government Hospital in a building furnished by the government and with Imperial support. But Imperial support meant also government supervision; and that in turn meant an ideal as regards buildings, expenditure, and equipment that differs from the Western and scientific ideal. The government wished to spend as little as possible upon it, and of that little no small portion adhered to the fingers of the

Korean officials who administered it. What the early doctors suffered in their relations with the Korean officials in poor equipment and with inefficient assistance makes a harrowing tale.

In other places within the capital and outside of it, more notably in Fusan and Pyeng Yang, medical work has been carried on for many years under the direct care of the missions. It may be surmised that these at any rate would have been equipped in a perfect modern manner. This has hardly been the case. The missions have been as disinclined to the expenditure of money as the Korean government was. The National Hospital had a pernicious effect upon the whole medical system. What is good enough for the capital is in Korea quite good enough for the provinces. Besides, the Korean mission policy of self-support was applied with more or less consistency to the medical work as well, and this helped to prevent any large subsidizing of the medical work by foreign funds.

But these were not the only things that in the early days hindered a full medical work. Above all else, the success of the religious work and the inadequate force of ministerial missionaries pushed the doctors into the direct religious work. An outstanding feature of Korean mission work is the large proportion of doctors, male and female, who have in whole or in part abandoned the practice of medicine to become doctors "in" divinity. From some points of view this is lamentable. It seems like an abandonment of the position of vantage won through the aid of providence in 1884. The wedge which opened the nation has not been driven home. Yet after all, so far as results go, the result could hardly have been better than it is. Though the wedges have not been driven home, yet in the open chink made in 1884 a dynamite charge of Gospel truth has been exploded, and has blown out the very wedges in riving to its center the Korean nation.

For many years it has been quite apparent in Korea that medicine and surgery were not as much needed as in other countries for the breaking down of prejudice and for the gaining of an audience for the Gospel message. And what fisher will stop to bait his hook, if the fish will take the bare barb as readily as the worm! So for awhile it became the settled policy of many Korean missionaries to oppose the spending on medical work of money which might be diverted to the more pressing and resultful evangelistic work. Further reflection wrought a change of judgment. It has gradually become apparent that logical though the previous opinion was, it was unworthy of its holders and was extremely unfair to the Korean nation. It penalized them for their ready acceptance of Christianity. There is in that country, too, the large percentage of loathsome and pitiful diseases prevalent in heathen countries for which there is remedy and alleviation only through Western science. The heartbroken lament of Mary and Martha over their beloved Lazarus has been echoed times without number in Korea by Christian and

heathen whose sick have died for want of simple medical treatmen "If thou hadst been here, my brother had not died." Our Lord hear that cry calmly and complacently, because He still held in His han the cords of Lazarus' life by which He was shortly to draw hi from the tomb. But not so we. Those who died in Korea for wa of some simple operation during the twenty years of our medic apathy cannot be revived by any activity of the present. Our tarr ing was not as Christ's was, "for the glory of God that the Son Man might be glorified thereby." We have rather dimmed the glo of Him who loves to picture Himself as the pitiful helper of me

If Christian charity is a thing that the Christian nations do out only for a return in converts, and if the Good Samaritan is forgotten ideal of the Church, then the sluggish medical missi policy of twenty years is reconcilable with our conscience. B thanks be to God, the heart of the Church is truer to God and kind to man than the logical policy which looks only for converts. Ju about the time of the twentieth anniversary of Christian missions Korea (1904), the Church suddenly and spontaneously rose to realization of its duty. That year saw a large and splendid mode hospital—the Severance Memorial—established in the capital. saw a smaller but no less perfect plant, the Junkin Memorial, esta lished in Fusan. It witnessed the gift of funds for an equally ef cient work in Pyeng Yang. That year also saw the various m sions reinforced by the unprecedented number of five doctors at o time. It heard ministers rise in the conference meeting and pled themselves to give the medical work a chance and not divert t doctors from their ministrations of mercy into the rôle of priest a Levite. It was a rising tide for the medical work which has not y begun to ebb. May God grant that it never shall until at least body of native practitioners is trained which can effectively minist to the needs of the country. We now realize that as regards t ministerial and medical work in Korea: This ought we to ha done, yet not have left the other undone.

QUESTIONS

Q. What preparation would you advise the wife of a medic missionary to have? A. I have known of cases on the forei field where the wife of a medical missionary, being a trained nurs was a wonderful help to him. Certainly, if she is not, she will find tremendous field as an evangelist simply. As a physician she wou be even of greater help; the more training the better.

Q. Is it advisable for a medical missionary to live as a sing man for the first few years? A. Not necessarily.

Q. If a medical missionary is going to be married, should h

vife have a nurse's training or a deaconess' training? A. It seems o me that those are matters that depend on circumstances. Either s good. A nurse's training, as was said before, is of great ad-rantage.

Q. How much theological training should a medical mission-ary have? A. I should say Biblical study rather than theological; just as thorough a knowledge of the English Bible as possible and the ability to handle it.

Q. At what strategic points are medical missionaries needed? A. They are needed in every foreign field except Japan.

Q. Is there a demand for missionary nurses? A. That de-mand is growing now. There was no such demand ten years ago.

Q. In what country are they most needed? A. I should say in Mexico and China and probably in India.

Q. What is the nature of the work of a nurse? A. The same as here, except the added work of doing as much evangelistic work as possible personally with the patients.

Q. Is it necessary for a medical missionary to have a college liberal arts education? A. I should say that every medical mis-sionary should, if possible, have a college education. You will have a difficult language to deal with the first two years; and you are a happy man, if you can spend the first two years in language study. Therefore, you should have some advantages in linguistic study prior to going out—a well rounded education.

Q. Would a board accept only such a one? A. I doubt very much whether our Board would now accept a man for medical mis-sionary work who had not a thorough literary education.

Q. Would a board accept a nurse with the same deficiency? A. I should say that a nurse going to a foreign field ought to have at least an academic education.

Q. How long before going out should a young man apply to his board? A. At least two years. This is, having finished two years of his medical course, with two years ahead of him, with an added year in a hospital if possible, let him open correspondence with the secretaries. They want to be studying him while he is making his preparation.

Q. Do the heathen ever consider a medical missionary as one possessed of supernatural power? A. Every medical missionary will certainly say, Yes. We see the heathen coming around us in great numbers and every one of them looking up to us as some one possessed of decidedly supernatural powers. The very sewing up of a cut in the skin with needle and thread is to them a perfectly wonderful operation. I have had a woman's hand passed through the screen to me, and by the use of a little cocaine tc still the pain and the use of a needle to take a few stitches, I have gained an entry into a dozen houses of wealth and refinement, and all the men and women of those households look on me as a superior being.

Q. If a man should have to borrow a considerable portion o the money with which to get a medical training, would you advis him to venture on the project? Could one lay aside any money c the field to pay off his debt? A. Dr. Dowkontt's institution is a endeavor to answer this. The doctor is aiming to get the best the lowest cost. If a man has to borrow, it handicaps him to certain extent; but I believe that it is better for a man to borro and get to the foreign field than it is for him to stay at home. Th amount he needs to borrow to get an education through Dr. Dow kontt will not be very much. As to his situation on the field, it a stringent one; but a young man who comes without a wife, he is frugal in his habits, can certainly save some money. No ma however, should stint himself so as to injure his health in order t lay up money to pay off debts.

EDUCATIONAL WORK IN MISSIONS

Elementary Education in Mission Work
The Service of Women in Educational Missions
Christian Colleges in Mission Lands
Theological Training Schools in Mission Fields

ELEMENTARY EDUCATION IN MISSION WORK

THE REV. H. F. LAFLAMME, INDIA

You are all familiar with the fact that in India we have a pop-
on of 300,000,000 people. One-fifth of the entire population of
globe is gathered on what is termed in the British Post Office
le for that country a continent. And it is well named a conti-
. You may know, too, that the most representative body of
ionaries who have ever gathered in the history of mission work
iat continent issued an appeal some four years ago asking for
male missionary and one single lady missionary to be sent out to
. 50,000 people. As we have some 1,600 men now on the field, it
ns that we require about 4,400 more men, married and single,
4,500 single women for this work, or 8,900 new missionaries
ll. There are 1,000,000 Protestant native Christians in India.
other 299,000,000 are as yet without a saving knowledge of the
d Jesus Christ.

In this vast host of missionaries for whom the call is going out,
many will be required for the special branch of education which
present here this afternoon, primary education. Yet very few
igelistic missionaries can escape the responsibility of undertaking
e part of the educational work; for in primary educational work,
of the three terms of the commission of the Lord Jesus Christ
involved. First, in evangelization we use the primary school as
do all other schools in India, as great evangelizing agencies, so
in the Island of Ceylon sixty-five per cent. of the converts in
Wesleyan Mission are said to have been won through the me-
n of their educational work. Then we use them as an educating
ıcy to teach our Christians. An old woman who had been con-
ed in our mission at the age of sixty from one of the outcast
ses, knew nothing about reading, not one letter from another,
she determined to learn how to read so that she might learn of
promises of God at first hand. At the age of sixty she learned
ead. A part of the policy of every mission laboring in India is
›lace within the reach of their converts the ability to read the
rd of God for themselves.

To give you an idea of the need for educational effort in India,
effort which each one of you coming out to India will take up
ıg with other work, I shall quote from a recent address and one

of the final speeches made by that finest of all viceroys who gone out to India, Lord Curzon. He says:

"In the first place, vital as is education as the instrumen which men and nations rise, yet in a country like India in present state of development, it is perhaps the most clamant n sity of all; for here education is not primarily the instrumen culture or the source of learning, but it is the means of giving ployment, the chief means of national prosperity, and the sole m of subsistence by a very large class of the community. It is soc and politically even more than intellectually in demand; and alone can we look to provide a livelihood for our citizens, to t up our public servants, and to develop the economic and indus resources of the country and fit the people for the share in government, which is coming to them and which will increase their deserts, and so fashion the national character. That ma India who has grasped the educational problem, has gotten ne to the root of things than any of his comrades, and he has the r educational perspective as to the needs of the state."

What Lord Curzon says as a statesman from the standpoir the state can be much more truly said by the Christian from standpoint of the needs of the ever extending Kingdom of the L Jesus Christ. And in sketching the needs for education in Indi is found that four out of every five Indian villages have no sch and one out of every four Indian boys is growing up without education, while only one Indian girl in every forty attends kind of a school. These figures are, of course, less impressive in a continent of smaller population and different national charac istics.

The conditions in India differ from those in any Western co try, but they are important as illustrating the need of India Christianity. In our own Presidency of Madras, the relative st of the three great religions as far as illiterates are concerned i follows. In using the word "illiterate" I employ it as defined by census commissioner for the Madras Presidency, a man who ca write a letter to a friend and read the reply which is returne him. The illiterates among the Hindus are ninety-four per cent the population; among Moslems, ninety-three per cent. of the po lation; and among Christians, eighty-six per cent. of the populat The low condition of the Christians educationally would not b much if it were not for the fact that the Christians are recruited f the Animistic classes of the population, and in the same census port it is said, "Only one man in two hundred and twelve among Animists knows how to read and write." But to give you a c parative idea of the need of education in India and on the fore field I shall bring in figures from all the great countries of globe. In America we have a population of seventy-six milli and there are 18,080,840 pupils in the public schools and you exp

,504,300 in education annually; whereas in Japan, with 45,000,- people, there are 5,324,000 pupils in the schools, and they spend t $23,160,000 annually. In India, with a population of 232,000,- —this does not embrace the Native States of India—there are 4,522,000 pupils in the schools, and they spend a little over 000,000 annually on education. That is about three cents per for the population of India. In the Madras Presidency alone are 13,000 villages of over two hundred in population, without schools whatever. Now it seems to me that in the presence of great need we stand face to face with a great opportunity. That rtunity is emphasized by the fact that the government of India vakening to a sense of its responsibility, and last year they set t an appropriation for primary education alone of about a mil- and a quarter of dollars. This will lead to a great stimulating tellectual activity throughout India. It will create a demand and sire for educational advantages which have never existed before. There is a second great movement that will stimulate the desire education, and that is the religious awakening that is taking e in India to-day. There are some twenty different places in a that are becoming storm centers in religious activity, where people are coming over in great numbers to the Lord Jesus st. Some one has said that the Reformation—or was it the aissance?—meant that Greece rose with the New Testament in hands, and that in turn meant that when the Gospel comes to ople, it brings back the ancient culture and the desire for culture existed among the early Greeks. So we find, that whereas the stian population of Madras is only two and seven-tenths per . of the entire population, the educated among them are six and tenth per cent. of the population, and the illiterates constitute ity-six and fifty-one-one hundredths per cent. of the population. census report says that the Christian community is the only com- ity that is progressing. It says: "In 1904 there were 4,903 ary schools in India and Ceylon, under the different missions ating there, with an attendance of a quarter of a million pupils." reat many of you who are thinking of the foreign field may go o engage in this work. Your work will not be entirely evangel- ; it will not be entirely philanthropic. You must meet the edu- nal needs of the people.

Just a word from my own experience as an educationist in India t a teacher but an educationist—to show the demand that will nade upon you in this particular. First, I have six primary ols teaching up to the third standard, three of them well equipped good houses, trained teachers, free books, and good school iture. Of these I am manager, engage the teachers, inspect the , pay salaries, examine pupils, and, if necessary, stimulate the est in the schools. Some of our men have 100 primary schools eir charge, besides other important demands. I have also been

manager of an English High School for Eurasians and Europ to which a select number of native Christian and Hindu girl admitted. This school has an attendance of about seventy-fiv was also manager of an industrial school for twenty native and young men. For some time I was a member of the adv committee of our Theological and Normal Training School. addition, I was on the council of the Hindu College, with 500 p and teaching to the end of the second year of the University co or to the degree of First in Arts. In order to discharge the im ant duties which will devolve upon each of you as missionari will be necessary for you to be particularly well trained. You sh become trained teachers in this land. I wish I had received training. American missionaries gave an educational syste Burma. Great heathen nations are looking to the Christian sionaries for their educational systems.

Then, above all these other things, we need the Lord Christ in our life and character. We are not desiring to educat people only, but we are striving to make Christlike men and wo and unless we have the Lord Jesus Christ in all His richness fulness, we cannot impress His likeness upon those people. want to give them not only an education, not only the "three reading, writing, and arithmetic, but that other R, that larger religion, the religion of the Lord Jesus Christ.

To be effective, above all things seek the enduement of the Spirit of power, so that when you come in contact with these dren in the schools that you will superintend, you may be en to impart to them the spiritual things, without which their ed tion will be utterly incomplete, without which they will be ut lost to the Christian population of those heathen lands.

THE SERVICE OF WOMEN IN EDUCATIONAL MISSI

MISS ANNIE R. MORTON, CHINA

THERE is no need here to plead for education, nor for educ for women, nor for higher education, because a good proportio you represent our best educational institutions for women in land. You yourselves have received these benefits and know s thing of what they mean in your lives. The plea to-day is r that you be ready and willing to give the benefits that you hav ceived and enjoyed to your sisters in other lands who have no your privileges. We have heard repeatedly during this Conve of what we, as Christian women, owe to the religion of Jesus Ch but no word-picture can give you an adequate idea of what i

volved in the Christian religion for women. Until you have been n a heathen land, where Christ is not known, and have seen your sisters, and their condition there—the emptiness of their lives, the sadness of their hearts—you cannot begin to realize all that you owe o the liberty which we have in Christ Jesus and in His salvation.

What has been the service rendered by women in the past, and what is this service to be in the future in educational missions? As ny work has been entirely in China, I am more intimately acquainted with the conditions there; but I am sure, as the last speaker said of India, that whatever is true of this branch of work in China is equally true in any other heathen land. Education and Christian missions go hand in hand; they cannot be separated. We cannot give simply the knowledge of salvation in Christ to any people without giving to them also at least enough education to enable them to read the Scriptures which tell them of Jesus Christ. When you begin to teach the women and the girls of any land to read, you immediately feel the necessity of giving them also the larger knowledge and education which will broaden their minds, which will open their hearts, which will fit them for a larger service to their own people. And so it is impossible to carry them Christianity without giving education also. In many lands to-day the great demand is for more teachers. In China we may have heard how very great this need is. This has been brought before the American people very recently, more prominently probably than ever before, by the visit of the Imperial Commission. We have heard from them that the Empress Dowager herself is especially interested in education for the women, and one of their special objects in visiting our land was to study educational institutions for girls. We know how they visited a few of our colleges, and how favorably they were impressed; and they are returning to China believing, among other things, that China needs colleges for girls. Some of us who know the Empire intimately, believe that Chinese girls need some preliminary work before they are ready for Wellesley and Barnard. But China is going to have education, and higher education.

The opportunities for this work cannot be measured; they are the same opportunities that are offered to a woman in any other land. If you young women are looking forward to your future, and asking how you are going to become a blessing to the world, if you are wondering what line of work you should choose in order to make the most of your life, will you not think most seriously of the opportunity which is offered to you of carrying the education which, with the Christian religion, has made you what you are, to those in non-Christian lands who are so greatly in need?

You take girls from heathen families into your school—it may be into the primary school, the intermediate school, or it may be the high school or college—and you have them under your daily influence. They are thus brought into contact with your personal

life; they read you through and through; you give to them daily instruction; and consciously or unconsciously, you are presenting to them Christ and His religion and the life which a believer in Christ can live for Him. You are making, not simply a student but an instrument who will go out among her people and be a living witness for Christ. Perhaps she will be one of a few; her influence in her village, in her town, in her city, will be tremendous, even though she is a humble girl in a heathen land. These girls will go out bearing upon them the impress of your character, as well as of the character of Jesus Christ, if you have put that there. They will represent to others what Christianity does. Just as soon as we give them education we open their eyes to know what all the world is doing. You reveal to them another life; you break down the barriers and you open the doors and they become the evangelists in their own country to those who otherwise could not know of Christ. Your school becomes a training school then for Christian workers.

Until the missionaries went to China there was not a single school for girls throughout the length and breadth of that great country among those 400,000,000 Chinese, though there were any number of schools for boys. Every village has such a school; but rarely was a girl ever sent to one of these schools. In the wealthier families private teachers are employed, and very frequently girls may study with their brothers while they are young. After the girls are thirteen or fourteen, even that privilege would be denied them. As a result, perhaps one woman in 10,000 in China is able to read and write; perhaps not even to write, though she may be able to read. Very rarely will she know enough to read the periodicals which are being circulated widely now; because the Chinese characters are so numerous that it takes years to master them sufficiently to read general literature. With the introduction of the Christian religion schools came for girls. This was an eye-opener; the Chinese did not believe the girls had minds to be trained. The Christian religion has shown them that girls have as good minds, and as well worthy of being trained, as the men of China. If any one wishes to prove that the women of China have intelligence and fine minds, and can become a power, let them read the history of the present Empress Dowager of China, with her master mind. She is also a scholar. She is a living witness to the latent ability of Chinese women.

The opportunity is offered to the Christian young women of to-day of giving their lives to the training of the Christian women of China. The Empire is standing with her doors wide open to receive the Western education. This is the entering wedge; this is the way by which we can bring the Gospel to many who otherwise would not receive it. In spite of the anti-foreign boycott movements, the schools are still crowded with students. Teachers are in

stant demand, and cannot be supplied fast enough. The schools ld be multiplied and still there would not be sufficient. At the sent time the Chinese government is opening government schools ll parts of the land. In many of the other larger cities the Chi- e ladies themselves are opening schools for their girls. Japan rushed in and is sending her teachers, and they are opening ools for girls as well as boys. The girls of Shanghai have a mag- ne, published and edited entirely by themselves. So the demand, opportunity is there. The schools that are being opened so rap- by the Japanese, by the government, and by the Chinese them- es, are non-Christian schools—anti-Christian schools, most of m—and it remains for the Christian Church to decide whether will rise to this opportunity, whether we will send to them Chris- n educators in order that this tide may be turned for Christ, and t China may be won for Christ in this generation. There are nerous opportunities among the wealthier and the literary classes China just at this time. In former years these people would not d their girls to school, out of the home, and only by going to the ne could we get any entrance into these influential families. To- many of them have entered Christian schools, but the supply o limited that the girls cannot begin to receive the Christian edu- ion that they need. The number of schools must be multiplied. ese wealthy Chinese are a most independent people. They do not nt charity schools; they do not ask the American churches to port such schools. They are glad and willing to pay for all that y can get and for all we can give them. All they ask is that we ne there and teach them. Shall we fail to hear that cry? Shall neglect this great opportunity?

In the school of which I have charge we are to-day calling a young college woman who will give her time to the teaching sciences. China demands higher education now as well as pri- ry; and it is most important that in our Christian schools we have best of America's young women, that we have the talent that have here in such abundance. The Chinese know the difference ween a first-class school and an inferior school. They will not d their girls, their young women, and their boys to a school where y receive only a smattering. There are many young college nen here. Have you any better work opening before you, any ger opportunities than these? Consider your own life and future, may you be led to lay it down willingly at the Master's feet and forth gladly to bring these lands that are in darkness to the same ht and liberty which we enjoy in this land of ours.

CHRISTIAN COLLEGES IN MISSION LANDS

THE REV. W. M. FORREST, FORMERLY OF INDIA

CHRISTIANITY stands for the highest development, the reden tion of spirit and mind and body. If Christ were working for salvation of pure spirits, unentangled as we are in this world, perh there would be no need of some of the agencies now found necess for the prosecution of mission work and the extension of His Ki dom. Things being as they are, we cannot neglect the bodies men, and much less can we neglect their minds, when we are se ing to reach and to save their souls. So it comes to pass that religion of our Lord everywhere throughout the world mean fair chance for every man to come to his highest development. means equally and yet more strangely to a large part of the wo to-day an equal chance also for the women of the world. As look out over the world to-day and back over its history, we disco that schools and colleges for all the people, without respect to th condition or sex, have been unknown and impossible except wh the religion of Jesus Christ has gone to prepare the way for th This is true not only in lands where the education as yet is pra cally in the hands of missionaries. It is true also in countries India, where there are many colleges and schools of all grades s ported by the government; for we must remember that the gove ment is a creation of Christian England, and that such an educatio system as India now enjoys, she never would have enjoyed with that Christian influence. The same is true of Japan; for it was o when the finger of Christ touched that Empire, and by its ma power opened it to the world, that Japan began to have a great e cational system to reach all the people.

In thinking of this subject, let us remember, first, that mission college is a Christianizing agency wherever it goes. Th has been education without Christianity—schools, and something t would pass for colleges—but look at China, where the educat which has reached up into the higher branches has been for mill iums a study of the Chinese Classics. It has been for the favo few, and it has not been in any sense a liberalizing and progress education. Glance at India, and you will find that the ideal and cap-stone of education there was the little hut in some secluded p of the forest, where the learned pundit gathered around him

select few of the highest caste and talked to them about the sacred laws of the Vedas and the like. Look to the boasted Mohammedan University in Cairo, Egypt, with its thousands of students, and you will see here that it is in the same sense largely exclusive, and that it is more particularly concerned with mumbling over the things that belong to a dead and deadening past. Hence it is that education, except as it has been touched and vivified by the power of Jesus Christ, is anti-Christian in its exclusive spirit and in its non-progressiveness; for whether we look to the old educational systems of China, of India, or of the more exclusively Mohammedan lands, you will find that everywhere Time is being chained to the past and to the dead weight that it has fastened upon men.

But with the introduction of Christian missions and missionary colleges, and the educational advantages coming from Christian nations, we have a great power immediately introduced. It is true that our education, like our civilization, is not Christian in the ideal sense, any more than our individual characters are Christian in the sense of being exact and full reproductions of the character of Jesus Christ; but it is also true that our civilization in Western lands is what it is by the grace of Jesus Christ our Lord. It is even more strikingly true that education and all that goes under that head in the way of modern methods and modern disciplines are Christian in their development, in their outreach, and in their uplift. So it comes to pass that when this work is introduced, especially in lands like India and China and Japan, it results in the Christianizing of the people. They may not come into the Church, and they may take their stand upon the Christian truth that they have gained and use it as a vantage ground for battle against the Christian Church; nevertheless, the great ferment of thought going on in those lands to-day, the effort that apologists for those religions are making to revamp them and adapt them to the needs of modern times, and of enlightened climes—that effort is due to the vivifying and the quickening power of the cross. Where there is Christian education, there is going on a process which, sooner or later, will certainly destroy the non-Christian religions which oppose Christ in every land.

In many places this work can be done only by mission colleges; in other places, it can be done best by mission colleges; and in lands like India and Japan, where there are many non-Christian colleges now giving modern education, the Church is not relieved from the responsibility of reaching the students by the power of direct Christian example and precept. It is under every obligation to send men of the highest training into the great educational centers of the East to do Christian and evangelizing work among the educated and the student classes. That is what Doshisha University and Duff and Robert Colleges are doing for lands in darkness; they are lifting themselves like the highest Himalayas. And when we consider the countless number of educational institutions in the Far East and in

Africa that are working to Christianize the thought and ultimately the whole life of the people, then let us think once more of the mission college as a training agency for Christian workers.

The theory of our public educational system in this country is that the State is entitled to the highest development of the powers of its children of which these powers themselves are capable. Hence the lower schools are established for all the people, sifting out those of greater capacity and passing them on to the higher schools until the finished product of the university shall come out to bless the state. Likewise, and to a yet greater degree in the non-Christian lands, there is need that the Church should act in harmony with such a theory, in order that it may secure the highest development of the latent talents of its children by bringing them up, step by step, until passing through the noblest institutions of learning, they shall go out to be leaders of the people. No Church can succeed anywhere in any land simply by contenting itself with reaching the lowest classes. It has never been true that any land has been Christianized from the top downward; but it has been true always, and must continually be true, that in order to make a whole land Christian, if it begins at the bottom it must take of the ablest of that lower stratum and develop from them a thinking class, a class of leaders. To-day it is reported in the Presidency of Madras, where the largest number of Christians are found in India, that in the colleges the battle is already drawn between the highest caste men of Hinduism on the one side and Christian students, without regard to caste, on the other. Ultimately, through this educational process, there will come a great army of thinking, intelligent, able men and women who will go out through the land and lead the people, leaving behind those who, chained and hindered by the dead weight of their own old religion, will not be able to keep up with the advancing hosts led by the truly enlightened. Even in this country we do not think that it is expedient for us to turn over to the state the universities and colleges of our Churches, and when we do, we set ourselves seriously to solve the problem of how to provide them with a Christian education in addition to what they get from the state institution. Much more, then, in India, should we do this, where there is an all-encompassing sea of heathenism; and what is true of India is true of every non-Christian land, that we must have under the influence of the Church this teaching that shall be not only enlightening and advancing, but also truly Christian.

Hence there is need that from this company there should go to the great educational centers of the East a multitude of teachers. There is need for workers to supplement the secular teaching at the leading educational centers—for men and women touched by the power of Christ to evangelize thousands who are emancipated from the old thought by the power of Western education. If we are willing to go on in that slow, but God-given task, of Christianizing the

thought of all the people and of seeking out, one by one from those who come to Christ, great thinkers and leaders to carry on the work of Christianizing the whole land, we may be sure that the time will come when——

> "Far in the East a golden light will dawn,
> And the bright smile of God come breaking through."

THEOLOGICAL TRAINING SCHOOLS IN MISSION FIELDS

THE REV. JAMES L. BARTON, D.D., BOSTON

In some respects the theological department is the department to which all this other educational work points. It is the place where the men and the women are rounded up for the direct evangelistic work. You will perhaps remember that in the earlier days there was no thought of the organization of the native church with a native pastor. Our mission boards had been working for a generation before the idea was thoroughly developed that the native church must have a native pastor. The first church in the Hawaiian Islands was organized in Boston, the mission appointed its pastor, and the church and pastor got on board ship and went around the Cape and planted themselves on the Islands, a Boston church transported to the Hawaiian Islands. A little later, churches began to develop, and the natives came in, and there were not missionaries enough to provide pastors. They saw that some provision must be made for these native churches, and then the missionaries picked out one or two young men and prepared them for the work. This proved to be a very expensive method; the missionary gave most of his time to two or three students day after day, in order to prepare them for the pastoral service. Finally, it was decided that they must have a native Christian theological seminary. It was also decided at the same time that the missionary is not the proper pastor of a native church, even if there were missionaries enough to take this burden. He cannot be the proper pastor of a native church because he is a foreigner; and, although he may learn it to a certain extent, he can never speak the language like a native. He has been brought up under another civilization. He is of another race. It is just as incongruous to think of an American missionary being the pastor of a church in Japan, or of a church in China, or of a church in India, as it would be to think of a Japanese, or a Chinese, or an Indian, as the pastor of a church in America. The American church wants an American pastor, and the Japanese church properly ought

to have, and must have, a Japanese pastor. The same is true all over the mission fields.

The native church must have a native pastor from among its own people, trained and educated for the work. And that pastor must be trained by the missionaries themselves, because there is no other person prepared to train them. Up to the present time, this training necessarily has been largely in the hands of the missionaries. These missionary theological seminaries in various mission fields are large, influential institutions, at the head of which, in nearly every instance, stands an American missionary, and the teachers in those institutions are American missionaries. I venture the statement that there is no other work that begins to compare in importance with the wide, outreaching influence and power of training native pastors for native leadership among the native churches of the Oriental world. The missionary can multiply himself there, for he is teaching the minds that are to move the hearts of those countries. The colleges are preparing for these seminaries, and so a higher and higher grade of theological students go out from these institutions.

I am sure that if you could know many of the native trained pastors of Turkey and India and Japan, and some other countries of the world, and if you could see what kind of men have been produced, and what it would cost to send them here to America to study, you would rejoice in this work. I know some of the missionary trained pastors of the Japanese mission who command the respect and admiration of American Christians, men who, intellectually, and every way, have the power of leadership. A college man in the Orient, it has been suggested here this morning, is rare. You take a conference like this, and everybody is a college man or woman. You go out into the country here, in the South, through the West, or anywhere in any congregation, and you will find college men and women. There is no man or woman in America that can command leadership for himself or herself simply because of the possession of a college diploma. The question asked by every body is, What can he do? It is not so in the Orient. The man or woman who has a college diploma, by that very fact has the prestige of leadership. You take that man and put him through a theological seminary; he is recognized as a leader because he is a college man, and you give him that training together with his previous prestige in the community, and he will be a power to influence men and women for Christian work.

Many of you may think that this teaching is rather an unimportant thing. There is no work that is a greater test of a man's intellectual ability and of his understanding of the Scriptures and the fundamentals of the Christian faith than to teach theology in a mission theological school. I had a letter the other day from a young man who has just been sent to Dr. Hasting's institution in

lon. He is a graduate of an American college, with the degree B.A. After his graduation he had been for a year a professor hat institution. He was a young man in whom the missionary was burning, and he applied to go out under missionary appoint- ıt. The appointment was delayed a little, and we sent him to lon to teach in that institution two or three years until his ap- ıtment is ready. Though an American college graduate, and a fessor, he wrote me after he reached the field and had begun to ıch, and he said: "I am afraid I am not up to my job." That college, not a theological seminary, but he said: "I am afraid ın't hold my position here with these young men without theo- ical training." What do you think he will do in the theological inary?

It was my privilege for some years to teach in a theological ool in the Turkish Empire. I had a class of fourteen young ı, most of whom had college degrees, and I remember the care h which I prepared myself to go into those lessons, and how ted I felt when I came out from them. There was no attempt the part of these men to confuse the teacher, but there was the er Oriental mind seeking for truth. I wrote down the other day ıe of the questions which these fellows put to me in connection h the lesson. One of them was, "Is God supremely good?" aid, "Surely." "Why do we need to pray to Him? Will He not ays do good to His people? Do we need to ask Him to do good He is supremely good?" Another asked, "Is God the Creator of things?" I said, "Surely, He is the Creator of all things." "Will the Creator care for that which He has created, without any ort on the part of the created? Why should we pray to God if created all things?" I said again, "Surely He created all things." hen why did He create the Devil and sin, if He is a good God?" God everywhere?" was another question asked. I replied, "God everywhere." "Then, is not everything God, if He is in every- ng? Is not Pantheism right, God in everything, God every- ere?" One man said, "How do I know that I am? How can I ve it?" Another one said, "How can we prove immortality?" ese are simply casual questions which came from those minds king for truth in the midst of the ignorance of this Mohammedan ıntry. They were discussed in the class. Sometimes the whole ss session would be given to one question.

Whoever goes out to meet the bright intellect of the Orient, ıst go with his intellect sharpened like steel and ready to meet se men with absolute frankness. Many and many a time I said these men "I am not prepared to-day to answer this question; will take it up to-morrow." Any man here who expects to go out d enter this work will find that it taxes every faculty to the ex- me as he tries to lead those eager minds out into the truth. When visited some of the theological seminaries here at home, I was

astounded at the tameness of the work of the theological profess
There seemed to be nothing to it. It was simply the reading c
lecture to the students. Some of them wrote, some of them sl
and some read something else. This work is the greatest wor
young man can enter into; a work calling for men with the l
of God in their hearts, with the knowledge of God in their min
and with a readiness to work for God in the field.

There are theological schools for women, for the mission scho
are beginning to get ahead of American institutions. We have tra
ing schools for women in Japan, in India, and in the Turkish E
pire. These women are trained to go out as pastor's assistants. Th
are taught how to reach the women and how to interpret the Bi
and the way of life to the people.

In closing, let me give an illustration of how we do some
our theological work in India—how we convey an idea to the peo
The Indian does not desire logic; he wants an illustration. I w
much interested to find they know Calvinism as the "cat theolog
and Arminianism is called the "monkey theology." They w
unable to get hold of the distinction between Arminianism a
Calvinism. One day I saw a number of monkeys, and when dang
threatened, the old mother monkey gave warning and the lit
monkey clung about her neck and was carried out of danger.
he had not held on he would not have escaped danger. That
Arminianism; you have a part to play yourself. Calvinism is t
"cat theology" because the kitten, when in danger, has nothing to
in saving itself, since the old mother cat takes it by the neck. Th
is Calvinism. By this illustration they get the native to understa
both sides.

QUESTIONS

Q. Should a man engaging in educational work have a diff
ent preparation from the one whose work is to be largely evangel
tic—ought he, while in college, to specialize? A. For primary wo
I do not think so. I do not think it would be necessary for o
purposing to do general missionary work to specialize in teache
training, but those who go out to take charge of boarding scho
will need very special pedagogic training.

Q. How about kindergarten work? A. I would advise sing
ladies who go out, to learn kindergarten work. Especially if y
are to undertake primary education, it is a very essential part
the work.

Q. Is practical training a help to women missionaries, to t
women in mission fields? A. The words, "practical training," r
mind me of a question asked Miss Thoburn, at Northfield. Some o

asked if it was useful for women to know something about ssmaking. She answered, "Yes." "About bookkeeping?" "Yes." ɔout cooking?" "Yes." She gave the same answer to a great ıy questions of that sort. Finally she said, "If there is anything don't know, learn it." As for practical training, if you mean ning in the doing of things, you cannot, in the time you have preparation, begin to get the training necessary. To be ideally ɔared, one should be at least sixty years old. One thing that was this morning answers the question well: "We want people out the field who will not say, 'I never learned how to do that,' but ɔ will go to work and do it."

Q. Is it not desirable for the ladies who go out to have taken mal training? A. I did not have it, but I wished that I had taken ormal course. I think I should advise every woman going out he field, particularly if she is going into educational work, to some normal training. I had four years' experience teaching in high schools. One thing I have noticed abroad is that the mis- ıaries in many places are really superintendents of schools. The son who has that responsibility certainly ought to know some- ıg about methods. I think people usually go out without this ctical training, and when the necessity comes they study it up nselves.

Q. In Japan is there not a large need for kindergarten work in women's work? Should there not be some distinct prepara- for that? A. I think most of the boards regard kindergartens uxuries. In the Glory Kindergarten, in Kobe, Japan, they have ı looking for an American teacher for more than two years.

Q. Are the students of India attracted to Christ as a man or God? A. What comes nearest to the students of India, and what, efore, they see first, is the character and the teaching of Jesus ist revealed in the New Testament, as the man of Nazareth and Galilee. Therefore what first attracts and compels attention is ıs as a man. For it is just as necessary now as it was when ist came into this world, that He should tabernacle among men he flesh and bring God down to the plane where men can, in a se, see and hear and understand Him. The men of India, as a ılt of their philosophy and their religious system, are not, as a , burdened with a sense of sin. They seek salvation, but usually ɔes not mean freedom from sin. Therefore they are not seeking avior primarily; but there is something about the majestic Christ hought-compelling and so heart-winning that as He is set forth hem in our Christian writings and teaching they are being won Him. But as they draw near to Him it becomes true, as it was in case of Thomas, that they come to the place where they cry out erently, "My Lord, and my God."

Q. Is the Bible itself used as a text-book in theological semi- es abroad? A. I can speak only for my institution in North

Ceylon. There we use the Bible as a text-book in all the colleg classes. I think the same is true in most mission institutions i India. Of course, the teacher will have a commentary and use i and some students will secure commentaries from the college librar in preparing the lessons; but the Bible itself is brought into th class-room, and the students learn from that.

Q. Can a man who is going into educational work, while i college here, afford to specialize? A. Yes, I think he ought t specialize, within certain limits, at least. It depends altogether upo the institution to which he is going. Most mission colleges cann afford to have more than one or two men from America or Englan With us we have two professors besides the principal; one is a pr fessor of science, and the other is a professor of philosophy. Tho two branches are especially important in a country like India; an I believe that a man should fit himself, if he is coming to Jaffn for example, along one of these lines. In addition, he must specia ize in the Bible. Let him come with a very thorough training Biblical knowledge.

Q. Can a teacher, a professor in college, reach the high classes better than an evangelist? A. I believe that he can. St dents respect a man who is a teacher, and they will listen to hi and go to his room and talk with him in the evening, or during the leisure hours, about Christianity. I think that the teacher or pr fessor in college has great opportunities for reaching the studen among the higher classes.

Q. What demand is there in educational missions for eng neers? A. Engineering knowledge is particularly useful to mi sionaries in the Far East, though I question very much wheth missions have got so far along that there is sufficient demand justify the appointment of engineers. I should say that most missi colleges have professors of physical science, and this involves son knowledge of engineering; but this is hardly the appointment an engineer on the staff of a college. Electrical engineers are findi particular usefulness in Japan. Young men who are graduates colleges go to Japan, and while under the service of the gover ment, independently identify themselves with mission work and wi the Young Men's Christian Association, and make themselves ve useful indeed in Christian service in those countries.

Q. Is conversion sufficient? If not, what should follow? That, I suppose, refers to the building up of a Christian communi If we were to stop with conversion, we should meet with absolu failure. In my judgment, even after conversion, they are like ch dren, and need to be trained and led along in order to gain pow and leadership.

Q. Does a man who goes into educational mission work ne theological training? Can he not specialize in something else greater advantage? A. The case of that young man at Jaff

ollege answers the question. He went out there to teach in a ollege, and he wrote, saying that he is thoroughly convinced that ie man who holds that place should have a theological education. do not think that it is wise for a young man expecting to remain i teaching to neglect theological training. He can specialize in ther studies in the latter part of his college course so as to broaden imself. I do not believe that any education broadens a man more ian theological education. In connection with these colleges, a ian may be called upon to be president of an institution where they iay have a theological department. If he is not able to enter into iat, he is recognized as weak by the people. He should fit himself i every line possible.

Q. Why do college students, who go out to teach for a time, o seldom enter missionary work? A. I should question the truth f the fact that is assumed. So far as my knowledge goes, many man who had no idea of entering missionary work has since en- ered missionary work. Young men sometimes go out for a limited erm; they go for the collegiate work and to have experience abroad. t is not strange that they do not enter missionary work. I should ay that two-thirds of those known to me who have thus gone out n the last ten years have entered missionary work. In Robert Col- ege, Constantinople, the great majority of these men have entered nissionary work.

ONFERENCE OF THEOLOGICAL PROFESSORS

The Importance of Giving Mission Study a Prominent Place in the Seminary Program

The Monthly Missionary Day: Its Reasonableness and Usefulness in the Seminary

Relation of the Seminary to the Mission Field

The Seminary as a Recruiting Ground for Missionary Statesmen

HE IMPORTANCE OF GIVING MISSION STUDY A PROMINENT PLACE IN THE SEMINARY PROGRAM

PROFESSOR O. E. BROWN, D.D., VANDERBILT UNIVERSITY

It is quite difficult to exploit such an important subject in ten inutes, so I shall lay down only four propositions, which I trust ill find no dissent from this body.

I. The first proposition is this: That any seminary which fails o provide for its students an adequate opportunity for missionary ntelligence has failed in performing its full duty to those students. Ve are certainly agreed that missionary intelligence is indispensable o the pastor of this day, but I have just two reasons why I should sist that any seminary failing to provide adequate opportunity or missionary intelligence has failed in its full mission. It has ailed in its mission to the student, because no candidate for the inistry of this day has been fully prepared who has not been rought into touch with the world-wide missionary movement before e has definitely placed his life. After one has decided upon the hristian ministry there remain other decisions to be made. The ecision to be a Christian minister is the initial decision, not the nal one, and I therefore believe that no student is ready to place is life intelligently until he has had this touch with the wide work vhich Christ has meant his Church to do, and which the Church of hrist is doing in the world. Mr. Penfield spoke the other afternoon f his Eastern trip, and said that possibly there are men who have n them the making of real statesmen in the Kingdom of God, who nay be dropped into secondary places, as far as this world-movement s concerned, if they have not the great mission of Christ and His hurch clearly before them.

The second reason why theological institutions which do not mphasize missionary teaching have failed in their instruction, is ecause they will send out to the churches men who are not mis-ionary pastors; and certainly in this day, with our conception of he Church, it is a crime against the Church to furnish it with any nan who has not been well prepared in missionary exegesis. hese two points would indicate that unless there is adequate pro-ision made for missionary instruction, the seminary has failed in ts full and best mission.

II. My second proposition is that the study of missions must

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be in the regular course of the seminary. It must be a distinct par of the seminary curriculum. There are three other ways in whic we may convey missionary intelligence to our students. The firs is that of voluntary mission study classes. Mr. Mott spoke of thos yesterday. They are doing a magnificent work, teaching not onl seminary men but 12,000 college and university students of ou country and Canada. Mr. Mott stated that the purpose of this cours is to give stimulation to the progressive study of missions. You wi recognize, however, that student leadership alone will not guarante that the work is systematic or thorough. It may be, or may not be according to the qualifications of the student leader. It provide for students a specific course; it wins their interest; it brings ther into touch with the lives of great missionaries; it is descriptive an inspirational; but it does not make students take hold of missio study in that scientific and professional way which is indispensabl for our seminary work. While there is nothing better in the wa of inspiring missionary interest, as Mr. Mott suggested, it cannot b adequate for our seminaries.

Another way of imparting such information is through mission ary lectureships. There are seven or eight student lectureships i the theological seminaries of our land; they are doing some magnifi cent work and are giving us some excellent monographs on mis sions. But the lectures must be limited by the special field of th lecturer, and no one can be satisfied with leaving the missionar interests of the seminary to missionary lectureships.

A third way in which this work can be done is through inciden tal missionary instruction. Recent investigations have elicited inte esting information concerning this. Some seminaries give some thing on the subject in the church history department. Others intro duce missions in the department of New Testament exegesis, an still others discuss missions in the homiletical department.

In some respects, the plan of having a monthly missionary da is said to be the best way in which to teach missions incidentall But who of us will say that this wide distribution of missions throug the seminary departments, and this study of only specific phases o missions can be adequate for the presentation of such a great an important theme? No student can be expected to gather togethe these fragmentary sections of missionary instruction and combin them into one great whole, and thus become imbued with the missio ary spirit.

III. In the third place, I insist that we must have a speci chair for missions; we must have regular curriculum work fo missions, that we may present the same in an adequate and scientif way. I would insist that certain fundamental missionary topics h in the regular course. It is unfair to put men in any theologic chair and say that this section of the curriculum shall not be require work. I know there are some who will differ on that point, me

ho would put missions in as elective entirely; but if we are going meet the demands of the Church, we ought to guarantee that a an has a knowledge of missions and is qualified for missionary adership. Unless the seminary guarantees as much as that, it is ot living up to the demand made upon it to-day.

I cannot suggest what I believe ought to be required in the eminary; but I certainly believe that some such course as Dr. lorton's "The Bible a Missionary Book," ought to go in as a re-uired study in our seminaries. One theological professor advocates ie introduction of missionary study in the chair of exegesis, and he nows the vital relationship of the Bible to missions and mission rinciples. I should also ask for the study of the world-wide eth-ology of missions. The students should have a knowledge, derived rom careful study, of the largest missionary fields, particularly of nose fields of their own religious body; and there must be required tudy in our seminaries, if we are to do this work adequately.

IV. The fourth proposition which I shall have to insist upon this: That there can be no finer investment made by mission oards, and the alumni of our seminaries, than to found a chair or chool of missions in one of their seminaries. When it comes to a hoice between the average school for special missionary training and he founding of a chair of missions in a seminary, I should insist hat the chair of missions in the seminary is of more vital importance o the work than the missionary training school. And when this hair of missions is founded it will do more for equipping men for he wide missionary work than can be otherwise afforded. So my ast point of insistence would be that we ought to go before our oards of missions and our alumni societies and insist that they hould look toward the founding of these professorships in our semi-aries. As far as I can learn, we have but two such chairs in the eminaries of our land. We should arouse ourselves to the large nissionary work before us, and fulfil the missionary obligation rest-ng upon us as seminaries.

A closing word. Our Master gave the best of His ministerial ife to the making of apostolic disciples, and we cannot afford to neglect our duty to the Church in the making of apostolic men for his mission work and sending them out from our seminaries so thor-oughly trained for the work that they may reach the whole world with the life, power, truth, and presence of Jesus Christ.

THE MONTHLY MISSIONARY DAY: ITS REASONABLENESS AND USEFULNESS IN THE SEMINARY

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Of course, this missionary day represents only one method of teaching a subject which may find expression in some other form elsewhere. The reasonableness and usefulness of mission day in the theological seminary depends upon the application of the theological seminary to the life of the Church, and that can best be determined by the conception of the Church itself. There have been two diverse conceptions of theological training. The German idea of theological education is that it is part of one's general education. The idea which has been most dominant in America is that theological training is a part of the method of preparation of church leaders for the religious work and life of the Church. Bear in mind the different conceptions of the word "Church" in the phraseology of the different religious denominations. The Church, I think, is the working organization of the Kingdom of Heaven. So that the seminary is the training school for church leadership working toward that great end.

Our Louisville Seminary, from its beginning, has had this missionary day. It has set apart one day each month for missionary work. It was done in the beginning by the organization of a society. The society was formed in our seminary when it was located at Greenville, S. C., and members were elected to that society for a considerable time after the seminary was moved to Louisville. Every student who came to the seminary was elected to membership. The name of the society has never been changed, but it has taken on a somewhat different character since it has been in Louisville.

Dr. Broadus said once, in my hearing, that whenever the Southern Baptist Theological Seminary did not follow its most sacred mission he would sever his connection with it. At a recent meeting President Mullins, of our seminary, said that the seminary is an institution of the Kingdom of God. That being true, it is desirable that this great conception of missions should be made prominent in the seminaries. So we have the seminary mission day. No classes meet on that date. Every professor strives zealously to guard that day. If he has lost lectures and wants to make them up, it is no

ken advantage of, although the temptation may be great to take em up in an hour or so on that day. We have reports of the work the missionary society, because we feel that we can thus locate the ıphasis which justly belongs to the missionary situation. That es not mean that we are going to diminish, but rather that we crease, the mission instruction in all the departments; and it is derstood that any professor who understands his business cannot it without touching on missions; surely it cannot be done in egesis. So prominent are missions in church history that our ofessor found it difficult to find a method of teaching missions in separate department. This mission day helps the minister to put ings in the proper place in his own ministry. It may be that his inistry is to be in a foreign land, or in his own land; but whatever e place is, it puts him in the right attitude toward missions.

Another line of work which our society does is that of finding en who are willing to work, and the finding of work for those ho are willing to engage in it. In most seminaries this devolves on the students, and causes an unnecessary amount of labor. With it is attended to by the executive committee, who report from onth to month what they have done. It serves also to bring our udents in contact with the missionary, that they may see what is ing done by our representatives at home and abroad. The work the Sunday-school Board is brought up from time to time before is missionary society, and the students get acquainted with the mis-onary organizations in which our seminary is interested.

Then this mission day serves as a place for the missionary at me to get acquainted with the young men preparing for missionary ork either at home or abroad. It also helps the student in the minary to determine that question of place to which attention was lled a moment ago. There have been a number of men who, on e monthly missionary day, have found light on this question for e first time, and have then seriously considered the question of coming foreign missionaries.

We have other prominent representatives of our work speak fore our missionary society, and, as a consequence, the members et acquainted with the great Western fields, and may feel glad to in that direction. We likewise seek to have representatives of her seminaries with us, so that our students may get acquainted ith the missionary organizations at other institutions from the presentatives of these organizations.

I have said that this day was only one of the methods by which e cause can be furthered. We believe that it is not necessary to ke anything from any of the classes. We do not have this take e place of anything; it holds a place of its own and serves to give e emphasis of the entire institutional life of the seminary to mis-ons and to put before the students their duty in this great enter-rise.

RELATION OF THE SEMINARY TO THE MISSION FIEL

PROFESSOR CHARLES R. ERDMAN, D.D., PRINCETON SEMINARY

One who has been a theological professor for the extended p riod of four weeks feels the delicacy of taking part in the discussio of what seems to be a theme of supreme importance to most of o missions.

I. At the outset let me speak on the opportunity of the sem nary in its relationship to missions. That word "opportunity" su gests "possibility;" it suggests what the seminary should be, rath than what it has been or is. I should say that one relation of t theological seminary to foreign fields is that of an opportunity secure recruits for the foreign field. That opportunity has be treated in no small measure here. In a recent article, Mr. Bea has reminded us that the Student Volunteer Movement had its for runner in a society established ninety-eight years ago, called "T Brethren." That society was organized, not for the purpose sending men to the foreign fields, but for the purpose of goin The society had as one of the articles in its constitution a stateme that no man was eligible to membership if there was any circu stance which rendered it impracticable for him to go as a missiona to the heathen world. Andover Seminary had strong members this society in it. And then our old Inter-Seminary Missiona Alliance was also said to be a kind of forerunner of the Stude Volunteer Movement. We are all ready to grant at this Conventi that the seminaries should be the recruiting ground for voluntee If in any Protestant seminary we have less volunteers than we h ten or fifteen years ago, it is not the fault of the Student Volunte Movement. Is not the trouble due to our seminaries? I thi that we all realize that there should be no place where the spi of missions should so continually be brought to bear upon the st dent as in the theological seminary. We should not feel as so of us felt in those dark days long ago, when we were undergrad ates, that the seminary students who were expecting to be missio ries were extraordinary men. We should rather feel that the m who is going to stay at home is the extraordinary man, because must be able to give some good reason why he is to stay.

I have a wealthy friend in Paris who is spending his money r very wisely, but not very wickedly. Some of his acquaintances su

sted to him that it would help him socially and give him more estige, if he could go to America and induce President Roosevelt appoint him as a member of our American Embassy in Paris.) he came to Washington and went to see the President, who ry kindly granted him an audience. He spoke the little speech at he had prepared to give, beginning by saying: "I think that could serve my country perhaps, if I should have this appointment Paris——" President Roosevelt spoke right up, as he is apt to), and said: "My young friend, a man desiring to serve his coun- y does not begin by saying where he is going to serve." And this the spirit that should prevail in the seminaries. Seminary students ight to feel that they are going to serve Jesus Christ wherever is Spirit leads them, not in an easy place of their own choosing.

II. In the second place, theological seminaries should be the eat training schools for missionary volunteers. But some of you y that it is the training school for pastors who are going to labor our home land, and not for missionaries to foreign lands. I be- eve that special missionary training schools may do admirable ork; but I sometimes feel that if our seminaries did as much as ey ought to do, there would hardly be such a demand for these hools as now exists. I have in mind a man who knows all about minary work, to whom a learned judge once said: "I want to ay this thing. Theological seminaries teach everything but the ible, and teach young men to do everything but to preach." What e might more truly have said is something like this: "They teach oung men how to do everything but how to go into all the world nd preach the Gospel."

In this matter of training much can be done through lecture ourses. Mr. John R. Mott delivered a course of lectures in several f our theological seminaries. That course has been printed in a ook, and I want to suggest to every theological professor here to ee whether he cannot get Mr. Mott's book, "The Pastor and Mod- rn Missions," into the hands of every student in his seminary. What a help it would be if that little book were placed in the library f every member of the graduating class in our seminaries. And e must do all we can to train volunteers in our mission study classes. Admirable work is being done. A few years ago, at Princeton Semi- ary, we had hardly any systematic study of missions, but within our years an average of eighty men have taken up the study of issions. Above all else, every seminary should have a chair of issions, if it is to be successful in the study of missionary work and n training volunteers. It has been created in some. I rejoice that Mr. Beach has been selected to go to Yale, and there take the Chair f the Theory and Practice of Missions, and I hope every seminary ill have the chair described in just that way.

III. In the third place, and more briefly, the seminary is obvi- usly the armory and arsenal of the missionary volunteer. It is the

place where he must receive the weapons that he has to use in hi work, if he is to be efficient in the foreign field. I remember a ma who was asked how it was that the Japanese so easily defeated th Chinese in 1894-5, and he went into a long discourse on the theo retical grounds, and then said suddenly, "I know of one consignmen of cartridges of American manufacture sent to the Chinese that yo couldn't have exploded with a sledge hammer." And that is wha is the matter with the seminaries. They let young men go out to th field who are not prepared, who do not have weapons suitable fo use in China and Japan. Of course, missionaries teach the sam kind of Gospel that we all teach; but a young missionary mus believe with his whole heart that men are lost without Christ; h must believe in regeneration, in the power of the Holy Spirit, i the Christ who died for sinners; he must believe that He lives. Th seminary must be the arsenal or armory of the missionary voluntee which furnishes him these weapons; it must be a fortress to protec the base of supplies. After all, great responsibility is going to res on the home pastor, and on the seminary depends what the pastor i the home land will be, and whether our students go out unprepare for missions.

IV. What can we do, then, to establish and maintain such a ideal relationship between the seminary and the foreign field a should exist? First, we must change our seminary curriculum so tha it includes missionary instruction. I hesitate to displace anything al ready in the course, as it is a hard thing to do. Yet if it cannot b done by conference, let us shut our eyes and draw the line, and elimi nate something from each study. The Church will rejoice if we sub tract a few hours from each study in order to devote them to the sub ject that we feel must have a place in our seminaries. Again, let u see what we can do to stimulate the highest possible spiritual devotio to Jesus Christ; for when the young men of our seminaries yiel themselves wholly to His service we will not have any lack in th number of volunteers, and the young men will graduate feeling the have the whole Bible for their staff, that they have the whole Chris for their Sovereign, and the whole world for their field.

THE SEMINARY AS A RECRUITING GROUND FOR MISSIONARY STATESMEN

PROFESSOR ROBERT K. MASSEY, D.D., ALEXANDRIA SEMINARY

I NEED not say much as to what constitutes missionary states men in the few minutes in which I must treat this part of the theme Missionary statesmen must be men of conviction; they must be me of tolerance. They must have conviction strong enough to lea

herever God points, and for the trials to which their faith will be ut. They must be men, not of indifference, but of a tolerance that omes from the broad, human sympathy with men of other races ian their own and that is grounded on the conviction that the truth ill prevail. The missionary statesman must have vision. He must ave an insight that enables him to distinguish between the passing oise of popular clamor and the ground-swell of the changing of ie civilization of the great peoples. He must be able to interpret ie lessons of history as it is unrolled before his eyes. He must have wise patience that builds not for to-day, nor for to-morrow, but or all time. Such men are missionary statesmen. Of the pressing eed for such missionaries at the present time there is no question. We need strong men to face the conditions that confront us because f the world changes going on in India, China, and Japan.

I have been asked to speak more particularly on what my own eminary has done in this way; so I trust that you will pardon me, nd that it will not seem to be egotism, if I lay emphasis upon the raduates of my own institution. I mention first what its contribution ias been to the mission cause; then I will seek to state the causes hat have produced these results, and finally, will try to indicate how his force may be developed in all seminaries.

I. First, we will note some of the facts. From Alexandria Seminary have gone forth men who have laid the foundation of he missions of the Episcopal Church in Greece, China, Africa, Japan, and Brazil. There have been indeed, let me hasten to say, nen from other seminaries who aided in manning these missions. Among these men that may be called missionary statesmen I would nention first Dr. J. H. Hill, who in 1830 went to Greece and labored here more than fifty years. His schools furnished the foundation upon which the whole educational system of modern Greece is built. William J. Boone, M.D., who went to China from Batavia, in 1840, is perhaps the most striking personality among all the missionaries of Alexandria. He laid there the wide, broad, true foundation upon which the Church has since developed. And of those in recent years, I mention John Addison Ingle, the first missionary bishop to Hankow, who went to China in 1891. His lamented death thirteen years afterward cut short a career of eminent promise. Had he lived, he would have been one of the most successful missionaries of modern times. He has left lasting impressions of our work in that great field. I may mention Bishop Kipp, who in 1853 went to California and organized our work there; and that strong man of more recent years, Bishop Funston, who is building wisely and strongly for the Kingdom of God. And Dr. Lloyd, who declined the bishopric of our Church three times in order that he might continue to direct the missionary operations of our Church, has shown you what an estimate he places on statesmanship in this particular line of work. Since the missionary spirit first manifested itself in Alexandria, some

seventy odd years ago, sixty-three men have gone forth to foreig fields, and that spirit has not abated, we are glad to say.

II. Let us, in the second place, ask what has given this mis sionary impulse, and what is helping to sustain it? We owe to th faculty first the tone which has entered into the mission work—to th seminary faculty and to Bishop Mott, who announced in 183 that he would rather that the seminary should send out men to th ends of the earth than fill the pulpits of our land. There must b that missionary spirit about the seminary which is at once the spir of conviction and the spirit of service; the spirit of conviction tha gives the foundation upon which intelligent decisions are based the spirit of service, not seeking for honors or reward, but seekin to toil where the toil is hardest and the night is darkest. The fac ulty's attitude on missions will ultimately determine the attitude o any seminary. If we place in our own lives this great objective, the the spirit of conviction and the spirit of service will dominate ou institutions and will send forth men of clear conviction for servic at home and abroad, missionary statesmen for the Church of Go on earth.

QUESTIONS

Q. I recognize the very great necessity of what has been sai regarding giving mission study a required place in the curriculum But how shall we go about getting this place—by displacing som of the other prescribed studies in the course, or by adding it to them A. I can only answer the question by stating what we do in ou own institution. The course is crowded, yet I think one require study a year for a full term would be all that is necessary. In ou three years of work it seems to me that we should have one subjec each year on missions. In the Cumberland Presbyterian Seminar at Lebanon, Dr. Bell teaches missions just as any other teacher doe his work. They have found room for it in the course, and hav found it very helpful.

Q. What is the required time in that seminary? A. It i ninety hours per year, and is required work. Another method whic Kentucky Theological has is that the main missionary themes ar treated by members of the faculty who have made a careful study o those subjects. Union Seminary, of Richmond, gives up the firs Monday in each month and the second, third and fourth Monda evenings to missions. On those days they have speakers present generally their own returned missionaries. The mission day a Sewanee is observed as at Union, with the exception that whe they do not have a speaker from the mission field, two or more o

he students are required to read a paper on some field, and they re then discussed.

Q. How do you observe the mission day at Louisville? A. Our meeting begins at ten o'clock in the morning. There are devotional exercises led by the president, or by another one of the professors who acts as an assistant president. That occupies something like half an hour. Then follow reports of the secretary and treasurer and a report of the work of the executive committee during the month in the city. After that addresses are delivered by some prominent speaker, or sometimes by two or more on special occasions.

Q. May I ask if there is any other theological representative here whose seminary has a custom like this? A. Kentucky Presbyterian Theological Seminary has observed mission day from the beginning of its history. Our method of observing it is not precisely like that described by Dr. Carver, inasmuch as we confine our work more to the state missions. Our students are required to attend and to read papers upon specific subjects relative to the general work considered on the day.

CONFERENCE OF PROFESSORS IN COLLEGES AND UNIVERSITIES

The Importance of Interesting Our Students in the Missionary Enterprise

The Reasonableness of Expecting the Co-operation of a College or University Faculty in Arousing or Fostering the Missionary Spirit

How to Indoctrinate Students with the Missionary Spirit Before They Enter College

What has been Done by Two Institutions to Further Missions

By Mount Holyoke

By Ohio Wesleyan University

Professorial Opportunities for Exerting a Christian and Missionary Influence

THE IMPORTANCE OF INTERESTING OUR STUDENTS IN THE MISSIONARY ENTERPRISE

PROFESSOR EDWARD C. MOORE, PH.D., D.D., HARVARD UNIVERSITY

I HAVE been asked, in the first few minutes of this conference, to say a word touching the topic, "The Importance of Interesting Our Students in the Missionary Enterprise." That importance seems to me to lie in the fact that the missionary enterprise has, in most places, already reached the pass—in all places it will, before long, have reached the stage—in which it calls out the best powers of the best men, the largest training, the most thorough understanding, of our time, that missions may have their place in this great movement of our time. On the one hand, it calls out the best powers of the best trained men; so also, it seems to me, that only those men will be able to take the guidance and receive the task which the missionary work of our day imposes. I should like to group what I have to say about three main points.

And first, the relation of missions to progress in commerce, in philanthropy, in charity, in reform, in learning. What is the relation of religion—what is the relation of the propaganda for the Christian religion to this great Movement? It used to be the reproach of missions in the minds of many who objected to that work, that its advocates went out into the world interested only in imparting their view of the universe, their own theology to these others, interested in caring at most for their souls, and that they concerned themselves very little about the state of those men in this world. They cared very little for charity, for philanthropy, for reform, for the amelioration of obvious and great evils among the nations. However true that may have been in the past—I doubt whether it was ever true on any such scale as has been alleged—I make bold to say that the risk of our missionary work at the present moment is precisely the contrary of that. So far have our missions become the center of activity for charity, reform, philanthropy, education, the dissemination of arts and sciences, and Western civilization, that we are in danger of losing the spiritual point of view, the religious factor which is the centerpiece of the whole enterprise. But the same thing has happened to our churches here at home. From having been alleged to have been once interested only in the salvation of men's souls, they are to-day become such prominent factors in the development of character and

philanthropy, in the work of reform, in the amelioration of man's condition in this life, that we are conscious in our own Christian communities, and in our own churches, of the loss of the sense of that which is the center of the whole endeavor.

And after all when we speak and think, do we not realize that we here in our own country bank upon things in civilization, in enlightenment, in all the arts, in government, which our fathers achieved by a moral earnestness whereof the secret was the religious life? And when we are earnest with ourselves, we realize that neither could they have achieved those things, nor can we maintain them, without a moral earnestness whereof the secret is in the religious life of men. We here in the United States cannot maintain the civilization which is conferred upon us without that spiritual thing for which the Church and the Gospel of God in our Lord and Savior Jesus Christ stands. And if that be true, what are you going to say of the great world movement of our time in which, whether we will or no, we are embarked? Our merchants are carrying their goods to every nation in the world; they are opening every nation in the world as their markets; and many people are interested in carrying hospitals, schools, the knowledge and the instruments for the betterment of the economical and social condition of these other races over the sea, to the heart of Africa, to China, Japan. Very many men are interested in that who will say, "Oh, I am not interested in missions." But my friends, do you imagine that those men —brown, or black, or any other color—can do for themselves, or that we can do for them what we cannot do for our ownselves, namely, make this civilization, this reform, this education innocuous and even useful to them, save that along with all other things which we indeed take joy in conferring upon them, we are prepared with zeal and conviction to strive also to confer that thing which we, when we are earnest, realize to have been the center and the power of it all? If there is one thing which the history of the contact of the white race with the other races shows, it is this: that in so far as that contact is merely commercial, it is a curse; in so far as we merely confer a secular education, it is a curse; in so far as we merely minister to the outward life of those men, we do them injury and not good. Since we are launched upon conferring all these other things, we must confer upon them as we can—and may God help us to do better than we ever have—that religion of our Lord and Savior Jesus Christ, that spiritual power, that influence central to the moral life of men, which is far and away the best thing that the history of our race in the grace of God in all the ages of the past has conferred upon us.

And in the second place, when we ask ourselves about our relation to the faiths of these men, we cannot go to them imagining that they have none. We are face to face with religions far older than our own, of dignity and greatness, of much insight, of truth, as those

religions are expressed in the writings of their great exponents in times past. We do not go to them with the Pharisaism which would say, you know nothing at all, we know everything. We do not go to them as if we claimed that the religion of Christ had done for us what it ought to have done. With other ears, I take it, we hear nowadays those words of Paul, God "hath made of one blood all nations of men." And again, hear him say: "Though he be not far from every one of us: for in him we live, and move, and have our being." If we look thus with reverence on the inside of this truth which other races and other faiths than our own have had, we must also look in deep humiliation upon the history of our own race and at the face of Christendom, and say, "Oh, God, forgive us for our sins, that we, in the light of so great a Gospel, in Thy Son Jesus Christ, have yet made men the world over to blaspheme Thy name, to curse our faith, because of cruelty and perfidy and licentiousness, and all the vices and the evil which the representatives of our own Christian civilization have done upon the shores of other nations whithersoever they have gone."

But the fact that we revere the truth which those men have on the one hand, and on the other must confess for ourselves how far we have fallen short of being the true exponents of it, should not close our mouths, should not make us say that we have no message for them. If that message has not wrought in us that which it ought, then is it not the more incumbent on us to go and say to these men: "Here is the message of the eternal God in Christ, His Son, your Lord and ours; we have not made good work of it ourselves—not such work as we should—but we would join hands with you; join hands with us. We would not withhold from you that which we have not been worthy of in greater measure for ourselves. Let Christ work in you. Work with us, and we in love will work with you." For after all, immeasurably greater than any lesson we could teach, than any gift we could confer, is the secret life which is in God through Christ.

And that leads me, in the last place, to say that every student knows, when he stops to think, how much our Christendom has yet to await in its interpretation, whether in the forms of thought or conduct—has yet to receive from these other nations when they make the Gospel of God in Jesus Christ their own. How was it in the first great missionary era in the history of Christianity? A little Jew heard one calling, "Come over into Macedonia and help us." He crossed the Hellespont, became the forerunner of men like himself who went all up and down that Græco-Roman world, the basin of the Mediterranean, and with their work inside of 250 years Christianity had ceased to be a sect of Judaism. It had become a new world faith—the faith of the world, as it then was, the world of cultivation, the world of power, the world of wealth, the world which governed things. Yes, but was that all? What had that world con-

ferred upon Christianity? Why the Greek learning of those to whom missionaries went, conferred upon Christianity the forms for the expression of its thought. The institutions of the Roman world conferred upon it the forms for the expression of its life; and out of the composition of the spiritual impulse which Christianity was with those elements of the ancient world came both the forms of faith and practice which ruled the world for more than a thousand years. That was the Greek gift and the Roman gift to Christ's Christianity.

But even more transparently, how was it with the second great period of the history of missions? Those monks who went out from the Roman Church to bear the Gospel to our ancestors, the godless host of heathen swarming over the Northern Sea, their thought was to bring to them the Gospel, and they did. But what did our fathers bring to the Gospel? They brought the Teutonic spirit. They brought the sense of religion as the secret life of man, the relation of one soul to one father, God. They brought the instinct of liberty, and it was because of the gift of the Teuton to Christ's fraternity that we are Protestants at all.

And now we stand at the end of the third great period of Christian missions, the end of the beginning, the end of a century—it is but 110 years; the end of this beginning wherein men of every Christian race and every Christian form of faith have borne that faith to every nation on the face of this old world. We have given them that thing. And we are at the beginning, believe me, of the period in which they are to assimilate that faith to their own national conditions, thought, and life; to their own racial purposes and hopes; to interpret it, the Japanese as the Japanese man may, the Chinese as the Chinese may, the Hindu as the Hindu will. And when they have thus interpreted it, they are to confer on us—things move so fast that even you and I may see it—they are to confer on your children and on mine an interpretation of Christian thought and life, which is not the old Greek and Roman one, which is not even our ancestral Teutonic one, but which is made up of the contribution of all the great races, with their wealth of intelligence and energy, the wide world over, and is to make Christianity a greater thing by far than it has ever been hitherto. That is the goal of the missionary age, the goal ofttimes I know undreamed; a goal, it may be possible, unsought; a goal which will pursue us and which we will get whether we seek it or not, but which when we view it with large mind and quickened soul, we see as a gift so great that we had not dreamed of it, we had not dared to believe in so splendid a future for Christianity. It is not the projection of the forms of the past on all those races and on all the ages, but the Christianity of Christ, transformed for all the nations and for all ages and blessing every one of us in this new wealth of grace and in this new light and power.

And you tell me that for that work a man of mediocre training and of moderate ability will do? God knows that He has His place

or such; but I say the best man is none too good for God, and none oo good for the great task I have defined. Never was there so great need, never so great a chance for any man as in the foreign mission eld to-day.

HE REASONABLENESS OF EXPECTING THE CO-OPERATION OF A COLLEGE OR UNIVERSITY FACULTY IN AROUSING OR FOSTERING THE MISSIONARY SPIRIT

PRESIDENT HENRY CHURCHILL KING, D.D., OBERLIN

I AM NOT responsible for the length of my subject, and yet it s pretty precise after all. I have studied the increase in missionary nterest in our colleges in the last few years, and I say that the boards f trustees of colleges and the members of university faculties, whether they like it or not, are face to face with this question. It is with us. The only problem, so far as we are concerned, is what ttitude we are to take toward it, whether it shall be an attitude that will strengthen and foster the missionary spirit, or an attitude of pposition.

I suppose it is reasonable to expect co-operation from a college r university faculty, provided the missionary spirit is of genuine ducative value; that is to say, provided that it falls in with the true im of the college and university, furthers the positive influences that he college seeks to bring to bear upon its students, and does something toward meeting the needs and lacks to which the college and niversity are liable. I think the whole answer to my question might e put, perhaps, in a single quotation, "Man grows with the greatness f his purposes." I do not know where we should turn our students or greater purposes than those which are wrapped up in the missionry cause. Professor James, in speaking of what he calls the prudenal hierarchy, uses language something like this: "The tramp lives rom hour to hour; the Bohemian from day to day; the bachelor lans for a single life; the father for a family and a generation; the atriot for a nation and the generations; the philosopher and saint, or humanity and eternity." And I do not know a single place to which we could so certainly turn the attention of our students where hey might find concrete embodiment of this spirit that looks to umanity and eternity so surely as to the missionary cause.

I want, then, briefly to give four reasons why it seems to me hat it is reasonable to expect the co-operation of college and uniersity faculties in fostering the missionary spirit among their stulents.

I. In the first place, one of the greatest dangers to the stude life, it seems to me, is the self-centered spirit. We have taken o of the country a choice selected number of young men and wome to set them aside from the ordinary productive activities of life a to simply turn them in toward the development of their own selv toward adding power and knowledge and efficiency to their ow selves; and that process is never without its great attendant dange that the student shall end by being self-centered and forget that t only reason why he has any business to be here at all is that he m count the more in the years that are to follow. Now it is of t highest possible value that into the very midst of the college life y should be able to inject a spirit that will help to save him from th great constant danger of student life, the danger of a self-centere life. I do not know anything that meets in so large and vital a definite a fashion this need and helps us to guard against this dang as the missionary spirit, in which men are asked to share, in whol unselfish ways, with those concerning whom they can have no selfi motive, the best that they know. I have deliberately planned to brin into our own college year, in immediate connection with the Day Prayer for Colleges, that meeting in the chapel at which we purpo to raise the whole sum that is to become our help in the foreign mi sionary field. I am afraid even of this self-centered spirit in th religious life, and I want to be sure that the emotions that are stirre in the religious meeting shall find their way out into this expressiv activity that means sacrifice for others.

II. And in the second place, there is always danger in th college and university life of the smothering of the highest interest I do not mean more danger for the college student than for other but that danger is present for us all. President Pritchett, in th preface to his little book, just out, on "What is Religion?" notes tha while the college student to-day is not naturally less religious tha his father, he has not had the religious counsel that his father ha that brought again and again to him the religious motive. He say that he is set in the midst of that current of what John Ray cal "the passion of material comfort," to the disregard and denial every ideal interest, as though the attainment of the convention standard of comfort were the whole importance of human life. No in the midst of these distractions, the cares of the world, the decei fulness of riches, the lust for other things, our students like all th rest, stand. And the question whether they are going after all go out from their college courses actually more useful citizens d pends almost wholly upon whether in the midst of their educatio you are going to succeed in keeping these higher interests alive an mighty with them. I am sure it is possible for a man to go out fro a college or university positively worth less to the world than he wa the day he entered it; and that will actually happen, if you have n succeeded in putting into him great convictions and great ideal

ou have got to have under the life of the student the great mo-
ves of religion. It seems to me that the great contribution that
ıe missionary spirit gives to us in this task that we have to under-
ıke for our students is just this, that it expresses most aggressively
nd most vigorously the religious spirit, and let us be very certain
f it.

Faber is quite right when he says, "Religion is the supreme fac-
or in the organizing and regulating of individual and collective
ocial life." As educators, we certainly make a great mistake if for
moment we leave out of question the fact that the religious interest
; a fundamental interest underlying everything else that is worth
hile. Just look at that American who, speaking simply yet as a
hilosopher, says something like this: "No man who gives himself
o a cause can help believing in that cause. And this belief, be his
reed what it may, partakes always of the nature of a religion."
hat is to say, a faith essentially religious underlies all work worth
oing. It is quite as true to say that a faith essentially religious
nderlies all strenuous moral endeavor; for Martineau is surely
ight when he insists that nothing but the majesty of God and the
ower of the world to come can maintain the peace, the order, and
erenity of our minds, the peace and sanctity of our homes, the spirit
f patience and tender mercy in our lives. And it underlies not
ss all social service of an earnest character, for no man is going
nally to sacrifice himself greatly where he does not believe that
ıen are worth the sacrifice. You have got to have large belief con-
erning men and God to give yourself unstintedly in social service.
hat is to say, religion is the supreme factor in the organizing and
egulating of our individual and collective life. Now I assert that
we are to keep that in the center of the life of the college or uni-
ersity, we may not be careless upon this point as to whether a man
ıall retain that religious spirit. And, as I was saying, the great con-
ibution that it seems to me the cause of missions has to make at
ıis point is that it gives to this scientific age the laboratory method.
ı general, it says: "Here, you may test what the mission spirit
ieans, and what it is, and what it can accomplish; you can see it put
ıto acts, and you can follow it out and you can test it in its work-
ıgs; and you can know, therefore, what Christianity is, as you can
now it nowhere else.

III. A third reason why the college or university faculty may
easonably be expected to encourage the missionary spirit is because
will help to meet, perhaps, the greatest of all the needs that the
ollege student has, help definitely to train to social consciousness
ıd social efficiency. I do not know how the educator can look his
roblem squarely in the face, whether he belongs to a state or to a
rivately endowed institution, without frankly admitting to himself
ıat if he is not sending forth into the country those who are going
o contribute to society, toward its actual upbuilding—men of the

social consciousness and of social efficiency—that he is failing in h fundamental work. Or to put it differently, the goal toward whic civilization moves, as Professor Giddings says, is a rational an ethical democracy; that is, Christ's civilization of brotherly mer that is, the setting up of the Kingdom of God. And this precise ai is the definite and great aim of the cause of missions. There is n work of co-operation in the world that I know of quite so great a this cause of missions, that calls together men of all nations and c all denominations, in the sharing and the fusing of their efforts, t share their very best with all their fellows and to bring on the high est in the inner life of all.

IV. I must add, in a single word, the fourth reason why seems to me the college and university faculties may be reasonab expected to help to arouse and to foster the missionary spirit, nam ly, because the cause of missions means the conquest of the world b the world's greatest personality. So far as I am concerned, educa tion does not mean very much to me after the personal elements a withdrawn; and I know of no men that are so promptly responsiv to the personal as the college student. He knows what personal fe lowships, what personal loyalties mean; he knows how great is th contribution that personal lives have been able to make to his. No when you are able to say that in the cause of missions you have do with the conquest of the world by the world's greatest personali —and that is the simple literal truth, so far as I can understand it- you have said thereby that you have to do in missions with the mo vital, the most priceless, and the most inclusive of all conquests. seems to me impossible that the college student, with his feeling fo personality, should not find the best in his life furthered by that.

HOW TO INDOCTRINATE STUDENTS WITH THE MI SIONARY SPIRIT BEFORE THEY ENTER COLLEGE

PRINCIPAL W. M. IRVINE, PH.D., MERCERSBURG ACADEMY

THE BEST definition I have ever heard of education was give by Dr. Henry Van Dyke, of Princeton, to the boys at Mercersbur last year. When he preached to them, he said, "Education is teac ing a man to use all of his resources." The criticism was raised connection with this high ideal by a Rhodes scholar who, in writin for one of our leading magazines from Oxford, said that America institutions have several things yet to learn in the molding of the boys. And he emphasized two things particularly. Said he: " you speak to a young man bred in the universities of Oxford, Cambridge, or Edinburgh, or where you will in the British Isle

out a masterpiece in art, of some of the great painters, he will derstand you, and he can give you a criticism that is appreciative. you speak to him about the great compositions in music, he there n meet you half way." But he went on to say, "How many stu- nts in the average American college know one thing about the eat artists and their work, and the great musicians and their ork?"

It was my privilege last summer, when I visited the preparatory hools of Eton, Rugby, Harrow, etc., to see these things exempli- d. At each school I was taken into what they call their Art chool. Their Art School! And I was thoroughly surprised. For stance, at St. Paul's there were divisions of fellows preparing for e English army; other divisions were preparing for Oxford, for ambridge, and for the English navy in their examinations; and in e Art School there was one class of boys drawing from nature, nother class filling in with water colors; and the medical class, uch to my astonishment, were drawing the parts of the human ody—not only drawing it correctly, but giving the correct name of ach part of the anatomy. Then I understood what that man meant that criticism on American methods.

It seems to me, as I have sat in this Convention, that we have een at fault in certain other respects, notably in the education of ie heart. You and I have sat in college chapels where the preacher reached—to what? To the brain, and he never touched the heart. Many a sermon have we heard of that type. Our boys should be aught as the heathen are educated. When a heathen, we are told, a certain form of religion of the East, makes a prayer to the god, what does he do? He gives his gifts, and that is part of the wor- hip. We know that the American boy, for brightness, for courage, nd for the high class of his heart and his mind cannot be surpassed y any other boy in the world.

I am to speak on the one topic how to interest not only boys, ut girls also in preparatory schools in this work. There are two hings to do: First, set forth the needs of the work; second, put in he challenge. We know that the American student, if he sees what s right and is convinced that it is right, always has courage in his eart to go forward and do it. Take this great Movement which as drawn us here together. I knew "Bobby" Wilder. He and I vere boys in college together, and I shall never forget, twenty years go at Princeton, as we walked arm in arm across the campus, or as ve attended a meeting of the Young Men's Christian Association, n speaking of and praying for missions, the look in his eyes, the arnestness in his countenance. What did he do? In that meeting t Northfield in 1886, where the "ten nations" met, he simply set orth the need. Then he traveled through the colleges far and wide nd made an appeal. He challenged the young men of the country, nd what figures there are to-day. From the report that Mr. Mott

gave us yesterday, thousands have volunteered, and yet more are to come.

I do not intend to theorize in the few minutes that are left to me but I should like to have you bear with me while I tell you of the results. And what I say of the American boy only applies with stronger emphasis to our American young women. Why? Because women have always been in the lead when it comes to sympathy when it comes to giving a life of sweetness and strength; and such is the very center of this great question. An old Mercersburg boy who had gone out to Japan more than twenty years ago as a missionary, had founded a few years ago a college in the north, which to-day is said to be one of the best colleges in that section of Japan aside from the government colleges. He began in a mud hut with four boys as students. When he wrote back to the Board that send him out, they discouraged him; they said that they did not have any money, that he was exceeding his authority. But he had grit as Americans generally have, and he stuck to it; and to-day, after twenty years, there is an institution there of over 500 students, with a magnificent building and a corps of probably twenty-five instructors, including the preparatory and seminary departments. That man passed over into China, the last province open in China, away out on a lake in Hu-nan, in a city where there had been no missionary. He sent forth an appeal. He was alone, it was just before the Boxer Outbreak. He wanted help. He wrote back to his old school. I presented that appeal. "Boys," I said, "here is an old Mercersburg boy crying for life." I set forth as far as I could some of the facts. I said, "Now are you willing to help?" All the man wanted was sufficient to support a medical missionary to come and work side by side with him. Canvassers were sent that evening through the dormitories of the school and the money was raised. That was in 1902; and when the man was selected—a graduate of the University of Chicago and one of the most devoted men that it was ever my privilege to look upon—I really envied him, so fine was his spirit. He entered upon his work, and he has been there through these four years. On Sunday last the appeal for this year was made, and instead of getting $800, the boys subscribed $1,100. Three hundred dollars is raised by those boys in their Sunday morning collections, and $700 is subscribed by several of the faculty men to support the mission and the boys' school at Yo-chou, in Hu-nan, making a grand total of more than $2,000. Not only have the boys supported a missionary, but they have done other things for him. They sent him a microscope which cost $100 for his bacteriological work; they sent him a stereopticon, by which pictures can be thrown on a screen and seen by those who sit in the waiting room of the dispensary. They send him magazines in large numbers and several hundred dollars' worth of medical books for his library. They sent him $500 one year ago out of the surplus over his salary o

oo, and this sum will be spent for supplies for the hospital. He ote me last week that he had some of that money left, and we ve him permission to buy a lot with a small house on it opposite hospital, in which he could place his helpers. Those boys are ng educated by those collections in that school.

What brought about all this? It is simply because the boys d been challenged, and they met the challenge like men; and at s day it is upon the heart of every boy that goes out from the ool, because of the letters from that man, their representative. t only do they pray for him every day in the chapel exercises, ecially on Sunday at the services, but as his letters come back, ey are read in the open chapel, they are published in the school pers, and his work is emphasized constantly Men come to us m time to time by invitation, like Dr. Wherry of Peking, Dr. oore of Tokyo, Mr. Mott, and Mr. Gailey, and many others, who eak upon this topic. These men keep alive the fire in the hearts the boys.

You say, How can it be done? The need is set forth, the chalge is put, and then the harvest is gathered. There is an element school pride in this. Several speeches were made on Sunday last, making the appeal, and one man said this: "You and I know at it is to have school pride and college pride. We are proud of e fact that in forty different colleges and universities last year we und Mercersburg boys on ten honor rolls. They were found on rty-one university athletic teams, and nine of those teams were capined by boys from this school. We are proud of their record in amatics, in literary work, in medical work, in scholarship, and we e proud that you fellows have won sixteen championships in enty years, but this is the flower of all our work;" and the boys adly gave. They were appealed to for $800, and they gave $1,100. ut from a higher motive than that the appeal is made, and there ere two texts that were generally sent forth, one from the old law Deuteronomy, "Thou shalt open thy hand wide unto thy brother," d the other from the New Testament in the words of the Master, t is more blessed to give than to receive." When we went into the arrow chapel last summer, a boy had just died—a little fellow only irteen years of age. The head master there, Joseph Wood, a gradte of Baliol College, Oxford, one of the most delightful and ideal en for his position, said to me: "The saddest thing of all, when ou look around at these tablets on the walls of this beautiful chapel, this: here we have tablets to men who have died in India, in the itish service, old Harrow boys; we have tablets of men who have ed in South Africa; tablets of men who have died across the sea, t here and there is a tablet inscribed, 'He died at Harrow,' when e is simply beginning. And yet, I constantly emphasize the fact at the little fellow who died in his thirteenth or fourteenth year, in e sight of God had just as great a work as a man who lives to be

aged and passes away." When we got down in the drawing-room, o art school, the master was showing us different drawings, and h turned up a drawing of the little fellow who had died two day before. And what do you think it was? It was a knight leaving th lists, his sword broken, his hair disheveled, his armor in disorder, an he was riding away from the tournament.

I received a message this morning from our school. Very sud denly a boy yesterday was taken with appendicitis, an operation wa performed before his parents could arrive, and this morning come a telegram that he has passed away. When a boy dies in school, w hold a memorial service for him; we speak of his life, we speak c the purpose in his life, and this is the grand thought that goes ou from the work of the school: "Now is the time. Let every fello do his best. Like a great painting, the canvas may be small; it i not the size, it is the color of the life that counts." That is the spir of this Convention. Therefore set forth the needs, make the appea ask that the responses be made, because time is precious, and it mus not be lost.

WHAT HAS BEEN DONE BY MOUNT HOLYOKE TO FURTHER MISSIONS

PROFESSOR LOUISE BAIRD WALLACE, M.A., MOUNT HOLYOKE COLLEG

"It is not to taste sweet things, but to do noble and true thing and vindicate himself under God's Heaven as a god-made man, tha the poorest son of Adam dimly longs. Show him the way of doin that, the dullest daydrudge kindles into a hero." So Carly "awakens the heroic which slumbers in every heart," and his ex pression recalls one which was very familiar to Mount Holyoke stu dents nearly seventy years ago, "Take hold where no one else will The founder of the college, Mary Lyon, was herself a heroine, living embodiment of her words. She was blessed with great bodi vigor, a keen, powerful intellect, and a deep, broad spirituality. He face was uniformly cheerful, often radiant, and her whole bein seemed to glow with the great love which she bore not only to he own students, not only to her own country, but to the whole worl Such a burning desire did she have to be of genuine service t others, that she sometimes felt "as if she had a fire in her bones

What wonder that so strong and magnetic a personality, fu of Christian love, should inspire hundreds who came in contact wit her, or who read her life? What wonder that scores of Mou Holyoke's daughters have been identified with Christian education and medical work in America, Europe, Asia, Africa, and the islan of the sea! At first Miss Lyon did not encourage her daughters

er students—to go to foreign lands; young ladies had plenty of mis-onary work to do in their own homes, but she hoped that they ould induce their brothers to go. Apparently she did not dream at she would be called upon to give up many of her students and lso a number of the most valued members of her faculty.

In 1843, she received a letter asking for some one to go out o Persia, and this letter was read in the chapel with the request at any one willing to go should write a note to that effect. Within n hour forty had responded to this first call to a distant land, and ne of the briefest notes was the following:

"If counted worthy, I would be willing to go.
"Fidelia Fiske."

he writer of this note was a recent graduate, a member of the aculty, and warmly loved by Miss Lyon. It was very hard for her o let her go, but she hindered her not at all. With all the ardor of er nature, she began to help her make the necessary preparations. he accompanied her on a thirty miles' drive to her home in the idst of a blinding snow storm and helped to influence her mother, ho at first greatly disapproved of the plan, to let her daughter go. en days later, Fidelia Fiske, the second unmarried woman to be sent ut by the American Board, embarked for Smyrna. When she ar-ived at Oroomiah, she found the Nestorian women fearfully de-raded, and often they gathered in unruly mobs about her, taxing er wisdom and patience to the utmost. Miss Fiske was anxious o establish a boarding school. The Nestorian people at that time onsidered it a great disgrace for a woman to learn to read. A small ay school had been started by Mrs. Grant, and some were willing o allow their children to enter that, but a boarding school—"never!" Miss Fiske realized that by far the most effective work could be one, if the girls were under her care day and night. Accommoda-ions were provided for six boarders, the opening day was an-ounced, and the founder of Fiske Seminary, full of faith, awaited esults. As the day wore on, a Nestorian bishop came to her, and eading two little girls, placed their hands in hers, and said: "They e your daughters. No man take them from your hand. Now you egin Mount Holyoke in Persia." For fifteen years, Miss Fiske abored in her school and in the homes of her students, often mak-ng long and lonely mountain journeys. During all these early truggles, she was constantly receiving letters and gifts from Mount Holyoke, where all felt a vital interest in her work. When a few ears later, Miss Rice joined her (in 1847), she found a "miniature Mount Holyoke." Other graduates joined her, and to-day a flourish-ng seminary stands as a monument to the faithful woman who laid he first foundations. A still greater monument lies in the fact that the life of the Nestorian women has been wholly transformed."

About thirty-four years ago, Dr. Andrew Murray, in his home at Kalk Bay, was reading the life of Mary Lyon, and when he finished reading it, he said: "This is just what we want for the daughters of South Africa." When he wrote to Mount Holyoke asking for two teachers, he almost staggered those who were willing to go by saying that he wanted a Mary Lyon and a Fidelia Fiske. In 1873, Miss A. P. Ferguson and Miss Anna Bliss arrived at Wellington, and found the ground in their new field of labor already broken, as the life of Mary Lyon had been translated into Dutch and widely read and money had already been given for the Huguenot Seminary, which opened in 1874, with forty students. Since then, the faculty has been increased by the addition of graduates from Mount Holyoke and other colleges and universities. A college course is now offered, and buildings and equipment have steadily and greatly improved. Among the many gifts received was a telescope which formerly stood in the Observatory at Mount Holyoke and which was presented by one of her trustees, Mr. A. Lyman Williston, to the South African school. This was of great service to some American astronomers, as they studied the transit of Venus in 1882. More than 1,000 Huguenot students have gone out and are now engaged as teachers; the benevolent and religious societies are numerous and active, and there is a large and loyal Past Pupils' Association. No one can doubt that the South African school, the Huguenot Seminary and College, is doing a grand work in South Africa.

Among the many schools which can trace their origin to Mount Holyoke, is one in Spain. In 1877, Mrs. Alice Gordon Gulick, a recent Mount Holyoke graduate, was living in northern Spain, assisting her husband in his work at Santander. As she came in touch with the people day after day, her heart was deeply stirred by the ignorance and monotony of the daily lives of her Spanish sisters. She began to give lessons daily to a few girls who gathered in her parlor, and that was the birth of the now famous International Institute for Girls in Spain. A few years later, this school, which in the meantime had grown like a healthy little plant, was moved to beautiful San Sebastian on the Bay of Biscay, as the American mission station was moved to that place. More teachers were secured, some of them coming from Mount Holyoke, and the new opportunities for education became widely known. During all this time Mrs. Gulick continued her study of the country and its needs, and she became thoroughly convinced that the girls must receive the higher education. Toward this goal she energetically and enthusiastically worked all through the remainder of her life, and she seemed to have ever before her eyes the vision of the moral and religious uplift of the whole Spanish people. Great was her joy, when, in 1890, fourteen of her students were allowed to attend examinations at the State Institute of San Sebastian and successfully passed the tests usually given to men only. Two of those girls received the

ighest honor, which reads, "Leaping over everything." The next ear, thirty-four girls received this highest honor. After so much ncouragement, a number were matriculated at the University of Iadrid. In 1892, the school was incorporated under the laws of ie State of Massachusetts, a board of directors was formed, com-osed of eminent men and women of New England and presidents f some of our leading colleges. The Woman's Board continued s aid, and Mrs. Gulick made frequent visits to America, where er earnestness and her charming personality aroused great interest n her work. When the Spanish-American War began in 1898, it was ecessary to remove the school to neutral ground, and a pleasant ome was found just across the border line in France. In the five ears of exile, work went on without interruption, and when the lose of the war made possible the return to Spain, it was thought iat now was the time to secure suitable and permanent quarters. Irs. Gulick made careful search, and finally brought the good news o her faculty and students that she had found the best possible ocation in the very heart of Spain, in the city of Madrid. Land ufficient for expansion was purchased, and also a large building, everal stories high and adapted to the needs. Another building was emporarily rented, and at present a great effort is being made to aise sufficient money to erect a hall as a memorial to Mrs. Gulick. The Institute now offers courses in preparatory, normal, and col-egiate work, and candidates for degrees must pass the examinations iven by the University of Madrid. As the name implies, it is the lan of the Institute to receive students from all nations and give to hem a thorough course of study under positive Christian influences. When we consider that this is almost the only school in Spain for the igher education of women, it is impossible to measure the good vhich has already radiated from that school. A great many of the tudents have gone out as teachers in their own country, and some re teaching in Cuba, Mexico, and New Mexico. They have more han 3,000 pupils under them. Many who are not teachers are scat-ered through nearly all the Spanish provinces, where they are using he power which their education has given to them for the better-nent of conditions in their homes and neighborhoods.

In the nearly three score years and ten since Mount Holyoke vas founded, her graduates and students in foreign lands have kept n touch with their Alma Mater. Some have been cheered and en-ouraged by keeping up a lively correspondence; many have visited he college and given delightful and inspiring talks in the chapel. Some have sent their daughters back to us to be educated, and occa-ionally a foreign student comes from the preparatory school of her ative land. All these things bring near to the members of our resent college the educational work in those distant foreign coun-ries and lead them to give generously of their means and of their nterest. Mount Holyoke has been likened to a banyan tree which

"spreads abroad its branches and strikes its roots deep in many a foreign soil, while the mother trunk grows all the more stately and strong beside the same 'river of water' where it was so wisely planted at first."

THE SOURCES OF MISSIONARY ENTHUSIASM AT THE OHIO WESLEYAN UNIVERSITY

PROFESSOR ROLLIN H. WALKER, M.A., S.T.B., OHIO WESLEYAN UNIVERSITY

A VISITOR at one of the summer conferences for Bible study, held under the auspices of the students' Christian Association, is often interested, when he gets into confidential relations with the representatives of the various colleges, to learn that the special institution, which the young man with whom he happens to be conversing represents, is the real moral and spiritual center of the state from which he comes. When the visitor is apprised of the same fact concerning the little institution in the adjoining county and of perhaps another college in a different corner of the state, he begins to be quite optimistic concerning the moral and spiritual future of the country. This type of local enthusiasm is quite interesting in undergraduates, but it would hardly be engaging in one who sets himself up to be a teacher.

Will you accordingly endeavor, as I speak with something like a childish enthusiasm concerning the Ohio Wesleyan, to remember that I have in the beginning given you warning that I appreciate the fact that the University concerning which I have been asked to speak has much to learn from all the institutions here represented? Even if her representatives had come here with undue self-consciousness, that self-consciousness would have been considerably modified as the good things that you are all doing have been made known to them. Indeed, our conference this afternoon might be properly designated as a school for converting unconscious Pharisees into publicans. Some of us have already learned enough to make us go back to our colleges with the suggestion that "God, be merciful to me a sinner" would be our most appropriate litany.

After some search, I have been able to find the names of 123 students and three professors who have gone from the Ohio Wesleyan to the foreign fields, and as this list is largely made up of personal recollections of a few of the professors, it is likely that it is somewhat below the mark. The list omits all who have gone as teachers in governmental schools, or in any other capacity than as representatives of some missionary board.

The first missionary went out in 1867, and the college has ac

ordingly averaged a little more than three a year from that time o this. The fact that the institution has had no professional schools nder its management, to which men come with the missionary pur- ose already formed, makes the interest in the cause which this umber expresses seem a little greater. A college whose graduating lasses have averaged over three foreign missionaries each will, of ourse, send out very many into the home field filled with missionary nthusiasm, and this latter service has probably been the greatest vork of Ohio Wesleyan. One of the best known missionary secre- aries of the Methodist Church is, for instance, an alumnus. The tatistics just given are not high for the present generation; but this utput of missionaries was characteristic of the college long before he days of the Student Volunteer Movement, and perhaps you would be interested to know the causes which contributed to the nissionary spirit at the Ohio Wesleyan previous to the present "era of enlightenment."

There can be no doubt that when the fathers planned this in- stitution in the year 1847, they acted under the guidance of God. The college is not a monument to the memory of any man, but rather he supply of a pressing and felt need. It is good for any enterprise to have a providential beginning. When the little town of Delaware, Ohio, offered a site for the new school, a committee from a con- ference of ministers was sent to inspect it. After they had returned to the seat of their conference and the livery hire was to be paid, it was found that but one man among them had money enough to meet it. Nevertheless they accepted the site and determined to call the institution the Ohio Wesleyan University. Our English friends, doubtless, would hear this recital with some amusement. The idea of calling such an embryonic school a university! And yet there is something that is not exactly to be laughed at in the heroic faith which inspired these men to claim great things when as yet, like Abraham, they had scarcely a place for the soles of their feet. And these Western institutions have had a most surprising faculty of growing up to their pretentious names. It is likely that in the state where, in answer to the visitor who inquired about its educational advantages, they replied enthusiastically, "We have two universities and have gotten out logs for another"—it is likely that they have real universities now.

A young minister, whom in his honored age I have often seen, went home to his wife one day while the plans for the Ohio Wes- leyan were being made, mourning that he had nothing to give. He was an itinerant preacher and had one possession, and that was the faithful horse with which he rode his circuit. "I believe," said he, "that I will sell my horse and give the proceeds to the new school;" which accordingly he did, and thereafter for a time walked to his appointments. It is interesting to record that he lived to be a man of fair wealth, and was able to leave the wife in comfort and with

such an income that she could frequently give to the institution which they had both learned to love. This case, though extreme, is in a measure representative. The endowment of this institution has been made up of a very large number of small gifts from people to whom the giving was a real sacrifice, and accordingly it has been made the center of the faith and the prayers of a large circle. I deem this an important element in accounting for any missionary zeal it may have exhibited.

By a gracious providence, at the very beginning a little group of men were sent to the school as teachers, to whom the word "great" might be attributed without exaggeration. The scholarly world does not know them any more than it knows some of our great foreign missionary educators, who are occasionally greater scholars and often very much greater men than some of the best known college professors of America, though by reason of their environment they are prevented from that type of literary work which gives academic fame. These men had been preachers in the Western wilds and probably did not speak the shibboleth of the scholarship of their day with the approved accent; yet few students of theirs returned from the class rooms of the celebrities of the older universities with lessened enthusiasm for their early teachers. By a good providence, also, the college has never had a president who was not conspicuously unselfish and intensely earnest, and who was not a broad-minded man.

Of its five presidents, the first became a bishop and met his death from the exposures due to a trip around the world to inspect the missions of his denomination. The second, after having made full arrangements to sail for China, was compelled by the illness of his wife to forego his plans; and accordingly the devotion which he would have put into the foreign field he gave to Delaware. The fourth president, Bishop James W. Bashford, has recently been put at the head of the missions of his denomination in China. Thus you see that the institution has been guided by men who have had an unwavering and ingenuous faith in the Christian religion; not men characterized by undue "religiosity"—they do not make missionary bishops out of such material—but men of practical faith. And this unaffected faith has been the source of the power of this college for foreign missions.

Dr. Alexander McLaren said at a Student Volunteer Convention in London some time ago, "that a lack of enthusiasm for missions on the part of a college student was usually indicative of skepticism concerning one or more of the great fundamental doctrines of Christianity." That was a very profound remark. Lack of zeal for the propagation of the Gospel may characterize a man who has a full appreciation of the wretchedness of the non-Christian world as is illustrated by the attitude of so many of our merchants in foreign ports; but it is hardly possible for a man to believe the four

ospels or the Pauline Epistles and be indifferent to this great enter-
ise. Without this faith on the part of the faculty in the funda-
entals of Christianity, your mission study courses will have hard
dding. Given, for instance, a brilliant professor of philosophy
no does not believe in intercessory prayer, and it will take several
ssion study courses to offset him.

One more point must be mentioned in the attempt to account
r anything the Ohio Wesleyan University may have done for
reign missions. It is the custom of the school at least once a
ar to have a series of meetings in which a resolute and united at-
npt is made to win the whole student body to Christ. This attempt
s not been unduly prolonged, but it has been very intense and
s been made without the slightest apology or indirectness. This
ries of meetings is so fixed a custom of the college that it might
well be put down with Commencement as one of the regular col-
ge events. The services seem to have a great attractiveness for
e young people, for out of its 900 students, the attendance at the
ening meetings of this special season will average something like
o men and women. In the hushed and charged spiritual at-
osphere of these meetings, our young people often receive their
issionary call. The call is not pressed upon them. Like Isaiah of
d, after they see the Lord high and lifted up and their lips are
uched with fire, they hear it. A sense of God is naturally followed
a sense of the world's need.

Again and again at these times have I seen some young man
no bravely and sincerely, in a way that has cost him something,
s been saying in effect, like Peter to his Lord, "Thou art the
rist, the son of the living God." Again and again have I noticed
at, like Peter also, he has heard the Master's voice saying: "Blessed
t thou, my son. I will make thee a rock—the foundation of my
urch in some far off region of darkness. I will give thee the
ys of the Kingdom of Heaven. Thou shalt be filled with my spirit
initiate men into the mysteries of God. Thou hast called me a
rist. I also will call thee a Christ, an anointed one, and thou
alt proclaim liberty to the captives, the opening of prisons to them
at are bound, and, among weary peoples, thou shalt give joy for
ourning, and the garment of praise for the spirit of heaviness."

The man who would work for foreign missions in a college must
gin with a sympathetic study and handling of the religious prob-
ns of adolescence. "Sir, we would see Jesus," is the deep cry of
satisfied youth. Give him that vision and he will be ready for
e stern summons to sacrifice.

PROFESSORIAL OPPORTUNITIES FOR EXERTING A CHRISTIAN AND MISSIONARY INFLUENCE

THE REV. G. T. MANLEY, M.A., CAMBRIDGE UNIVERSITY

I FEEL that our work as teachers is entirely dependent upo what we are as men. We at Cambridge use the term teache simply of senior students, and the whole of our college organi zation is based upon the principle that we are not so muc teachers and students as all students in common, some of them junior and some of them senior. And I would like to say that w senior men feel tremendously at Cambridge our own need of some thing corresponding to the work which is done by the Student Chris tian Union and the Student Volunteer Missionary Union.

After the Liverpool Volunteer Convention in 1896, at whic about seven or eight of us fellows of colleges were present fro Cambridge, we met together and decided that we would hold weekly prayer meeting. Perhaps I would better give you a recor of our failures as well as of our success, in order that if anythin I say is copied, these failures may be avoided. We found that thi was too often for such busy men as ourselves to get together. Th meeting dropped down to two or three and became impossible. Whe Mr. Mott came to Cambridge—I think it was in the year 1898—w made a special effort to revive these meetings, and we invited abou 100 professors and lecturers to meet him, of whom about thirty c forty came together. As a result of that we re-started that as prayer meeting once a fortnight, meeting in each other's rooms an also having a paper on some subject connected with the studen work. We were men of widely different views, but we met togethe upon the basis of our interest in the students' work. That agai from various reasons did not succeed, and it has now taken a for which I believe is permanent and will last. Twice in the term w issue invitations to about thirty professors, who we know are symp thetic with the movement, for a simple prayer meeting in eac other's rooms to pray for the work of this movement, for our need and to open out our own souls in the presence of God; and I confe that both in my own experience and in the way I have felt it in th voices of others, there is a depth of emotion in those meetings. Y we who are apt rather to teach than to learn meet together to lea from our Master. We have our difficulties. Every thoughtful Chri

n man has difficulties in his faith. We have still more our diffi-ties in our life. The ordinary temptations of mankind do not se to assault us when we occupy a chair in the university; and find that it is a real strength and help to meet together, where are all on the same level, just simply to pray to God for strength l help.

I would like to suggest, if I may, one or two ways in which find that we can actually help the student movement. One point ave noticed is this, that there are in Cambridge—and doubtless re are the same kind of people in any other large university—a mber of men who are themselves earnest Christians, but who from ir very vocation are less aggressive than they might be in another here of life. There is a temptation that the undergraduate work ould go on, and the men should be ignorant of the real Christian e of their professors. Many a time in Cambridge I have found dergraduates coming to me as one of the younger generation and king if I knew of any one Christian professor in that college; and en I have mentioned a name, they have expressed surprise that would be likely in any way to take an interest in their work, l yet I have known that he was deeply interested and was willing l even anxious to be asked to take part. I would therefore sug-st that we be on the lookout, not merely to be interested in the rk that is going on among the undergraduates, but to let them ow that we are interested. That can generally be easily done making a point every term, or at least once a year, of finding t who are the Christian forces in our college and inviting them speak to us, ask them about their work, and tell them plainly at while we do not wish to interfere with their organization, we e willing to help them in any way.

A second point, which is much more difficult but which Profes-r Walker has shown us is possible, is that we as professors should finitely attempt to win men to Christ. How difficult it is, there no need for me to tell, for we feel so often the gulf between our-ves and those who are even a few years younger than ourselves. en there it is difficult for one in authority to try personally and imately as a Christian to lead another brother to Christ. Yet am convinced that where men will get down on their knees and end time in preparation, the Christian professor has a power which other man possesses. Time after time I have heard the men eak with the deepest respect of those Cambridge professors who ve had the courage in any way to testify simply their own de-tion to Jesus Christ, their love for Him, and perhaps in private w and again to tell a man of their private habits of devotion. I ve seen what a help it has been to the students to be told that one their professors who has been teaching them in the physical lab-atory is in the habit of praying every day before he goes into that oratory that his work may be blessed by God whom he is trying

to serve. And above all, if we can as time and occasion serve witnes before men of our own conversion, telling them how and why w came to believe in Jesus Christ and something of what He is to ou own souls, I believe that that will have the most tremendous in fluence. As regards the missionary question in particular, it is c course an axiom that it depends simply and solely upon the dep of the spiritual life of the individual. We do not want all men t go out as missionaries. What we do desire is that all men shou go where their Master wants them, and therefore it is really a que tion of consecration, rather than a question of vocation.

Just one further point, which is this: Surely we as professo ought very specially to pray the prayer that God would thrust for laborers unto His harvest. Jesus Christ our Master commanded to pray this. It is no longer optional; He has said "Pray ye," an if we pray that God will send forth some from among the studen of our own classes as laborers unto His harvest field, is it not th practical outcome of those prayers that we should ask Him to guid us to one here and another there, not that we may force the mi sionary work upon them, but that we may simply suggest it to the I could mention names of more than one of our best Cambridge st dents who are now student volunteers and to whom the missiona call was first suggested in this purely private and personal fashio I do not know how it is in American colleges, but in Cambridge large number of our students come to the University without a definite idea as to what their future vocation may be; and surely he is a great opportunity for saying to a man: "Have you ever thoug of the missionary claim? Have you ever thought of the tremendo opportunity? Has it ever struck you that a man here, who there is a great forest of tall trees, will simply grow to be a saplin whereas if he goes out there where there is clear air, he will grow be a forest tree himself? Have you thought that the man who h will be but small in his simply influencing an already made civili tion, if he goes out to the center of Africa will be a pioneer and laying the foundations of civilization?" Such thoughts as these can disseminate. We can take individual men—the strongest s dents spiritually and intellectually—and we can sow in them seeds of an ambition to serve God in the mission field. If we do th we shall find that God is using us to answer our own prayers, t He would thrust forth the laborers unto His harvest.

CONFERENCE OF MISSIONARY AND BIBLE TRAINING SCHOOLS

Necessity for the Pedagogical Training of Missionary Candidates

Importance of the Study of Missions

Bible Study in the Missionary's Preparation

ECESSITY FOR THE PEDAGOGICAL TRAINING OF MISSIONARY CANDIDATES

:AN E. H. KNIGHT, M.A., HARTFORD SCHOOL OF RELIGIOUS PEDAGOGY

THE FIRST thing I wish to say upon this subject is that among e different qualifications necessary for the foreign missionary can- date, this one of pedagogical training is one of the most essential. would agree most heartily with all that can be said in favor of usic and of almost any subject upon which you might touch. In e science and art of teaching we have a thing which, in my judg- ent, ought to be placed next to the Bible among the necessities in e way of qualifications. First of all comes the Bible. Next to for foreign service is the training in pedagogic science and in the 't of teaching. Why is it that I take this position? Several rea- ons seem to make it of the utmost importance. For the first thing, .e work of the foreign missionary is that of education in very large art. Our missions in almost all countries are so far advanced that e church and the school go together; and wherever you find a ue and pure religion such as is cultivated by Christianity, there ou also find education in its highest and best forms. The missions 're so far advanced that the foreign missionary, especially the omen missionaries, have a great deal to do in connection with hools. It may be the lot of some of these persons to spend most f their time in teaching in these schools. Most of you heard Miss na Saunders call for an army of women of normal school training ho could go into these fields and carry on educational work. Now, a somewhat similar way the missionary men are obliged to give a rge part of their time to the matter of education. They are called pon to visit and to superintend schools as well as churches. He ay himself be the teacher of a college or theological seminary, and one way or another he is called on to direct great systems of ducation. I have heard of how the Zulus were clamoring for edu- ation. One of the requests called for a system of education that ould be followed from the kindergarten to the university. Who to carry that on? The missionaries. Therefore they should have pedagogic training which would enable them to do that kind of ork.

When you come to the matter of religious education, our mis- on fields call for instruction in Sunday-schools and training classes,

as well as in all the schools and colleges of a mission. So that men and women as missionaries are giving part of their time and strength to the matter of education in its direct forms, whether it be the common schools of the country which they wish to make emphatically Christian schools, or what we call instruction in the Bible schools. It is necessary that persons who are to have charge of this work should be thoroughly grounded in pedagogy as a science and as an art.

And then for the second reason. The training of native workers is a large part of the work of the missionary, whether man or woman; and this training is of itself an educational process of the highest order. When a missionary goes forth, he is not so much like most of our pastors here where a man has only one or two workers in the church; he is rather like Dr. Rainsford, who is in charge of a church with a large corps of workers. These native workers are to be trained in almost everything. Who is to do it? The missionaries, of course. Coming on the train here, I was talking to a missionary from Japan. He said that the training of native workers would yield an abundant harvest. He began the training of a large corps of native workers, which made it necessary that he should be grounded in the science and art of teaching.

Furthermore, the evangelistic work done by the foreign missionary demands a knowledge of method in teaching. How is the missionary to carry on his work? Is he to hurl himself, as against a blank wall, against a mass of Hindus or Chinese? Suppose he goes into the country, he cannot gather an ordinary audience and preach to them so that they would understand. His first duty would be a proclamation in some form of the Gospel; but what is the use of proclaiming, if nothing enters the mind of the hearer? It is the teaching element in evangelistic work which the missionary is obliged to emphasize. If he is in India, he must seek to set aside Hindu objections to Christianity and lead them forward; so you see that for the missionary a simple proclamation of the truth is of comparatively little avail as compared with its educational presentation. For instance, you may have heard the story of Dr. Grenfell in Labrador. Dr. Grenfell cannot bring the truth home to the people there, because they have not the faintest idea of what the proclamation means. He must translate that truth into such a form as will get it into the minds of those who hear. And so it is the world over. I therefore say that even in what we commonly call evangelistic missions there is the necessity that the missionary should have a pedagogic training. It is a great deal better to get the living truth into one individual heart, so that his head takes hold of it and applies it in his own life, than to make many hundred proclamations that are not understood nor heeded. The medical missionary and the producer of a Christian literature ought to have a sound training in teaching. If a man is to be a medical missionary, he is far more

an a doctor; he is a teacher of Christ as well. How will a missionary know how to adapt our literature to a given country, as he ust, unless he knows the principles of teaching and of human ature, which are much the same the world over? It seems to me iat they cannot do these things where the missionaries do not go rth as teachers as well as missionaries. Some one may say, "Oh, ie natural aptitude is sufficient." That is indeed important. Much iat has been accomplished is due to that. But I make this point, iat natural aptitude is efficient, but not sufficient.

We are seeing in our own country a great forward movement i the matter of education. We want nothing but the best; we want ie best men and women for foreign missionaries. And we believe iat to have such workers there must be a large amount of instruc- on in pedagogy. A training in what we call secular pedagogy is ot sufficient; but when we have in this country a specialized work in eligious pedagogy, we furnish something which the missionary eeds.

There is one closing point that I wish to make. In all this, if ve strive to carry out this program in the preparation of those who o as missionaries, we are coming close to the mind and heart of the ord Jesus Himself, who stands as the greatest missionary. He ame with the great task of bringing a new religion to humanity; ut He was also the greatest teacher. You will see that He combined he two, and that when He was the greatest missionary He was the reatest teacher. See Him by the well, talking with the Samaritan oman whom He chances to meet. That was evangelistic work, rying to win a soul. And He won it. He united the two, being the reatest missionary He was the greatest teacher. Dr. Robson emhasized that feature Wednesday night, when he said that the missionary can accomplish better results in preaching Jesus Christ to he world by teaching methods.

IMPORTANCE OF THE STUDY OF MISSIONS

THE REV. EDWARD MARSHALL, BIBLE INSTITUTE, CHICAGO

It seems almost unnecessary to present the subject which Dr. Harris assigned to me a few days ago, the necessity of the study of missions. When we come to realize the great price which God has paid in the person of Jesus Christ to save this world, this world is surely worth our studying. Jesus has said most distinctly, "Go ye into all the world, and preach the Gospel to every creature;" and He also said of the fields, "For they are white." That is their condition. We are to lift up our eyes on them, which means to study

them. As we come face to face with the commands of Jesus, we face the responsibility of studying these things until we become familiar with them.

Not a great many miles from this city I once spoke on the subject of missions. A lady came to me after the meeting and said: "You do not mean to say that the world is in the condition you picture it to-day, do you? I thought the world was nearly all saved that nearly everybody was now a Christian." I remember being in two churches in California. One church was alive on the subject of missions and was praying for the cause. They had $1,000 in the treasury. The pastor said that he did not know what to do with the money, it came in so fast. A short time after that I was in a city below San Francisco, and in that place I asked the pastors one after another, "Who in your church will pray for the work we are undertaking?" The pastor would look in my face and say, "I don't believe that I have a man or woman in my church that I would call a man or woman of prayer." I am satisfied that prayer and knowledge of missions nearly always go together in the church that is alive on the subject.

We owe it to the heathen to study their religions. I do not think it has been presented better at any time than it was presented by Robert E. Speer in his marvelous address on the non-Christian religions. We have just finished the study of the ten religions at the Bible Institute. We have taken them up in quite a systematic way. We studied first the founder of each religion, the reason why it was established, its view of sin and of salvation, and its belief as to where man came from. Then we took their sacred books and learned something of their contents.

Mr. Beach, this morning, brought out the necessity of knowing and conforming to the rules of propriety existing among a strange people. As a worker I went to many of the mission countries a few years ago and fell in with some missionaries who did not understand the customs, etc., of their people, and, of course, they were compelled to undergo many humiliating experiences. It was impressed upon me that a man going to the foreign field should know something about the customs, habits, and life of the people among whom he goes. Taking Jesus and the Bible and going to these foreign countries without a knowledge of their religion, and saying to them, "Here, take this," without acknowledging their own knowledge of right, we go to them in a way which we can never make succeed. I have heard missionaries in foreign lands say, "I wish that I had studied the habits, the rites, and religious beliefs of the people more thoroughly, so that I could have more intelligently presented the truth of the Gospel of Christ to them. I would have been able to avoid many things that I found they resented as I attempted to present to them the Gospel."

BIBLE STUDY IN THE MISSIONARY'S PREPARATION

PRESIDENT ELMORE HARRIS, D.D., TORONTO BIBLE TRAINING SCHOOL

I HAVE HAD experience in teaching the Word of God in many niversities and colleges, and I want to say that the highest kind of aching in connection with the study of the Scriptures is not merely itical teaching, because I think very little time ought to be given that in any school. The great trouble in many of the colleges -day is that the whole of the time is taken up with critical ques- ons. Men and women are walking around Zion, and never getting ito Zion. I think, also, that the Bible should be studied in its own ght. You will remember that Peter, in his first Epistle, says, "Being orn again, not of corruptible seed, but of incorruptible, by the word f God, which liveth and abideth forever." And in the twenty-fifth erse he says, "And this is the word which by the Gospel is preached nto you." That means the written or spoken word, so it is that irough the written or spoken word we get at the living word. t seems to me that in all our training schools, if men are to be tted for the work of God, we must remember to make prominent ie theme which the Lord Jesus Christ referred to when He said the Jews, "Search the Scriptures."

In the study of the Scriptures there are various methods that iay be followed. We may study them paragraphically, and book y book. I should say that in every missionary school where the ible is taught, it ought to be taught book by book. The Word of od is one book. It seems to me that that unity is expressed by our ord Jesus when He says, "They are they which testify of me." t is the Lord Jesus that binds together into one the Scriptures.

Without discussing the Old Testament books, let us turn to the ook of Acts, which presents the subject of the evangelization of ie world. You have, first of all, in that book the evangelization f the Jews, in twelve chapters. Peter is the center figure and erusalem is the central point of departure. From chapter thirteen the end of the book is represented the evangelization of the utter- iost parts of the earth; Antioch is the central place, Paul the central gure. All I wish to say about that is, that throughout Acts you ave four things brought out: First, you have the persons who re to be evangelized. That book should never have been called ie Acts of the Apostles, because it deals with the work of only one

of the original apostles, namely, Peter, and he practically drops out after the twelfth chapter. That evangelization was done by the rank and file of the Christian Church outside of one magnificent man, the Apostle Paul, who himself was especially set apart as an apostle to the Gentiles. Every one of you has the evangelization of the world upon you. Then you have the program of evangelization brought out in the Book of Acts. Finally, you have the power for evangelization, namely, the Holy Spirit, sent down on the day of Pentecost to weld together the scattered disciples into one body and to fill that body with His own presence, and to work through that body the evangelization of this dark world in which we live.

I want to say again, with all the earnestness that I possess, "Search the Scriptures." I remember giving a series of lectures where the professors and students attended, and one man came up to me afterward and said, "I have studied Cheyne and Driver, and other men, on the Old Testament, but I would give worlds if I could see the truth as you seem to see it." That was a professor in one of the great universities. I believe in bringing to the student the results of a critical study of the Bible, but I do not believe in showing the process by which you arrive at such conclusion. I think that is the bane of teaching. Make clear and plain what your meaning is.

CONFERENCE OF EDITORS

Why the Religious Weekly Press Should Give an Adequate Treatment of Missionary Problems

The Kind of Articles Calculated to Do the Most Good in Educating and Inspiring the Church

The Attitude of the Secular Press Toward Missionary Interests

How to Interest the Secular Newspapers in Missions

HY THE RELIGIOUS WEEKLY PRESS SHOULD GIVE AN ADEQUATE TREATMENT OF MISSIONARY PROBLEMS

MR. JOHN W. WOOD, THE SPIRIT OF MISSIONS, NEW YORK

It is not so easy to discuss such a deep topic as this as it might ve been ten or fifteen years ago. So far as my experience goes, : weekly religious press, not only of our own Communion, but of ıer branches of the Church, are fully prepared to give as large a atment as perhaps they can with the limitations of missionaries d secretaries.

I am going to point out two or three reasons why the weekly ɛss is especially responsible in this department. First, because : weekly Church papers can help to convince the Church of the ıl character of its mission. I am sure that there is no editor here ıo does not believe that he should deal with that as he would with ıer parish news. Sometimes one might be easily convinced that ɛ whole Church activity expends itself in church suppers, etc., t there has been a decided change in the last few years. The mis-ɔn of the Church in this world is to bring the world to a full alization of what Jesus Christ and the Gospel mean for it. The ɛekly press can help to do that better than any other agency, except e regular channels of church worship.

In the second place, because the weekly religious press can help . readers to understand, as perhaps no other agency can, that we e engaged in a most significant undertaking; not to get men to ange their minds, but their lives. For we are not in this enter-ise for the purpose of establishing little congregations which may nsist of a few individuals; but while establishing those congrega-ɔns we are trying to put into distant nations a new life, in order at we may build up Christian nations throughout the world. No ubt our missionary periodicals sometimes fail to get this larger ɔint of view; they are too often content with dwelling on smaller ings of missionary experience. You can help to correct this by lling them back to the larger enterprise. We should treat mis-ɔns in a large way, because it can help to interpret to the people e missionary and Christian significance of great political move-ents. There is scarcely anything that happens in the world to-day at has to do with national or international changes that does not

have some bearing upon the Kingdom of God. I need not take t time to explain this. The religious press has proposed to interpr to the people such events as the Russo-Japanese war and its bearir upon God's Kingdom.

Then, too, the weekly religious press, because of its great prestige, and I might say, with some reservation, its greater circul tion, can secure articles from men who would not write for missio ary journals. Mr. McBee procured an article from Sir Mortim Durand, British Ambassador to the United States, a man who h studied missions on the field, in which he declared that it is mu easier for a diplomat to deal with nations where missionaries a at work than where missions are unknown, or entirely inefficier You can help to secure statements of that kind from Christian state men and other officials who would not write for missionary journa

And then finally, because the weekly religious press can pri a good many more articles than the monthly missionary press. Y can take four times as much matter. You can familiarize your rea ers' minds by constant repetition of the facts of the fields and t names of missionaries and the character of the work which th are doing. You can help them to know the trials and difficulties a achievements of the missionaries, so that when the missionary com home and goes about among the churches, he goes not as a strange but as a friend. Congregations are always more interested in hea ing of what they know something about than that of which th know nothing.

I had it brought home to me two or three months ago, wh Dr. Pott, of St. John's College, Shanghai, was in this country secure money for a new building. He went one day to a count place where there was considerable wealth and preached an el quent sermon one Sunday morning. After the sermon a wealt woman, who was walking out with the rector's wife, said, "I w very much interested this morning." The rector's wife, thinki of the possible large contribution, was on the alert at once. "Yes said the wealthy lady, "I was very much interested. Do you thi Dr. Pott could help me get a Chinese butler?" Her whole visi was limited by her selfishness. If we can have the press make know the facts and interpret the lives of the missionaries, I am sure th we shall do that which will be for the advancement of the Kingdo of God.

THE KIND OF ARTICLES CALCULATED TO DO THE MOST GOOD IN EDUCATING AND INSPIRING THE CHURCH

THE REV. JOHN BANCROFT DEVINS, D.D., NEW YORK OBSERVER

SADLY does the Church need educating along missionary lines; even more sadly does the rank and file of its membership need inspiring. A newly interested mission worker who desired the latest facts from the office of a missionary secretary for a paper which she was to prepare, said that she had chosen a subject which was sure to arouse to a high pitch the enthusiasm of her fellow members and would be sure to result in a larger offering from her church than had ever been given before to save the poor heathen. The topic of her paper, she added in her postscript, was "Mission Furniture."

The articles for religious periodicals which will meet the very high and praiseworthy standard set by the committee of this conference must have, among other characteristics, the following, in order that they may inspire and educate the Church and result in the deeper and more practical interest of its members.

1. The article must be brief.

Treatises would doubtless educate the church members, if they were ever read; but if they were read, it would hardly be fair to call many of them inspiring. Readers do not look for long articles in their religious papers, nor will many people read an article if it contains more than 1,500 or 2,000 words. The city editor of a New York daily advised all of his young reporters to study daily, carefully, and "prayerfully," the story of Creation as given in the first chapter of Genesis. "If you were assigned to report that occurrence of more than passing interest," he said to the speaker, "you would fill as many volumes as Moses does verses. Furthermore, Moses uses words which can be translated chiefly into Anglo-Saxon monosyllables, while you would use as many polysyllables as the Greek and Latin languages would suggest." The only answer possible was this: "Moses was evidently working on a salary, while I am receiving space rates."

2. The article must be attractive.

The first paragraph usually is the hardest to write; but if the writer fails there he need not waste his time in adding other para-

graphs, for nobody else will waste his time in reading them. First impressions may not be best in love-making, but they settle the question for most newspaper readers. Having found it difficult to begin an article, writers often find it well nigh impossible to stop. Having told all that they know, they begin to add morals; they leave nothing to the imagination of their readers. The force of what they have written, which the reader wished to know, is impaired, if not destroyed, by adding that which is self-evident. Writers sometimes fall into a passion, or, what is worse, into tears, if their glowing periods are reduced to a simple statement of facts; if some of their numerous adjectives are omitted, or if their statues, which seem to them well nigh perfect, appear, when unveiled, minus an ear, or a foot, or, what is more probable, lacking both head and feet. The fatal first paragraph and those containing the moral have fallen under the blow of the editor's blue pencil, an operation which, though painful, has helped to make many a writer's reputation.

3. The article must be informing.

The manager of a newspaper syndicate, in giving instructions to a world traveler, said that the articles submitted must not contain news, nor have a political bias, nor be descriptive, nor have a religious twist, nor be argumentative. He had a reason satisfactory to himself for each suggestion, but about all that was left for the traveler to do was to write an article upon the use of "Quill Toothpicks by the Filipinos," a subject based upon imagination rather than facts. Unlike this article must be those which will benefit the Christian Church and inspire her members; they desire information. Helpful articles must contain certain facts, and facts which can be relied upon absolutely. The young British officer who telegraphed from South Africa that a certain engagement between his command and a Boer contingent was the bloodiest battle in the nineteenth century had evidently not been at Waterloo or Gettysburg; the nearness of the conflict in which he was personally interested had somewhat impaired his perspective. The expression, "the greatest ingathering on record," or "the most remarkable conversion ever witnessed," are liable to the same criticism. To quote from my friendly city editor, "Until you have been everywhere, be careful of your comparatives." And again: "Be economical of your superlatives. If you use them when speaking of one of the subjects of the Queen, what will you have left to use when you wish to refer to the sovereign herself?"

4. The article must be truthful.

May I relate a personal experience? It was my pleasure, some years ago, to report a religious meeting for three papers in New York. A discussion of vital importance to the Presbyterian Church was promised. The lines were closely drawn and the feeling was intense. The day before the meeting I went to the editorial offices for instruction. Mr. A. said: "We want a fair report, but you

ow we publish a conservative paper, and our space is limited. ve us all that is said by the conservative leaders. Of course, the ıers must be treated fairly, but we shall not have space for any the addresses on that side; give us a fair report, however." Mr. said: "We want a fair report, but you know we publish a liberal per, and our space is limited. Give us all that is said by the liberal ıders. Of course, the others must be treated fairly, but we shall t have space for any of the addresses on that side; give us a fair port, however." Mr. C. said: "We want an absolutely impartial port. Give the leading speeches on both sides as fully as possible, d mention every speaker who takes part in the discussion. We ant a true picture of the debate in your report. On the editorial ges we shall express our opinion of the arguments advanced, but ur report should be absolutely colorless."

Many articles on missions strike one who has visited mission lds as resembling the reports desired by Mr. A. and Mr. B. They ntain what the writers and speakers think the editors and the aders wish to know. The Filipino boy who lied to his American acher explained his action later: "I thought, miss, you would be eased, if I told you what I did. I thought that was what you anted to know." The editorial page is the place for opinions; arti-es, speeches, and reports of meetings, should be absolutely color-ss—that is, truthful. The mission pastor in a city church was told the officer who introduced him: "Say all the encouraging things -night that you can think of. If you tell the truth as you and I ıow it, the people will feel blue and will give a small offering, and e need a lot of money this year." I should like to hear a few speak-s of this Convention tell the whole truth about some of their xperiences as I know them; but they will not do so, for fear, I resume, that they will be considered martyrs, appealing for sym-ıthy, or, what is more probable, that if the hardships of mission life ere depicted truthfully it might make it difficult to secure mis-ɔnary recruits.

5. The article must have a present-day interest.

When one begins to read a paragraph about Buddha meditating ıder the Bo tree, both the sage and his biographer are generally ft in the shade, and the page of the paper is turned to read about ɔmething which has taken place since the last issue was printed. ltogether too much time is consumed by writers in narrating his-ry, which would better be found in missionary libraries. It is not ecessary in newspaper articles to give the history of Confucius very time one writes about China. The issue of the Russo-Japa-ese war has more to do with the birth of the new China than any-ing relating to the teachings of either Confucius or Jesus.

6. The article must picture real life.

The Master could have described the sensations experienced by ose who have fallen into sin and afterward repented and turned

to God. He could have told how the Heavenly Father grieves ove the erring and longs to have them return to Him; but who woul exchange that ethical teaching, beautiful though it would have beer for the parables of the Lost Coin and the Lost Sheep and the Los Son? One does not need to fill his articles with stories alone; bu he will grip his hearers most tightly who follows in this respect mo closely the example of the Master. Some of the incidents of a da in a mission school; the story of the struggle of a single convert the experiences of preacher, or teacher, or physician, or studen or patient, told simply and briefly, may do more good than a volum of essays, however learnedly written, upon the ethics of so-calle false faiths. One would do well also to use a camera judiciously in preparing missionary and educational articles. Eyegate as we as eargate should be approached and entered. An article interestin from its contents will be doubly valuable if properly illustrated.

But does someone ask, "Having painted your ideal, why d you not embody it in your own publication?" This is a fair ques tion. For more than a year the paper which I represent has se aside weekly from two to four pages for articles dealing exclusively with the work of the Boards of the Presbyterian Church and th Young Men's and Young Women's Christian Associations at hom and abroad. Much of this matter is furnished by officers of th respective Boards and Associations, but a good deal of it come from special correspondents whose acquaintance was made in th mission fields. The latter was written for its use. That which come from the offices of the Boards consists mainly of letters or extract from letters received from missionaries without thought of publi cation. Grateful as we are for the assistance given by the ove worked secretaries, it seems to me that every large board of th Churches could profitably employ an editorial secretary, who woul do with the mass of material coming to the office what the cop editor of a newspaper does with the volume of correspondence whic comes over the wires, or is submitted by writers and reporters da by day, namely, condense, amplify, or change to make readab articles, which should be sent out in duplicate to all of the denom national papers, as the Associated Press sends its matter to all of i clients, or as special articles, similar to those prepared by metropol tan newspaper correspondents every night, are suited to the needs o the paper in which they are printed. In times of special stress, lik that which now overshadows China, our secretaries furnish readab articles which are sent to both the secular and the religious pres But what is done now might be done regularly and with profit, bo to the boards and to the churches.

To sum up, editors of religious papers welcome articles th have these characteristics: brevity, attractiveness, information, truth fulness, present-day interest, and realism. It is fair to add, in closin that the writers of such articles are usually born; but unlike th

poets, they may be made, if the editors have sufficient time and patience, and the writers have patience and teachable minds. That many of the latter have these qualities is shown by the excellent articles which appear in many of our esteemed contemporaries.

THE ATTITUDE OF THE SECULAR PRESS TOWARD MISSIONARY INTERESTS

COLONEL F. P. SELLERS, BROOKLYN DAILY EAGLE

I REGARD it as a great honor to be invited to this Convention and to take part in this conference, not so much for myself as for the influential and widely-known paper which I represent. I will be forgiven, I hope, if for a moment I make what may be deemed a personal application of my subject. It is a wide and somewhat elastic one. The daily newspaper, so far as my observation goes, is always friendly to all that tends to the best things and to the uplift of an individual or a community. No secular paper is wise if it pursues the policy that there is no news in the doings of those who are trying to advance the Kingdom of Christ. There is nothing distinctively secular. All that promotes the welfare of mankind is good, and good is from God. Thus arguing, there is nothing distinctively missionary. All effort for the uplift of man, be he a dweller in our cities or towns, or a denizen of the islands of the sea, is encouraged. All men, red or yellow, black or white, are God's creatures, and worth the saving; and it all takes the missionary spirit, for without that spirit nothing will be accomplished that is worth the doing. The editor in his chair in the secular newspaper office, no less than the man who occupies the editorial chair in a so-called religious newspaper office, is doing missionary work, and he is anxious that his pen shall be influential toward that which he believes to be the right.

The attitude of the secular press toward religious life and effort has undergone a wonderful change within the last twenty years. There was a time when the secular paper did not, would not, or could not, find room in its columns for much religious matter; but it found out in the course of time that, if it meant to cater to the reading public in the full sense, it must publish the news in the religious field. Out of this field it got much that was valuable from the selfish standpoint, if it can be so called, of commercial interest, and it found that there was revenue in it. But this is a low plane upon which to place the interest of the secular paper; for it must be said, in order that the full truth may find its place, that it principally desired to give the public what it wanted to read. Therefore missionary

interests and the work of the missionaries, at home and abroad, settlement work, movements like the one now holding its fifth Convention in this city, were, and will continue to be, encouraged by the best papers in the daily and weekly class. The average editor has very little patience with strings of adjectives giving a clergyman's own opinions of himself, but he is not at all slow in fully acknowledging the man or the movement that is doing something. The editor does not stop to see whether he can agree with what the man says, or his methods of doing his work. He tries to see results, and whatever is for betterment, of that he is willing to be a champion. He has shown it all over this land, and the secular press is quite as ready to denounce and cry out against a wrong as the speaker from the pulpit or the public platform.

From my own standpoint of observation, the secular press does more good to the masses, and will do more good in the way of reaching non-churchgoers, than a strictly religious paper, which only church people and Christians read, possibly can. The secular paper is really the only one that publishes sermons in anything like their entirety, or in any variety. To this extent it is a missionary agent, for the secular paper reaches the people in a way that a religious organ cannot.

I have long been firmly of the belief that the cause of Christ and that of religion generally, has an equal right with the circus, the theater, or any other feature of the daily life of the city or town, to use printer's ink in making its announcements. Ministers should not be too dignified or too conservative to recognize this, particularly those ministers who are doing something to move things along. A particular friend of mine, known the country and world over, a man who in a great Western city wields a powerful pulpit and religious and educational influence, at one time nearly disrupted his board of trustees by putting a large placard on the door of the main entrance of his church, announcing the theme of the coming Sunday's sermons. This placard was so large that it could be seen at a long distance up and down the important thoroughfare on which the edifice was located. In addition to this announcement he placed in two or three of the influential daily newspapers of the city a well-displayed advertisement, telling what was going to engage the thought of the minister on Sunday and in effect extending a cordial invitation to all to attend the services. The consequence of all this was that instead of talking to a rather contracted audience, he began to preach to multitudes, so that it became necessary to go early to get a seat. The trustees were won over to the side of the pastor on the publicity question, and he can now do anything he pleases in that direction, and the trustees are glad to foot the bills. I doubt if these same once terribly conservative officers would now object to a placard on the front of the pulpit. This was certainly missionary enterprise, and a literal fulfilment of the command, "Go out

nto the highways and hedges, and compel them to come in, that my ıouse may be filled."

You will pardon me if I have wandered a little from the straight ine of my subject, but my aim has been to show that the press is :indly disposed toward all things that go for betterment. To so :vident an enterprise for good as the foreign mission movement, the ›ress has shown itself willing to give considerable space. It could ıot help but see news in the fact that under the inspiration of the Student Volunteer Movement young men all over the world were :oming forward and pledging themselves to sacrifice all else in order :hat the Gospel might be taken to the ends of the earth. The press ıas no warrant, to my mind, in avoiding the publication of news :oncerning such a widespread Movement as that represented by :he Convention now in session in this Southern city. Give the press :he items in condensed but comprehensive form, and I am certain ıone of them will be thrown away. They may undergo some editing, which is the privilege of the men who handle them, but there will be nothing left out that will help the good cause or causes along.

All men who are working for the Kingdom of God and the uplift of men, whether here or in Kamchatka, in China, Oklahoma, Japan, or Salt Lake City, in the islands of the sea, or the cities of America, have a right to be heard, and the missionary interests everywhere form so large a part of this endeavor that they must be treated with liberal newspaper consideration.

HOW TO INTEREST THE SECULAR NEWSPAPERS IN MISSIONS

MR. J. A. MACDONALD, THE TORONTO GLOBE

It would be good for us and for our newspapers, if you could give us good stuff, if you secretaries could help interest the secular papers in these better things. It will be useful for us and for you to interest the secular newspapers. You can help in this, first by giving our representatives good news items when they call. The editors of religious newspapers are next to the secretaries; they get things that we secular editors cannot get. Do not save it up for a "scoop" for yourselves. The secular newspaper will certainly appreciate it. You can do that, if you will, and that would interest the secular papers. I know quite well the difficulty you have in making religious journalism go. I had five years of it, and know how secular newspapers have come in and got your news away from you.

You can do something else. You can teach the missionary boards and secretaries a little sense as to the news value of mis-

sionary items. I know these missionary boards and officials; they are altogether respectable and useful members of society, but they do regard a reporter of the secular press as a nuisance. Of course, many of them do not; there are a few here. But they usually say, "No, we have no news to-day." I have been in the office when a representative of a newspaper came in. "Anything new?" "No." And I knew that there was the best sort of a newspaper story right there; but it went into the drawer, and stayed there three weeks, until the whole matter was sent down to the monthly paper of the Church and buried. Anything that is of human interest is news. A man said to me, "I am going to quit 'The Globe,' because it is giving out all this slush of the Torrey-Alexander meetings." We gave from two to five columns a day to those meetings, and that man objected. I said to him, "Put up any sort of a meeting in that hall, and if you will fill that hall, afternoon and evening, I will give you from three to five columns." Those things that have human interest the people want and need.

I will tell you another thing. Put a secular newspaper man on the board. Get up a discussion in the meeting. It may not be the best thing, but it will turn that board meeting into good newspaper stuff. The minutes of the secretary are useless for copy. A good newspaper man on the board is worth five D.D.'s.

There is one thing more. Train these friends of missions; it is your business, as religious editors, to train them to appreciate even a little what is done for them by the secular newspapers. Dr. Robson has said, in the conference for pastors, that the secular newspapers do not understand the bearing of events on the Kingdom of God. I do not suppose we do, but we do not understand sports or anything else. We make the best face of it we can. Inform them that we are not as bad as they think we are. We want to get a good story of life as they see it.

DISCUSSION

Dr. Herbert Lankester, London.—I should like to say that I am only a representative of a missionary society, but I am the radical member of that board. I think I can agree with the last speaker. Some months ago I sent an article around to "The Times," and got a letter from them saying they were glad to get it. That made me feel that we missionary secretaries do not value the power of the press. Every month we publish three columns of carefully selected news, printed in the way in which we think the press would like to have it. It is missionary news, and a large number of papers throughout the country print it. But we are feeling more and more

ıt we must keep in touch with the secular press. Very often we : news before the government does, sometimes before the Foreign fice. I suppose many here are editors of missionary magazines. ıave been struck with the importance of keeping the missionary itor in touch with the home department. There is one difficulty, ɔugh; we may hand news to some editors and we are not quite ar what it will be like when we next see it.

The Rev. George Robson, D.D., Edinburgh.—I am very sorry ıt I was late and did not hear the whole of this discussion. With gard to this subject, I must say that I am in hearty accord with which has been said. With regard to my own periodical, I would :e to say this: That it has a paid-for circulation of 140,000 a ɔnth, and that it is a commercial undertaking of such importance at when the contract has run out there is a keen competition to t hold of it. I wish to say that there are some missionary periodi- ls which are read. There is one little fact which I should like to ention, which I came across about two months ago in the paper the Paris Missionary Society, indicating that on the Continent e readers of the secular press are recognizing the important part hich missions are playing in the political affairs of the world. The ct was this, that within the course of one month, quite independ- ıtly of one another and without the knowledge of the others, the presentatives of four leading French journals called at the office the Foreign Missionary Society to get information about Protest- ıt missions. That seemed to me a most significant indication of ɔgress. I entirely sympathize with what has been said as to the ıty of the officials of the Church doing all that they can to interest e editors of the secular press and help them in their important work supplying them with the most important news of a kind that the eekly and daily newspaper will print, and in the form in which they e most likely to insert it. I can heartily say, with Dr. Lankester, at the papers of London are all of them manifesting a greater terest in missions. I believe that all of our mission boards ought make a point of having some one who will have access to the ost recent information and will not be afraid of destroying the terest of the monthly periodical by sending its news to the weekly ıpers; as you cannot put into the weekly papers the longer articles at would appear in the monthly magazines.

Mr. D. D. Thompson, Northwestern Christian Advocate, hicago.—Religious papers would be better, if they could get the ght kind of help from secretaries. But they are like a great many ısiness managers of the daily press; they do not know news hen they see it. I know one of these managers who saw a rail- ɔad accident in which forty people were hurt and never said a ord to the editor when he got to the office. When the editor found out for himself, he asked him why he had not told him of it. He plied that he had never thought of it. The missionary secretaries

of our Churches throughout the world receive news that the news papers would be glad to get, but they do not know that it is news I told Secretary Taft once that we had coming into our office mor information of what was going on in different parts of the worl than I believed he had. I told him of one or two things that w knew, of which he had not heard.

The secular newspapers in Chicago send reporters to the office of religious papers, and there is scarcely a day in the week that th reporters do not get some news from us. They appreciate it, bu they want news. If the secretaries would make up a lot of news ou of the valuable correspondence that they get, and not hold it to sen as separate articles, it would help wonderfully so far as keepin up missionary interests and increasing missionary influence is con cerned. But it needs to be written in a very interesting style, an should be entertaining information. I have no doubt that every ma brings into the missionary office of the Church to which I belon something that would be of immense interest and inspiration to ou Church; but it is all attended to in routine business and goes into pigeon-hole. The secretaries ought to help us to help them in ou way. I am sure that if they did that with us, the religious paper could help the secular newspapers to increase their interest; fo I think a great many of them want to print a great deal, if the could only get it in the right shape.

THE REV. H. A. BRIDGMAN, THE CONGREGATIONALIST, BOSTON —I have been thinking how little the religious papers have com in for their share of the taffy. They have been proffering us sym pathy; but I am going to stand up, as has Brother Thompson, fo religious journalism. I do not believe that the missionary journa is a bore. I do not believe that the religious papers have bee entirely undermined, and I think there is as good hope for them now as there has been in the past. There are just two things th matter with my own paper. One is, I am not personally interested enough in the aggressive Christian movements of the time, and came to Nashville to be enthused more than I am. I do not mea to say that I am entirely indifferent, but I want more interest. want to have my paper filled with missionary intelligence and pur pose and enthusiasm. It will not be so unless I am alive with mis sionary fervor. The second point is, use all your influence to ge and distribute your news. We cannot get to the secretaries all th time. We should have better news connection with foreign agen cies. We should bring it in more promptly. I have come dow here in order to be a better newspaper man.

CONFERENCE OF PASTORS

The Pastor a Student of Missions

Financial Possibilities of a Church

The Montclair Plan

The Pastor's Responsibility in Directing the Missionary Life of His People

Points to be Emphasized in Developing the Missionary Interests of the Congregation

THE PASTOR A STUDENT OF MISSIONS

BISHOP E. R. HENDRIX, D.D., KANSAS CITY, MO.

THE PASTOR and the missionary have the same commission. ur Lord did not give two commissions; and you and I are not illed to preach at all if we are not under the great commission, the ery commission under which the missionary feels himself to be alled and under which he is seeking to do the will of God. This elegating the whole question of missionary work to the men who appen to be, in the providence of God, in the field, is cowardice. Inder what commission, I pray you, are you and I at work? The ommand is ours, "Go ye into all the world, and preach the gospel o every creature." That is our commission, not a roving commission to do as we please. Have we got our eye set on our own comort? Is that the port for which we are steering? Are we addressing ll our energies to that end? The question of our immediate and pecific place God must determine. Livingstone thought it was China, nd prepared himself to go there. God had work for him in Africa. he more specific part of the field God must determine in His provilence; but every man, called to preach, is called under this great ommission to give the Gospel to all the world. He becomes, therefore, a student of missions as he becomes a student of the commission; and upon his knees this should be a daily theme of inquiry, he reach of the commission, the nature of the commission, the promse of the Master in the fulfilment of the mission, the sense of His guidance in all the world where that commission is to find its ultimate fulfilment.

Nor can the pastor be a man of intercession, if he be not a student of missions. He cannot pray in the best sense of the word, save as his eye is on the last man in the world, save as his prayer is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This ministry of intercession, so essential to the pastor's spiritual equipment, takes him to that; and he becomes a pastor and shepherd as Christ was with other sheep not of His immediate fold, whom also He must care for. So that the very mind of Christ, as we exploit it, and as Paul exploited it, leads him to the heart of God, of that mystery hid from all eternity in the very depths of the Godhead, that God purposes the Gospel for the Gentiles also. Thus prayer, by its reach and by its marvelous sympathy transforms

the whole man and prepares him for whatever work God has fo him and whatever field God may assign him. That is wha makes Paul great. Paul's greatness as a thinker appears in hi prayers. There is nothing comparable to it. That is where Paul reach goes out to the wide field, to the mind of God, and exploitin the mind of God, he became a thinker. Then it was that he becam a great preacher; then did he get the mental force and enthusiasm that made him the Apostle to the Gentiles. That is what will mak you and me heroic.

The greatest misfortune for any pastor is a commonplace min istry in which he has no energy. We have many a Great Easter in the mill-ponds, with not water enough to float them. What w want is to raise them up and put them out into the great sea, launc them out into the depths, that they may have field enough in whic to perform the great duties of their ministry. Make them heroi Put them to work. You know the influence work has always ha on literature, stirring men's minds to their greatest. You kno that the Elizabethan literature was born of that. Brethren, ther is no surcease from the warfare in which we are engaged. Th ministry of God should lead the minds of the world, should fill ther with thoughts of God. No man can make full proof of his ministr without this. His ministry is narrow and circumscribed and ami the shadows, until he launches out on the great thoughts of Go and on this mystery hidden in God from the beginning of the worl It required an apostolic mind, aided by the ministry of intercessio to discuss and proclaim this mystery. That made Paul great i thought and great in leadership.

Then, again, it becomes a pastor to be a student of mission because as is the pastor, so is the church. The history of the pulp is the history of the Church. Tell me who has been the pastor i a given church for a period of years, and I will tell you the histor of that church. I will tell you its intellectual reach; I will tell yo its sympathy with missions; I will tell you its enterprises. Ther are men who narrow the work of their predecessors; there are me who enlarge the work of their predecessors. Is not that true? Thin who was your predecessor, think of the churches with which yo are the best acquainted, and is it not true that a history of the pulp is a history of the Church? You have broadened men, or you hav narrowed them; you have led them out, or you have restrained ther You have been a man of vision, or you have failed to see the gre opportunities of God for yourself and for your people. You hav not led them into the work of the ministry, you have not counte them as your forces, or you have counted them as your forces, whe you have the joy of your ministry fulfilled in seeing the work tha has been wrought.

There is a pastor in Great Britain who has only 300 in his co gregation, but out of those he has thirty-two who are student vo

eers. Dr. Mabie, secretary of the Baptist Missionary Union, visit- the field, found no less than twelve of his parishioners at work. ve you one of your particular flock in the field? And yet that God's plan. You know that back of every missionary there has n some great throbbing heart; and if the missionary force has minished, may it not be largely because the number of pleading arts is small? I shall never forget an evening in the home of present Bishop of Durham, when he was a professor in Cam- dge University, when the first thing he did was to put me in arles Simeon's chair and bring me Charles Simeon's Bible, show- how when Simeon was perplexed as to whether he should be a nister, he opened a page and put his finger on it and discovered at it was upside down. And he turned and read the command Simon Peter, "Go with them, doubting nothing." Simeon said it was almost as near his name as anything found in the Bible. hen he put in my hand an autograph letter of Henry Martyn to harles Simeon, who was the instrument of sending Henry Martyn the mission field. Martyn was the great pioneer who led the way r 450 graduates of Cambridge University on the mission field. nd I would place Charles Simeon at the very foundation of that eatest missionary society in the world, whose work in all lands s excited my admiration, the Church Missionary Society, a pastor sting a shadow into the heathen lands through one of his parish- ners.

Who was back of William Carey, holding the ropes, giving to e world that great sermon on "The Gospel Worthy of All Ac- ptation?" Who made possible the work of Carey? Andrew Ful- r. Who was back of John Williams, the apostle of the South Seas, whom it was said that more souls were brought to God through s ministry than that of any man since the apostles? Mr. Wilkes, astor of the Moorfields Tabernacle. He it was who made possible at great work in the South Sea Islands. That is God's work in e perfecting of saints for the work of the ministry; and as we atch that larger conception of our ministry, how it lifts us and ves us a purpose large enough to flood all our lives! God enlarge ur faith and zeal and our sense of responsibility to Him and to the orld. Amen.

FINANCIAL POSSIBILITIES OF A CHURCH

THE REV. CHARLES E. BRADT, D.D., CHICAGO

ONE OF the greatest obstacles to the progress of the Kingdo of God is the failure of pastors to believe that the financial pos bilities of the Church to give to God's work are practically u limited.

I. The possibilities of a church to give to the work of preachi the Gospel are not dependent upon the material resources that t church may possess on its own account.

1. The fact is, however, the Church, as a Church, is rich a increased in goods, and has need of nothing. The Church alrea possesses almost unlimited material resources. Millionaires appe among the sons of God. There are 5,000 millionaires in the Uni States, and many of these are church members. Even poor people Christendom are rich. While it is estimated that we have 3,000,0 officially recognized paupers in this country, we have made c "poor houses" like palaces, and even the poor reign as kings. N withstanding that, 4,000,000 families in the United States are oblig to live on $400 per annum; two-thirds of the families of the Uni States have an income of $1,000 per annum, and one family in eve twenty of our population has an income of over $3,000 per annu The people of the United States have accumulated $50,000,000,0 in the past fifty years. The farms of this country are worth $10 000,000,000. The farm products last year sold for $6,415,000,0 The hens laid $500,000,000 worth of eggs last year. The farm lan of the United States are increasing in value at the rate of $3,400,0 every day and have been increasing at that rate each day for last five years. We are making money in this country at the r of $7,000,000 every twenty-four hours. It is estimated that at le one-fifth of the wealth of the United States is in the pockets of Go people. Hence I say the possibilities of the Church to give out its abundance are practically unlimited.

2. But if the Church were poor in this world's goods, pove would not necessarily limit its possibilities to give the Gospel to world. The Church is God's agent in this world to feed the starvi multitudes with the bread of heaven and to preach the Gospel every creature. God is not poor; God is rich. "The earth is Lord's, and the fulness thereof; the world, and they that dw

erein." "The silver is mine and the gold is mine, saith the Lord hosts," "and the cattle upon a thousand hills." "If I were hungry, I would not tell thee." But he does ask us and command us take of his bounty and feed the hungry world.

3. Hence I say that the financial possibilities of any Church of esus Christ for the evangelization of the world are practically unnited. This is a fact all pastors need to know deep down in their ouls. I used to say to my Wichita church: "Talk about a million ollars a year being a large amount for the Presbyterian Church f the United States of America to give to foreign missions! Why, he First Presbyterian Church of Wichita, Kansas, could give a illion dollars a year to foreign missions, if it would place itself in a ght relation to Jesus Christ, so that He could give through the nurch." I am very hopeful that the day will come when not only hat church, but other churches, will give a million dollars a year o foreign missions. Jesus Christ said to His little band of moneyless isciples: "All power is given unto me in heaven and in earth. Go e therefore, and make disciples of all the nations. . . . Lo, I am vith you." He it is who said to those same disciples, looking out n the great hungry multitude: "They need not depart; give ye hem to eat." Yet at that very time they had only five barley loaves nd two small fishes. What were they among 5,000 hungry men, esides women and children! "Bring them hither to me. And He ommanded the multitude to sit down." Now I can hear Thomas, ust like some modern saint—elder, deacon, or trustee—who only has aith enough to take him to heaven when he dies, but who lacks aith to overcome the world and establish the Kingdom of God in he earth while he lives—I can hear Thomas whisper to Peter and the ther disciples, as he beckons them aside: "This will never do. The Lord is all right when it comes to preaching and telling us bout heaven and how to get there; but He does not seem to understand the practical side of life. He will give away the last crumb we have, and we will all go hungry out here in the desert. Let us go away from this crowd, over on some grassy plot, and try and get he Lord to come with us, while we divide these five barley loaves and two small fishes among ourselves." What if they had done hat? (1) There would not have been enough to satisfy even the welve disciples. (2) The multitude would have gone hungry and would have fainted in the wilderness. (3) The Lord would not have gone with them.

But they did what Jesus wanted them to do. They brought all they had to Him. He took those five barley loaves and passed the bread out to the disciples to distribute to the multitude; and as they distributed, He kept on making it and passing it out, until they had all eaten and were filled. Then what? "Gather up the fragments that remain," says Jesus. And they took up twelve baskets full—a basket full of fine bread for each disciple. They had enough and

to spare! Oh, you doubting Thomas, you grasping Judas, you figuring Phillip! Why reason among yourselves when you have but one loaf in the ship? Bring it to Jesus Christ. How many loaves had you when Christ fed the five thousand? Five. How many baskets full did you take up? Twelve. How many loaves had you when He fed the four thousand? Seven. How many baskets full did you take up? Seven. How is it that you do not understand that Christ is not dependent upon our material resources, but upon our willingness to bring what we have to Him? In other words:

II. The financial possibilities of a church to give depend upon the church's willingness to put itself and all that it has in right relation to Jesus Christ and undertake at His command to feed the starving multitudes with the bread of heaven.

Look at Peter and those other disciples out there on the lake fishing all night and catching nothing. Why? They were out of harmony with Jesus Christ. They had denied the Lord and forsook Him and fled, and had gone back to work "on their own hook."

Some time ago I was laboring with a pastor of an important church to lead his people out to make an offering for foreign missions, and he exclaimed, in apparent disgust: "The day of miracles is past. I know how much money my people have, and I know that they cannot afford to give anything to foreign missions." That pastor soon had a dyspeptic, soured, disgruntled church on his hands. He afterward sued his people for his own salary, and the Presbytery had to appoint a committee to adjust the financial difficulties of the situation. All pastors ought to know the financial ability of their people. Too few of them have any accurate knowledge of such ability. "How many loaves have ye?" "Children, have ye any meat?" Do not guess about it. Know what your resources are. That is important. But whenever anybody tells us that our church or our people, or ourselves, cannot afford to give to feed the starving millions of heathen lands, we ought to know that such a statement is false. Neither we, nor our church, can afford not to do it. It does not make any difference either, how poor we find ourselves or our people. Even though we have only a little meal in the barrel and a little oil in the cruse, and are going out to get two sticks to bake a little cake and eat thereof and die, we should take that first and give to feed the starving heathen multitude. We have already tasted and seen that the Lord is good. Better that we should die than that they should not live. They have never yet had a crumb of the bread of life.

If I were a home missionary on the Bad Lands of Nebraska or in "the short grass country of Kansas," or in the slums of a great city, the first thing I would teach the people that professed to believe in Jesus Christ would be to consecrate themselves with their all to preach the Gospel to every creature. For if we take what we have—much or little—and bring it to Jesus for the feeding of the

orld, there is absolutely no limit to the possibilities of what we all be able to give. There is a great law here that has a great od of love back of it.

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
For the heart grows rich with giving,
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
God Himself shall fill thy storehouse,
Or thy handful still renew.
Scanty fare for one will often
Make a royal feast for two.

"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to share thy brother's burden;
God will bear both it and thee.
Numb and cold upon the mountain,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both will glow.
Art thou smitten in life's battle?
Many 'round thee, wounded, moan?
Lavish on their wounds thy balsam,
And that balm will heal thine own.

"Is thy heart a well left empty?
None but God the void can fill;
Nothing but a ceaseless fountain
Can thy ceaseless longing still.
Is thy heart a living power?
Self-enthroned, its strength sinks low.
It can only live by loving;
And by giving, love will grow."

THE MONTCLAIR PLAN

THE REV. ABNER H. LUCAS, D.D., MONTCLAIR, N. J.

THE ADDRESSES this afternoon have been appeals to ministers id testimony as to what pastors can accomplish. I am here to bear stimony to what a church may accomplish, no matter who its min-ter may be. I happen to be in the honorable relation of pastor and inister to this church. I do not claim any distinguished part in s success; but I want to tell its story, so simply that any man may el that he can go back home and accomplish as much, or more, an has been accomplished by the Montclair plan. This plan aims secure an intelligent, prayerful, generous response to the appeals our Lord for the extension of His Kingdom on the earth. The

aim is to accomplish that object by an appeal that shall come to the individual as, first of all, he is made intelligent concerning the Kingdom of God in some great field; and as, secondly, he understands through the study of God's Word the great purpose of His Redeemer and Master concerning the world; and thirdly, as out of his own consecration to the Master there shall come any service and money that he can give as a response.

Twenty-five years ago this little church of less than 250 members concluded that it had not caught the genius of the missionary work. It had feared the coming of any appeals for the missionary cause, and had attempted to close its doors against every secretary, bishop, or pastor, who might come to present anything in that line. Certain consecrated laymen, notably one man and his wife, prayed together as to the work committed to them, saw the light, and then turned the whole tide of thought in that little church. They conceived the idea that if they could bring into their church some distinguished man who would talk to them about missions and give them an insight into the great work, and then go away without making any appeal for a contribution, the whole congregation would be surprised by not being asked for money. They secured Dr. William Butler, the famous Indian missionary, who came and tarried in that congregation for five days and nights, telling them all that his heart could pour out on that people, and they began to inquire when the collection would be taken. No plate was passed and no offering was asked. The good man came and went, and not even the expenses of his journey or entertainment were suggested to the congregation. They were eager to know the meaning of this strange visit, and thus instruction began. They inquired of the officers of the church why this man had come and why something had not come of it. The inner circle waited and prayed; and when the voluntary offerings of the congregation were counted that year they were more than double what they were before.

Fifteen years ago, under the leadership of Bishop Thoburn, the congregation caught another view. They then got the idea that if they were to have an intelligent understanding, it was necessary that they should hear directly from the field; and they accepted something that is commonly known as the living-link idea, and with great enthusiasm they sent out their own missionary and his wife fully equipped with a naphtha launch and every kind of luxury to make them know that a church at home was backing them. They adopted twenty-five missionaries in the mountain missions as their special field, and instructed the superintendent, in case he found need in any one of those missionary churches or parsonages, to draw at once upon that church at home, and his request would be honored. They found so great joy as month after month there came letters full of information concerning the work, as pictures were sent and by the aid of the stereopticon thrown upon the screen, that the con-

regation and the Sunday-school became enthusiastic about the work
n which they were sharers. So that to this day, although they have
dded greatly to their territory, every man who is in the mountain
nissions feels that his home church is the foundation and source
f supply of anything that is needful for the advancement of the
ork in that missionary territory. So strong has the spirit become
nat it has taken possession of them, and they have applied it to
verything else, to the Tract Society and the American Bible Society
nd Church Extension. Two or three years ago they found the con-
regation was only giving $40 a year for the American Bible Society.
hey argued that they should give more than that. They did not
now much about it, and wanted to find out; and so they sent for
)r. Haven, that he might tell them all about it. He came and poured
ut his knowledge until the congregation was set on fire, and that
ight $100 was put in his hands that there might be given to one
f the Japanese hospitals a Bible reader to read the Bible to the
oldiers regaining health. So through the year the congregation
as needed no persuasion that they had a great obligation to the
\merican Bible Society.

Now I am going to tell you something that will greatly surprise
very minister here, namely, that in all the literature provided by
he Church, not one single tract has been provided for the millions
f immigrants who come to our shores year after year. Our atten-
ion was called to it by a Scotch Presbyterian woman of Paterson,
vho said that she was willing to give $100 for every tract, book,
r treatise of any kind that would give instructions to the immigrants
vho came to the ports of entry of the United States, but that there
vas not one man in all the Church, or in the ranks of business life,
vho would accept $100 under that condition. The Tract Society
aid, "Here is a place where there is an opening for work, and the
Church ought to provide something to help toward the making of
Christian citizenship among the immigrants to this country." The
outcome of it was that literature has been provided, the first tract that
as ever been produced in America for the enlightenment of the
oor immigrants who come to these shores.

Let me now tell you how the church has organized this year
or missions. It has fifty-five living-links to the missionary field,
vho are pouring in information upon the congregation by direct
correspondence and by printed literature. Perhaps twenty of them
re in the home land and thirty-five in the foreign field. The mis-
ionary work of the Methodist Episcopal Church is one great organi-
ation, as we have but one society covering both the home and the
oreign field. Instead of an average official board or quarterly con-
erence committee, consisting of three or four people who are nomi-
ally appointed as a missionary committee, this church has a quar-
erly conference missionary committee of seventy-five members. We
elieve the cause requires the best thought that can be had. They

meet during the winter season once a month. Their meetings form a great event in the church life. They bring to these meetings such distinguished missionaries as have returned from the field.

The Bible School does not provide for its own expenses. The official board pays all its bills, and the collection every Sabbath from the Bible School is turned toward benevolence. The young people are educated as to special fields contributed to by the congregation. They are taught that what they are giving is not to enrich themselves; it is for the Church, and the thing uppermost before every one in this congregation is mission fields and the accomplishment of the benevolent work of the Kingdom of God.

No prayer meetings are so fully attended as those known as the missionary prayer meetings. Any night on which we have a missionary gathering the church is crowded. The Bible School never rises to its highest point of enthusiasm except at the session in which foreign missions are presented especially to them. They have already two foreign missionaries for whose entire support they are responsible through the Board of the Methodist Episcopal Church. They have missionaries in the home field for whose support they are also responsible. I commend it as a plan by which the latent energy and ability of your congregation, suffering from the lack of something definite to do, may be fully enlisted.

THE PASTOR'S RESPONSIBILITY IN DIRECTING THE MISSIONARY PRAYER LIFE OF HIS PEOPLE

THE REV. R. J. WILLINGHAM, D.D., RICHMOND

THE GREATEST fact in theology for man is that God loves a lost world and that He has given His Son to save men. God's great work in the world is the saving of men and developing them into noble, Christian characters. It is for this that He sent His Son from heaven. This is the answer to Calvary. No other answer can be given to the dying cry of the Son of God, as in agony He suffered on the cross. When Christ arose from the grave, as He met His disciples on the evening of the resurrection day, He showed them His pierced hands and side and gave them the great commission, "As my Father hath sent me, even so send I you." In this commission He made His people His partners in the work of saving the world. He calls those who love Him into united service with Himself; and thus while God's great work in the world is the saving of men, it is also the great work of those who love Him.

The Lord has arranged that His people should be united into bands, which we call churches. This is not only for the edification

f the saints, but for their greater efficiency in service. These bands re to carry on God's work, and their great work is soul-saving. Let us notice that God has placed over these churches pastors who re their God-ordained teachers and leaders. If these pastors are aithful they will not only feed the flock of God, but they will lead he Lord's host as a mighty army for the world's conquest. This s in accordance with God's plan and purpose, that His people should go forward for world-wide conquest. The pastor is not doing his ull duty who does not teach and lead his people to take part in this great enterprise of God.

While there are different ways in which we can help forward he Kingdom, there is no more powerful way than through prayer. The privilege of talking with God and of taking hold of His conquering arm to help us in the struggle is given to His people. Alas! hat we do not realize as we should this privilege which would give us greater power. Wise is the pastor who will train his people in heir prayer life to use the strength of Almighty God. While many fail, numerous instances can be given where success has come through importunate prayer on the part of God's people. I remember a young pastor whose church was giving $44 a year for foreign missions. He taught them to look to God and press forward, and they contributed over $500. He wrote and asked me to plead with God, and at the same time he was teaching His people to look to the source of all strength. They quietly made their gift as they waited in prayer, and the same church gave over $800 to foreign missions. This church was not strong, and it was building a house of worship; but the pastor taught them to look to God and press forward in His service. Christ looked on the multitudes with compassion, and urged His disciples to pray to God for workers. In the prayer which He gave His disciples, their petitions were to go up for the coming of His Kingdom and that His will might be done in earth as it is done in heaven.

God initiated world-wide missions. He gave His Son, He gives His Spirit, He calls His people, and He wishes us to look to Him. He organized His people into churches, He gave us pastors as leaders, and surely the pastor is wise who by precept and example will teach and inspire his people to look to God constantly while they press forward in His service. Without this we can do nothing at all. When our pastors lead us close to God, then they can lead us far afield for God. When in our weakness we look at a lost world and hear the Macedonian cry of weakness calling for help, then we can take hold of Almighty God and go forward to bring the world to his feet.

POINTS TO BE EMPHASIZED IN DEVELOPING THE MISSIONARY INTERESTS OF THE CONGREGATION

THE REV. GEORGE ROBSON, D.D., EDINBURGH

When Mr. Mott invited me to take part in this meeting I felt very uncertain as to the propriety of my doing so, because I am ignorant of the condition of congregational life in America in relation to the support of missions. Since I have been in this meeting I have felt that everything that I had to say has been said. Still there is some advantage in repetition, and there is advantage sometimes when a message comes in different tones and forms and from a different country.

Speaking of points to be emphasized in developing the missionary interests of a congregation, I leave out of view such matters as the organization of a missionary society and the circulation of missionary periodicals, not because they are unimportant, but because I have been especially asked to base my remarks on my own experience, and this request seems to indicate a desire that I should confine myself within the personal work of the pastor more particularly as the teacher of the congregation.

There are two fundamental principles which we, as pastors, ought ever to be emphasizing for the guidance of our own actions. The first is the connection which has been referred to already in this Convention between a warm spiritual life and a fruitful missionary spirit. It is in part the connection of a common root. The secret of both is a right attitude to Christ. It is simply hopeless to create a genuine missionary interest among those whose religion is formal. I remember one gentleman—this is not an exceptional incident but a typical one—who was wholly indifferent to missions, being moved by a thrilling address from Dr. Paton to give a large donation to missions, but it was only a gift of ammunition to an admired soldier. There was no personal enlistment in the home wing of the missionary army. The first and constantly the foremost thing is to exalt our adorable Lord, to enforce His claims for surrender and service of a life lived in union with Him, in sympathy with His purposes and in furtherance of His teaching. The connection between the warm spiritual life and the fruitful missionary spirit is also in part the connection of reciprocal stimulus. On the one hand true communion with Christ impels service, and on the other, the out-

ɔing of loving service strengthens the spirit of personal devotion
› the Savior. I have never yet seen a congregation throbbing with
ı enlarged spirit of life which did not straightway begin to tingle
ith missionary impulses, and I have never seen a congregation dis-
nguished by a missionary spirit which was not also marked by
ɔiritual health and prosperity.

Many years ago my father was called to be the first pastor in
new church. For two or three years they had an incessant strug-
le to meet their liabilities. I would say in passing that when my
ather was licensed, he promised the leaders in his own congrega-
ion to go out as a missionary to any part of the foreign field, pro-
ided the church as such would undertake the mission; but he would
ıot go out under the Scottish Society, his view being that the indi-
idual church should undertake the work of missions. But the leaders
›f the church did not think they were able to undertake the sup-
ɔort of a foreign missionary, so he stayed at home; but that incident
ndicates the spirit of his ministry. With great difficulty he per-
ɜuaded his office bearers to allow him to organize the congregation
nto a foreign missionary society, their objection being that they had
ıot gotten money enough for their own needs; but the first year of
nissionary contribution was the first year of an actual surplus in the
ɔongregational fund, and a growing missionary interest coincided
with a growing congregational prosperity. That experience indi-
cated the keynote of my sainted father's ministry, and it is now in-
creasingly recognized as the law of church life and well-being. I
desire to emphasize the connection between a spiritual life and a mis-
sionary spirit also for another reason, namely, in order to warn
against the church merely making a hobby of missions, as I have
known a minister to do, and worry a congregation with the special
interests of an expert, when the foundation to be laid in the hearts
of the people is really that of a personal enthusiasm for the purposes
of Christ.

The second principle which we ought to firmly impress upon
our own minds is the connection between the spirit of the pastor
and the spirit of the people. That has been dwelt upon already.
The pastor must seek to be himself what he would have his people
become. He must be an example as well as a teacher, in order to be
their leader. I have found it not uncommon in Scotland for a min-
ister who desired to awaken missionary interest in his congregation
to ask a stranger to occupy his pulpit and preach a missionary ser-
mon, or to invite a missionary to give an account of his work. Al-
though such a visit may serve of passing interest, or quicken some
to larger actions, yet for the masses the very fact that the pastor
delegates this particular task to a stranger, induces them to look
upon missions as a side work lying apart from the direct responsi-
bility of the pastor and from the main life of the congregation, and
to shun any concern about a charge which the pastor does not seek

personally to enforce. In short, the pastor holds the key of the situation, and I do not know of any missionary-hearted pastor whose missionary outlook is always revealing itself in his handling of his ordinary pulpit themes and whose missionary zeal is always revealing itself in his pulpit intercession, who has not gradually drawn his people into full sympathy with his missionary aim. In this connection may I quote a sentence that I heard spoken at the London Conference of 1900 and which impressed itself upon my memory? "By what road," asked Canon Ellison, "shall we proceed to this task of justifying Christ to our people?" He was referring to the task of vindicating the reasonableness as well as the authority of Christ's missionary commands. "Clearly by the road of love, . . . that love which, when it finds itself face to face with indifference and neglect, instead of merely blaming the indifference, rather blames itself for not having put the matter in such a way as to make indifference impossible."

Passing from these two principles which we must recognize as truths lying at the basis of all attempts to develop a missionary spirit, I proceed to enumerate certain points that should be emphasized in our pastoral teachings. And may I preface the enumeration by the remark that in some congregations in Scotland there are expedients employed for procuring pecuniary support for missions which leave the donors not one whit better informed about missions, nor more convinced of their duty, nor more eager to favor missionary purposes. The money raised by such methods does not represent the direct fruits of missionary principle, the loving outcome of the living missionary spirit. What we should seek to develop in our congregations is a well-founded, enlightened, stable, progressive, and fruitful interest in missions.

In endeavoring to develop a missionary spirit, there are five points to be emphasized especially in our teaching. The first is the magnificent reasonableness of the enterprise. The command of Christ places beyond question the warrant and the obligation of the missionary enterprise. It silences every objection to the Church participating in this work, and it condemns every follower of Christ who wilfully dissociates himself from it. But enthusiasm is the fruit of sympathy with a great purpose and obedience to the command of love lifted through intelligence to a state of enthusiasm which makes obedience, liberty, and joy only when the missionary enterprise is seen in the glory of its divine reasonableness. And this reasonableness allows of manifold and convicting illustrations. The basis of the enterprise, God's love to mankind, the true relation of Christ to the whole human race, the nature and design of the Church as the organ of the Holy Spirit among mankind, the results that are to be, and are being, effected: all these may manifest this holy reasonableness, and it is by the positive presentation of the wonderful wisdom of God in the order of this enterprise that the skeptical attitude as

the propriety of missions is to be indirectly and most effectively ercome or forestalled.

A second point to be emphasized in our teaching is the actual hievements of missions. These need not be dwelt upon in boast- il phrases, but rather exhibited in the way of a reverential telling the wonderful works of God. What we need to do in the pulpit to open the eyes of our people to the present-day working of the oly Spirit by the new chapters of the book of the Acts of the postles, which are being written by the finger of God in living cts all over the face of the world. It is in this way that we can st dissipate the delusion and refute the falsehood that missions e not doing any good.

A third point to be emphasized in our teaching is the unparal- led opportunity of the present time. It is simply not understood y the bulk of our people. Their view of the present times is de- ved mainly from the comments of the secular press, and the secular ress does not aim at appreciating or publishing events on the prog- ss of the Kingdom of God; and so men and women are willing to ink that they are living in an unheroic and commonplace age, dis- nguished only by the marvelous inventions of science. It stirs em to discover that they are living in an age which is really by ar the richest in opportunity and promise since the world began. he ever expanding progress of Christian missions makes it so, and is good to let our people realize that they have to play their part n what is really a momentous and pregnant time.

The fourth point in our teaching should be the emphasizing of ie spiritual side of our missionary duties with a view of making ivid to our people the privilege and grace and joy of working for hrist, each one in his own place in the ranks of service. In this onnection, I may specially refer to the matter of eliciting contri- utions which has been touched upon most effectively already. In isiting congregations and in listening to missionary addresses at ongregational meetings, I have often been struck with the painful ppeals to the people to increase their missionary contributions, ainful because they were so made as to suggest the idea that the ne thing wanted was more money and if only the treasury could e filled a little fuller, the congregations would have every reason or self-congratulation.

In attempting to increase the stream of missionary liberality, verything that is analogous to the use of a force-pump should be voided. The true method is to seek to deepen the springs of mis- ionary zeal, so that the free and natural yield may be greater. The greatest and most permanent advance in congregational giving which I ever witnessed took place in a congregation which was al- eady looked up to as an example of missionary interest by all the ther congregations in the district. It was the result of a week of pecial services in the interest of foreign missions conducted entirely

by the pastor himself in which carefully prepared presentations of different aspects of the foreign mission work were made and much prayer was offered. From beginning to end not a single appeal was made for larger contributions. All appeals hinting at such a thing were avoided, but at the end of the year the monthly contributions were found to have risen fifty per cent. all over the congregation and within that year no fewer than seven young people in the congregation declared their desire to go out to the foreign field, of whom in course of time four actually went, two of them being my own children. Behind that effort there was much prayer. There is nothing more beautiful in the life of a congregation than a marked growth in liberality and fruitfulness of service which comes under the secret constraining influences of holy consecration quietly taking a deeper hold of the heart and conscience. I quite recognize the frequent fitness and possibleness and the necessity even of direct appeal for increased contributions for the support of missions, but yet it is chiefly along the line I have indicated that we ought to labor patiently and prayerfully and in faith for a permanent continuous growth in missionary contributions. May I add, that stated meetings should be held of missionary directors, treasurer, and collectors for instruction respecting their own opportunity in forwarding the foreign missionary spirit of a congregation, as well as for quickening the zeal in the congregation for the coming of the Kingdom. Every month before sending out my foreign mission collectors, I meet with them for prayer; and in visiting other congregations in the interest of missions, I found that this simple action, when I had the opportunity, almost startled the collectors into a new vision of the privileges and responsibilities of the duty which they had undertaken. What we need to teach our missionary workers is to regard every duty as a direct personal service to Christ and a direct contribution toward the coming of His Kingdom.

The fifth and last point that I shall mention is the desirability of keeping constantly before our people the world-wide relation of congregational life. Where missionaries have gone forth from a congregation to a foreign field, or where a congregation supports one or more missionaries in that field, this is comparatively easy; but even where there is no personal connection, it is always possible to so educate the congregation in the grace and opportunity and duty and power of intercession, as Sabbath by Sabbath in the sanctuary to make them feel that a great world-work in its manifold needs and perils and crises and attemptings is calling for their unceasing, intelligent, and loyal support on the ground of communion with God. When along with this, there is an enrolment of members of the congregation who will engage to help together in the work by private intercession for particular fields and workers, or for particular needs, or occasions as these are brought before them from time to time, then the congregation may become leavened with the

piring consciousness of personal and helpful participation in an erprise which is touching all nations and all classes.

I close by saying that personally I consider the greatest need of e home Church at this moment, in respect to the missionary enter- se, is the awakening of its members to an understanding and a thful use of the power of secret, individual, and congregational ayer, deliberately prepared for, solemnly undertaken; persistent d unquenchable prayer on behalf of missions, prayer that shall be daily, fervid pleading for workers and for the work of our rd Jesus Christ that our Father may give to Him to see of the vail of His soul and be satisfied.

HE LAYMAN'S PART IN THE MISSIONARY ENTERPRISE

Missions from a Business Man's Point of View

The Effect of Missions Upon International Relations

The Layman's Place in the Development of Foreign Missions in the Church at Large

The Layman's Part in Furthering the Financial Support of Missions

Study and Prayer as Related to the Maintenance of Missionary Interest

How the Laymen are Being Enlisted in the United Presbyterian Church

How the Congregational Laymen are Being Enlisted

What Northern Presbyterian Laymen are Doing

MISSIONS FROM A BUSINESS MAN'S POINT OF VIEW

MR. EDWARD B. STURGES, SCRANTON

Soon after I landed in this captured city yesterday morning a young man met me and asked, "In what capacity do you come here?" He knew I was not a college student, nor professor, nor a member of a missionary board. I might have told him that I came here as a student, a student of the grandest problem that this world has ever seen, the conversion of this world to the Lord Jesus Christ.

The two agencies that are transforming this world to-day are the quest for dollars, or their equivalent, on the one side, and the quest for souls on the other. Great as have been the sacrifices made by those who were hunting gold, too often for self-aggrandizement, the privations of the missionaries for the last fifty years have far exceeded theirs. Livingstone plodding through the jungles of Central Africa, tired, weary, worn, sick, and feverish, and dying with a prayer on his lips, was the precursor of many another follower of the Apostle Paul. He was not the precursor alone of the ivory hunter, or the rubber hunter, or the gold hunter, but he was the precursor of the messengers of our Savior and of Stanley. Even Stanley, part explorer, part newspaper correspondent, and partly, thank God, missionary, made the preliminary survey of the road that leads from the ocean to that great country of Uganda, where thousands to-day are followers of our Gospel. I have read many a petition on monuments and tombstones, but there is none that appeals to me half as much as that one in Westminister Abbey, all but half effaced, which appeals and begs for the sending of missionaries, white, black, any color, men of any race, to rescue the native Africans. I have heard many touching prayers, but I think the one that I shall remember longest was one that I heard away off from the railway lines in India one night in a forsaken spot—not God-forsaken, for He forsakes no place where there are souls to be saved—a place where there seemed to be nothing to draw and attract man. The one who offered it was a cultured, magnetic man, such as would make a place and position in any business and in any line. When he kneeled down that night, the burden of his prayer was to thank God that He had given to him and to his wife the privilege of spending their lives in that far-away land. Heroes are not on the field of battle, even in the Japanese army, alone. The

true heroes are in the army of our Lord, and they are on the out posts, often far beyond the reach of any commerce or business.

I am not thoroughly in love with my topic; it is too great. I am not in love with it, because I often doubt about this forerunner, this precursor, business. I have sometimes thought that if you change that phrase and cut off the pre- and called it commerce, the curse of nations, you would be more nearly right. I have been a great deal in the so-called treaty ports, and I have made up my mind that the last spots that will be evangelized will be these ports. Many years ago in Kyoto, Japan, the question was asked me, "Are there many Christians in America?" You can imagine how pathetic it was. I said, "Why do you ask that question?" My questioner was a fine handsome, educated man, one of the finest of the Japanese type. He said: "Some years ago I became a Christian. I kept the finest store in Kyoto, as the tourists thought. I had gathered a great quantity of old relics from the temples and the homes that are so scarce now in Japan. I always used to keep my store closed on Sunday, but many Americans and Englishmen and Germans came through here and said, 'If you cannot open your store for us on Sunday, we will not trade with you, as we have to leave on Monday.' By and by I had to keep my store open." He has kept it open ever since, and he added, "My neighbor, the shoemaker, is a Christian, and he keeps his store shut all the time on Sunday." I suppose the reason was, that there was not a large demand for Japanese shoes on the part of American and English travelers. That is a genuine touch of human nature.

The missionaries did not take and fortify Hong Kong, nor Shanghai. They did not force opium at the point of the bayonet upon China. They did not pass the Chinese Exclusion Act. Exclude the Chinese? Why, we are letting the festering outcasts from all other countries come in. You do not find the missionaries making trouble. Nor do you find the Chinese making trouble here, nor do they get into our poorhouses. The missionaries have had to pay the penalty for all the injustices of others. One hundred and thirty-five missionaries in China alone, gave up their lives, not for their offenses. Every once in a while we read a statement that it is the missionaries who are doing this or that; just forty-eight out of every four dozen of these reports are lies. The missionaries are on good terms with the rulers, and most of the foreign nations among whom I have been understand the situation; but the missionaries, being in remote places, pay the penalty.

I am nearly at my limit, and I have not touched my subject. But I must say one word about the reflex influence of mission work. The greatest effect of missions, I believe, will be on our own so-called Christian countries. When you convert young men and young women; when you convert the Buddhists, the Brahmans, the Confucians; or rather I should say, when we build upon the foundation

hich they have laid the perfect structure of Christianity; and when ou wipe away all these absurd idolatries that have so long held in way so much of this earth, then from China and Japan and India ill come the reflex wave that will convert this land to Christ. When will this world be converted? In less than a generation after ie churches at home awake to the importance of this cause. You ho cannot go to the mission field, go back home and try to awaken our churches, your Sunday-schools; for the grandest work will e, not the destruction of foreign idolatry, but the destruction of ie greatest idol of all, Mammon in our own and in other lands. hese reflex actions will come, sanctifying our commerce, glorifying ur ambitions, awakening our churches, raising this whole world o a higher standard of Christianity.

Just one word and then I am done. This church building in hich we are gathered has seemed to me somewhat prophetic. Just s they have brought here from old Egypt the attractive yet peuliar decorations that make us feel as if this temple of God had ecome the Temple of Isis, so backward will come this wave of urifying, purer Christianity. Let me give one example. The hurch to which I belong and its Sunday-school for a period of five r six years have been supporting over 200 of the famine-stricken rphans of India. It was my privilege when in that Empire to talk o 185 of these children; half of them were already Christians, and rue Christians, I believe. I asked how large a proportion of them vere Christians. My friend said, "I believe three-fourths, but I will guarantee the Christianity of at least half of them." Well, last veek, I received a letter from a grand man up in Northern India, converted Brahman, saying that he had bad news; that one of our girls had run away, a girl about eighteen years old. They could ot hold her, and apparently she had gone back into heathenism. Run away! That young woman can never run away from God. The rm of that church and school will follow her, and I believe she is s safe as the ones in the fold. Two of them died glorious Chrisian deaths, the letter said. It seemed a loss of money. For five ears and more we had been sending money for their education, and ow they had died before they could do anything. That was a mistake. Last Sunday our superintendent read our Sunday-school that etter, and there was hardly a dry eye in that school. What did they lo? Immediately they arose and offered a resolution that we send noney to Japan, and that we take new boys and girls in Japan, or n India.

THE EFFECT OF MISSIONS UPON INTERNATIONAL RELATIONS

THE HONORABLE JOHN W. FOSTER, LL.D., WASHINGTON

Our brother who has just spoken did not appear very well s isfied with his subject, and I am in the same condition. I am go to confine myself pretty closely to my text and point out some the relations between diplomacy and foreign missions.

In the first place this is a layman's meeting. When we t about calling on the young men to dedicate themselves to fore missions it implies that they prepare themselves by a theologi course, receive ordination as clergymen, and go out as preachers a ministers of the Gospel. But that is not all the work, and not ev largely the work of the missionary societies to-day. The laymen taking a very prominent part in the foreign field. The medical m sionaries whom we are sending out are most of them laymen, a the same is true of the teachers.

Let me say to you that the man who has done probably the b work, who was the most noted man in China in the mission wo was a layman, Dr. S. Wells Williams, a name known to all w have read of missions. He went out to China as a mission printer, to take charge of the printing press at Canton. A great fi is open in China and all other countries, for the layman.

I want to reverse the topic a little this afternoon, and t of the influence of foreign relations on missions, that is to say, m sions in China. The condition in which affairs are there to-d brought about by the action of the nations, how did it begin? I not going fully into the history, but simply make a few suggestio It began with force and cruelty on the part of the foreigners, dati back 300 years and coming down to these modern times with wh we are familiar. We go back to the opium war of 1840, when Gr Britain went to war with China, and for what purpose? To fo upon that country a drug which was enervating and sapping life of the nation, when the Emperor was begging and beseeching nations not to bring the drug among them. Though he used all influence and power to prevent it, the great English nation went war and forced opium upon that people, and the war was repea in 1859 and 1860 for much the same cause. England and Fra then united their armies to march to Peking and dictated the re

ions there. The same is true of the relations that have arisen since he seizure of the port of Kiao-chou by Germany under one pretext, hat of Port Arthur by Russia on another. England has taken her hare of the territory on the South and France a large section of the ame territory. Then came the establishment of treaty ports, where Chinese law can have no influence, no authority in trying her people. All these things have brought about a state of feeling which is alarming the nations to-day, and they say the Chinese hate the foreigners. Have not they some cause to hate foreigners? How would we feel oward a nation that should treat us as the Chinese have been treated by these Christian powers of the world?

Only a few weeks ago, the whole of Christendom was disturbed by a riot at Shanghai. Let me illustrate this condition by Shanghai. Shanghai is a treaty port; that is, power has been given to the foreign nations to settle on a part of the river adjoining the old city of Shanghai, which has a population of about 620,000 people. Outside of the walled city on the river, they have given to the foreigners a concession, and here the foreign consuls have the authority, and are not subject to Chinese law, but to a system of laws, that has been made by the foreign consuls. We had these legal rights in the foreign city of Shanghai, and that was the cause of that riot. Probably 2,000 Chinese have come into that foreign settlement and are carrying on their trades and business, and the Chinese judge is allowed to try those people, but not alone. A foreign judge sits on the same bench to try foreigners. The case of a woman was brought forward; she was found guilty and condemned to imprisonment. The British judge insisted that she should be sent to a British prison, guarded by a police force that had been imported from India, large, tall, black, rough looking men. The Chinese judge said: "No; it is an outrage and a shame; it is contrary to all our sense of propriety that our Chinese women should be put under the charge of these ferocious and hated men." That was the occasion of that riot, and our navy and the British navy went there, and we unloaded our troops on the shore to carry out that system.

I could go on and detail these instances at greater length. I could refer to the fact that whenever China is discussed, you will hear about the bad faith of our government in this Exclusion Act. I am not going to discuss that in detail, but that is one of the causes of the present condition in China. And here we are complaining of the Chinese for treating the foreigners so badly and threatening our missionaries!

Now as to the missionaries. The Chinese people are not intolerant in their views. The fact is that the Chinese in his normal state does not care much about religion. He has some queer ideas about spirits and very many superstitions, but he does not care much about the foreign missionaries, nor object to them seriously. The Chinese people have changed their religion very materially during

the Christian era. Buddhism was introduced by missionaries, an the people were led to embrace that religion. They are not seriouss opposed to the preaching of Christianity, but they are opposed t foreigners; they hate them for the reasons I have given, and thes are some of the causes which have brought about the present condi tion of things.

Let me say something of the present conditions. China is unde going a transformation, a political transformation. You know tha we have had in this country recently a Chinese Commission, sen over here from that great and ancient people, to study our institu tions with a view of learning what is good in them, so as to repo them back to China and adopt such of them as may be adapted t their conditions. It has been announced that in time it is the inten tion of the Emperor to give the Chinese a constitution. They ar going through a period of transformation, and that of itself woul cause great unrest and would put our missionaries, as well as a other foreigners, in some peril.

I want to appeal to these young men and women to use thei influence in our country for creating a sentiment of patience an tolerance with China in her present condition. She is undergoing transformation, and we expect in forty days, or in a year, or in tw or three years at most, to transform this whole Chinese system tha runs back for thousands of years. I would remind these young men who are students and who know something of the history of ou American institutions, that we drew our principles of governmen from Great Britain. Away back in the reign of King John our fore fathers began to form our constitution at Runnimede; and our fore fathers went on trying to build up the principles of a constitutiona government through various reigns and periods. Now that took, no a year, or two years, or ten years. It took centuries for us to brin about this change. Take the experience of Japan. About forty year ago Japan began the great transformation that has been a marvel t the world, and finally the Emperor announced that he would giv them a constitution. Then they adopted a code of laws, adopted a educational and a post-office system, an organization of the treasury and all of that. But what was their experience? They had thre dangerous revolutions in Japan in that period before they finall came out into their present condition.

Consider the experience that Russia is having in going throug this transformation. We need some patience and forbearance i China's great work of transforming herself. It may create troubl and revolutions in the country. There may be a conservative part that says the Emperor is going too fast, or the reform party may sa that he is going too slow and should go more rapidly. There wil be trouble, and our missionaries will experience some of it. But i is something that we cannot complain of; China must be trans formed. I merely wanted to explain in this miscellaneous sort of

vay the present condition of China, and its relation to the foreign nissionary movement. The salvation of China, like the salvation of .ll nations, depends upon the acceptance of Christianity. That is going to save the Empire, and it is going to be saved through our nission work, if at all. And it is to study the best means of carrying it on that you have come together.

THE LAYMAN'S PLACE IN THE DEVELOPMENT OF FOREIGN MISSIONS IN THE CHURCH AT LARGE

MR. C. A. ROWLAND, JR., ATHENS, GEORGIA

I REMEMBER hearing a speaker at the Ecumenical Conference in New York say that an opportunity is a claim. In these days when we assemble in our conferences, we hear a great deal about the opportunities of the foreign field, and I am sure that this opportunity is constantly increasing as the world moves forward in its marvelous material and commercial development. And along with this increasing obligation, a corresponding obligation is laid upon our leaders to develop and interest the non-interested church members and especially the laymen.

It appears to me that the missionary enterprise has brought the Church to its support, in the following order: First, the pastors, then the women, then the students, then the young people, and last of all the men. That is not because the men are opposed to foreign missions, but it is because the great facts and needs of the mission fields have not been laid before them in a business-like way. It is because this responsibility has not been laid upon them that they have relegated it to the pastors and the women; so that the missionary cause to-day is suffering, because this work is looked upon as a work of the women. Not that the women are not doing their part, but this very fact is keeping the men from doing all that they should.

Just a bit of experience. My connection with the Forward Movement in the Southern Presbyterian Church has led me to the conviction that men are willing and ready to do their full part when the responsibility is laid upon them. This work in our Church had its birth in the Toronto Convention of the Student Volunteer Movement in 1902. Three young men who were largely instrumental in inaugurating it had faith that God could use them; and that if they presented to the Church a definite work, first emphasizing the work of the Church as a whole, then laying the burden upon the individual church, and lastly, laying it upon the individual member, they would meet with a response. The result was that in the past four years the contributions of this Church have increased from $160,000 to $236,-

000, and that the missionaries abroad have been increased fro 171 to 203. In nearly every local church the increase has com largely from the men, clearly demonstrating that when this mi sionary enterprise is placed before them in a business-like way, the are ready to respond. This but suggests the opportunity that before us, when your laymen are thoroughly awakened to the gre opportunity of this enterprise.

As the Church does not seem to fully realize the great valu of the movement looking toward the development of this work a home, there come to me this afternoon two or three thoughts i this connection. It seems to me that each local church should hav a committee of laymen, whose duty it should be to see that thei church was kept alive to this great work through the distributio of the literature and the development of missionary study in th denominational sense, though it is no denominational work. The should also see that a missionary gift is secured from every membe And then, in presbyteries, synods, and conferences, I believe tha the laymen have not been used and developed as much as they shoul have been. In the Macon Presbytery of the Southern Presbyteria Church, they have been using their fall meetings for the past tw years as a missionary conference. The first day and evening ha been devoted to the consideration of missions. Special efforts hav been made to secure the attendance of church officers and the teach ers, and the good effects of this were seen in awakening and buildin up a lay membership interested in the great work of the evangeliza tion of the world.

I have time to express one other thought in connectio with the development of the layman. I would like to suggest tha if a book, "The Pastor and Modern Missions," written by Mr. Mot could at this time be placed in the hands of the laymen, I believ that we would see them rally in a very marked manner to this grea work and make Jesus Christ known to all men.

THE LAYMAN'S PART IN FURTHERING THE FINAN CIAL SUPPORT OF MISSIONS

A. J. A. ALEXANDER, M.D., SPRING STATION, KENTUCKY

I HAVE been asked to speak of the financial support of mission by laymen. It strikes me that the first thing needed is to get int close touch with the worker on the field. There are a number o ways in which we can do this, and one which may not appeal to a at first is to go out and find a worker yourself. We are liable t think that the Student Volunteer Movement has this in charge, tha

ere are already more workers prepared to go than there are places receive them. This is not a fact. There are a number of places r which no workers have applied, and yet there are thousands of en and women prepared to carry the work into foreign fields who ve not had it presented to them. To do this adequately, we must miliarize ourselves with the needs of the field. Pick out some ld that interests you above all others; study that field, its needs and conditions; correspond with the mission on the field and ascertain st what their needs are; go to the mission boards and find out what en will be sent out, what women are needed; and then go out and id the workers. If your board wants in the field in Syria a man teach in the Beirut College, go to some institution where there e a number of men about to graduate, who are looking for some ace to carry on the work of Christ. Find some consecrated man id present the case to him. Two years ago our Board was looking r a medical man. In the first college I went to, there were ninety the class and nine applied to me to be sent out. Of course a great any of these men did not know what missionary work was; but evertheless we got a good man out of that class, and I think we ould have gotten two or three.

If we cannot approach men to go out, we can at least take some an that some one else has gotten to go out and undertake his support. But to do this to the best advantage, we must come in close uch with him. Meet him, learn to sympathize with him, know his mperament, know his plans, and be able to back him up when e goes out.

When the man is in the field, you should correspond with him. know a great deal of what that means in many cases. It means at once or twice a quarter the missionary will write a very impersonal letter home, telling the news of the work, what is going on, etc. But that does not do much good, because the man at home never inks of writing to the missionary. Enter yourself into a personal, riendly correspondence. Write what you know would interest him this country; tell him of things that would interest you out there; ake it a personal matter with him. If you do that, you cannot help ut get strength yourself and also give strength to that man. If it is ossible, go and visit him on the field. That seems to be an unheard f thing for most of us. A great many of us have been to Europe. have been there myself and also to some of the fields, and if I had choice, I would not hesitate which I would choose for the mere ersonal pleasure alone. If there, we could see the needs of the field s they exist; we could see things that do not appeal to people when hey are written about thousands of miles away. You would see ome little necessity that the Board would not think of meeting even hough the missionaries need it. You would see it yourself and vould take measures to supply that need.

When you come into close touch with the missionaries in this

way, you cannot help but offer a prayer for them every day, th in whom you are most deeply interested, and that is one of the m valuable features of this work. I was two months on the Kore field, and I know personally that I could feel the results in my eve day life, of the prayers that I knew were ascending for me fr those whom I had left in this country. It was the most helpful thi that I experienced out there, and this relation will necessarily mutual. We at home often feel the need of prayer, and yet o friends do not always remember us in prayer. I believe that th is no one who has this personal, close relation to the field but w be remembered in the prayers of that missionary; and men who thrown upon themselves, without any human crutch to lean up and who consequently lean alone upon God, become men of pray They seem to prevail more with God than we do in this country, a we will in our turn be the objects of the earnest prayer of these m sionaries.

If we have come into this close personal relation, if we reme ber them in prayer, there is one other step to take, and that is th financial support. We cannot have a deep interest in a man out the and know that he needs something, without wanting to have a sha in his work in a financial way. It is far better, if we can take t salary of a missionary, to give the whole of it. We seem to thi that little indulgences that in the end amount to a great deal, a not an extravagance at all. And yet we often find, that if we de ourselves luxuries, it will amount to enough in a year's time to su port a missionary. The salaries run all the way from $300 up $700. This is not a very large sum per month. Many a man smok up that in a year; and yet by that $300 you may be able to put a m in the field, who will win hundreds to Christ in that one year. If y cannot assume the entire support of a missionary, go in with tw or three friends. Get them to join with you; pray with that m before he goes out; study his work, and between you then pay h salary. I know of more than one missionary who is supported that way.

If you cannot do that, there is another plan in use by so boards, which will enable a person who cannot give the whole amou to have some personal, definite share in this work. In the Chur to which I belong, we have a share system. The work, outside the missionary salary, is divided into shares of $50 each. Say o station's work cost $2,000; that would be divided into forty shar of $50 each, and a person could give $50 and take one share. Th might support a native worker, or it might support a bed in a ho pital. Take some definite, personal object, which puts you in clo touch with the work. It will have the same effect upon you th assisting a personal friend has.

I have only one more word to say, and that is, that when w wake up to the privilege we have of being in close touch and rel

n with the workers in the field, it will make a great difference the money received by the boards and in the prayers offered by people at home for the people in the field.

'UDY AND PRAYER AS RELATED TO THE MAINTEN-ANCE OF MISSIONARY INTEREST

MR. JOHN W. WOOD, NEW YORK

We HARDLY feel within the Protestant Episcopal Church that work of study and prayer for missions is receiving the attention m our laymen that it deserves. It is true that a number of us n are gradually waking up to the splendid possibilities in the study the missionary campaign. I know, for instance, of a young law- of Hartford, Ct., who became interested with a number of other ofessional men in the study of missions in different parts of the rld; and as a result he has pushed his investigations until to-day uppose he is one of the best informed laymen on missionary work d methods in our own denomination. He is a man who has taken ie from professional duties to qualify himself to be a teacher of ier men. And here and there throughout our denomination we d other men, who, when they once wake up to what missions have store for them, are more than glad to give themselves to mission idy. It is perfectly natural; for no one can claim to be an educated in now, who is not posted about the work of missions. That work vers the whole line of human interest and knowledge. Think iat the missionary has done in the translation of old and strange iguages and dialects. Think how the Word of God has been put o those strange forms. We look at a printed page in some pe-liar language, and we see those characters that mean nothing to us, t they mean that the Word of God has been set free among a ange and new people. Think, too, how missions help to teach a splendid heroism, how they open to us new lands and customs. layman can claim to be an educated man who is not doing some-ng along the line of mission study.

And closely associated with that, comes the privilege and the ll to prayer. When a man has studied, he has a basis for his ayers that he never had before. There are a great many men day who are praying, "Thy kingdom come." It is the best prayer at they know, and it is a good prayer to pray; but I believe it is ich better to be able to pray because of a definite knowledge, to able to bear up before God the needs of particular places and rticular missionaries. We find that there are some of our men io are undoubtedly coming to be able to do that. They are going

to be so well acquainted with facts, that they will know how to di their prayers where they are most needed. We need intelligence definiteness in prayer, and we shall get it on the basis and as the sult of our missionary study. There can be no doubt in the min any earnest man who desires to see the coming of the Kingdon God, that these two lines open before him opportunities which simply limitless in their extent and influence. Any one who will himself in touch with the missionary enterprise will get into comp with some of the great heroes; his whole life will be stimulated invigorated. His own hopes he will see realized very often in work of some man in a distant land. His own wildest dream what may some day come true, he will find gradually being wo out in some far corner of the earth, as gradually he comes to k what our friends abroad are doing. And when, in the strengt that knowledge and with the heroism that this knowledge give him, he gets upon his knees and bears up his friends in prayer, may be sure that man has become a power. He has laid his ha upon some of the levers that are moving the world, some of levers that are determining the world's destiny. And so, thoug may be a man in an obscure place, far out of the world's view, he is having a share in forwarding the coming of the Christ.

HOW THE LAYMEN ARE BEING ENLISTED IN T UNITED PRESBYTERIAN CHURCH

MR. J. CAMPBELL WHITE, M.A., ALLEGHENY

THE GREATEST undeveloped resources in the Christian Ch to-day are the unused activities and powers of the laymen. T are about eight millions of them in the Protestant churche America. Only a very small fraction of them are actively enga in the work of propagating the Gospel throughout America and world. I have had some years' experience in connection with Young Men's Christian Association, one of the mightiest of mo movements and in the hands of laymen. I suppose there are siderably less than 50,000 active workers in connection with the sociation movement on this continent. That is only one out of of the male Protestant membership of the churches in this cou If by any possibility we could awaken the whole 8,000,000 me our churches to active operations in the work of God, we w have solved the problem of evangelizing the world.

I have come from a great layman's conference in Pittsb which our Church called three months ago. It was in the natur an experiment, because we were not at all sure what would hap

en we asked them to come together. But 1,000 laymen came and ıained for three days. We believe that we are entering upon a vement which is to gather all the men of our denomination into :losely knit organization for the propagation of Christianity in ıerica and throughout the world. For a year before that, we l been trying to organize men's missionary societies. The thing ıply would not go, and I do not expect to see it go in any denomi- ion. But as soon as we began to subdivide the entire operations the church in which men may engage, as a railroad would divide work into a number of departments, or as a department store uld divide its work, and when we assigned every man to some ɔartment, taking it for granted that he united with the church :h the idea of not only putting his money into it, but his person- :y as well, we found a marvelous response on the part of the men.

This organization, while it has grown distinctly out of a mis- nary purpose and thought and the wide missionary objective, has ɔdivided the whole work that men can do into local departments, :h the idea of setting every man in the church at work. When have done that, the men who give themselves, give their money th themselves. It is not primarily a financial problem; it is one getting a man to put his personality into the work of the Kingdom God. We have been acting as if all we wanted was money. It :he least of what we want. Paul said, "I seek not yours, but you." ıd in a great many of our missionary appeals, we have been say- ɣ, "We do not care anything about you, but we want yours." You ı never appeal to men on that basis. I ask you whether it is not ıe that the men in this country who are active, personal workers the church are not the men who are giving almost all of the ɔney to the promotion of the work of God? And when we shall ve set them all at work, we shall have solved the financial problem.

A committee of twenty-one has been assigned as a Supervisory ssociation. An organization is to be formed in every congregation. ıree thousand men have gone all over the country as preliminary ralders of this movement. We already have two men who give eir entire time to traveling and supervising and organizing, and e are persuaded beyond all question that we have at least the be- ınning of the solution of the problem of enlisting the men. I have en in connection with other great movements for years—in con- ction with the Young Men's Christian Association, and the Stu- nt Volunteer Movement—and I say to you that I believe the eatest movement is just now starting which has ever thrilled the ıurch of God; the movement for the organization and enlistment all of the men of the Church as active personal factors in pro- ɔting the work of the Kingdom of God all over the world. And expect to see a movement sweep through all our churches with at in view. I believe the first cardinal principles of this work ıst be to set every man at some active work.

I have here some copies of the constitution under which men's organization is going to operate. If I had time, I w read you eleven different departments of service which these are going to take up. One is the department of promoting relig intelligence. How much there is that all our men need to know you will pick out ten or fifteen men in the congregation and them at making all the congregation intelligent, those men begin to study in a way that you never knew before. They wi on fire, and they will bring intelligence among the others that set them on fire. There ought to be another department, enlis about ten per cent. of the Association, the department of fina which shall lead every member to give to God every week a proportionate amount to carry to the world the Gospel of God. heard the other day what was possible by the regular offering single penny a week. That would bring $10,000,000 a year into foreign missionary treasury. A postage stamp a week would twenty millions in the treasury. A street car fare a week would fifty millions into the treasury. An ice cream a week would p hundred millions in the treasury. An hour's work of a Hunga on the railroad—the cheapest unskilled labor on this contir worth fifteen cents an hour—would put a hundred and fifty mill into the treasury. What we want is some sound business sense management in calling together the men of a congregation an enlisting them all in giving a weekly offering and it can be d You cannot get together a sensible group anywhere and explain matter without convincing them it can be done, and you can them to decide that they will do their share.

But you will never organize men actively merely in a for missionary propaganda, although that deals with the great occupied field where our burden of responsibility is, since there two-thirds of the many races unreached and unsaved to-day. T men of our churches cannot serve abroad in any personal way, you must enlist their personality in the service, and then you have all the possessions which they can command. Let us not hold of this as a financial problem, but as showing men how t may come to themselves and to their own. We must show t what He has assigned them to do, and encourage them until t become strong, well-developed servants of God who are put their possessions and powers at His disposal for the redemptio the world.

W THE CONGREGATIONAL LAYMEN ARE BEING ENLISTED

THE HONORABLE S. B. CAPEN, LL.D., BOSTON

I AM here merely as a reporter to tell exactly what the American rd is trying to do along the line which you are discussing this rnoon.

In the first place, let me say that there is a special necessity this work in our Congregational churches. We are proud of at our women are doing. They have been for years splendid anizers, and they have state and county organizations. In the nity of Boston they have six or eight churches grouped together, they study and work and canvass for money with absolute roughness, so that we begin to feel as did a certain man who l that all he had was in his wife's name. We are now trying to ng about a better state of things. We are trying to enlist the n. As it is the hundredth anniversary of the meeting out of ch our American Board grew, we think this is the fitting year ry to increase our gifts from three-quarters of a million dollars, million. We are trying to get 10,000 men to add an extra gift mselves, paying it before the close of our fiscal year on August 31.

We have blocked out a campaign on that line, very much as political parties do every four years. We have blocked out the ntry and are canvassing by meetings five days in a week, going m place to place just as the leaders of our political parties go, l trying to have one day in a place to stir up the men in that re- n for this great work. We have chosen in the first place, fifty of great cities of the country and we have now made up a second up of churches in smaller cities and are running the two cam- gns side by side.

The plan is at the morning session to bring together the pastors l the men, as far as we can get them together, and make it a ply religious meeting. In the afternoon we have our missionaries e two, three, or four addresses, in order to present to those who gathered there the different phases of our work—giving them facts of the case, so that they may be intelligent as to what we doing. Then at the close of the day, usually we get the men ether around the dinner table, in number anywhere from 100 to , the women being excluded. After the dinner as a rule we have

two addresses. We sent for Dr. Arthur Smith, our great mission statesman in China, and wherever it is possible, we use him and a second speaker, to bring the direct message home. We then around the cards, and we urge those present to come into fell ship with us on this new basis. It works well so far, though th are some cases where the pastor is timid. In one place the pa got frightened by two or three men who thought that we were g to emphasize the money side too strongly; and he said that noth of the kind should be done. But it worked out for the furthera of the Gospel; for his laymen found it out and became indignant wanted to know why they could not have a hand in this great w So a lawyer and another gentleman said, "We will canvass this gion, for if our pastor is afraid, we are not."

That is the simple plan on which we are working. We are ing to get the 10,000 men to make these gifts, and in "The Con gationalist" you will see that we have two thermometers mar from one to a thousand, one representing men and the other money. The campaign is working well, and we are stirring interest, as it is a great campaign of education.

WHAT NORTHERN PRESBYTERIAN LAYMEN AR DOING

MR. DAVID MCCONAUGHY, NEW YORK

In the annals of the Scotch-Irish in North America it is that at the Battle of Kings Mountain, in which every officer wa Presbyterian elder and every man in the ranks a Presbyterian m ber, it was actually necessary to draft men to stay by the stuff wonder if we are coming to the time when in this great conflict v the powers of evil it is going to become necessary to draft me stay at home. At any rate it is going to be necessary to draft r at home to aid the missionary enterprise.

When William Carey went to India he said that he was g into a gold mine, but that those who stayed at home must hold ropes. We are looking for men to hold the ropes to-day, while th brave representatives go to the front and down into the gold m all over the wide world. And the men are taking hold of the r as they never have done before. If it is asserted that "the best in the Christian churches are the women," we will not deny But if it is said that our men are so materialistic that they care nothing but making money, we will give them a direct denial of t statement by what will be seen in the years that are lying just fore us.

Let me give you a concrete instance as to how our men are ıally responding. In the Union Station at Pittsburg a few weeks , as I came back from the West, I met an official of the Pennsyl- ia lines west of Pittsburg, and he wanted to know where I had ıe from. I said, "Cincinnati;" and he asked what I had been ng. I told him that on the previous Thursday night, 175 men, resenting some thirty churches, had sat down together around a per table where each man had paid for his own plate and had come on the basis of that arch-travesty on manhood, "that the y to a man's heart is through his stomach." They had come to t supper, because it was most convenient to come straight from the ce with their working clothes on; and they sat down and for r hours had faced this proposition of their relation to the great lertaking of giving the Gospel to the nations. And at five ıutes to ten by the clock, it was announced, after a cross fire of :stions for more than an hour had followed the addresses given the representatives from the fields and the business proposition t had been laid before them, that there would be no time for y more questions that night. It was added that in the parlor ıferences that would follow the next night and the night follow- ; they would have an opportunity, each in his group, to ask :stions and have them answered. And in those little group con- ences, numbering from forty to sixty-five each, there were gath- :d supporters and followers of those twenty-five churches. Then .en the proposition was presented, it was presented as a concrete e, that a parish here should be responsible for the support of an- ıer parish abroad. One little mission down in the country, that d given $2 to the cause of foreign missions, raised it to over $200; other church that had given $288, raised that to $1,700 and over, yable as an act of worship week by week.

I told my railroad friend a little of this, and he asked me when would be possible to come out to Zanesville Presbytery. I fixed late, and that man made an itinerary just as a railroad man would ıke a schedule, and at five o'clock, just before daylight, as I came t of the forward end of one sleeper, he stepped out of the rear or of another and we met. I have no time to tell you how he per- nally conducted me through that Presbytery for the next three ys, meeting the groups of men in five different sections. I remem- r that once we got in early in the morning, and he said, "You have hour and twenty minutes here." There was a committee of lay- :n and they quickly conducted me to the church where I found a om full of business men at ten o'clock on Monday morning. All e deacons and elders from five churches around about were there, ho had come on short notice to consider this business proposition. ıat railroad official is to-day the chairman of the Presbyterial ommittee of that Presbytery, and he is pushing the work just ex- :tly as he rushed the train that brought us there that morning on

the minute. He said once to me, "If the railroad companies w to run on the same basis as the churches, I am afraid that we we not have met here just at this minute." But, thank God, the t is coming when the brains and brawn of the manhood of churches will be put into this wonderful work.

Before I close, I want to name two or three ways in which laymen can go back to our churches and do something about matter. I believe that in every church there ought to be appoi a committee. It may take the simplest form possible, consisting a representative of the governing body of the church and of young people and the women's organizations, that committee to the clearing-house for all missionary interests of that church. committee should take up the various lines of work that have b suggested, one to be responsible for the literature, another for correspondence with the field, and another to look after the meeti Thus instead of letting the whole burden rest upon the pastor, committee can take that mid-week prayer meeting once a month make it alive with interest by having brief talks and prayer. had a wholesale bag man who thought he could not pray in pra meeting, or speak there. He has now undertaken to keep his on Korea and Japan. I said to him, "If you were called into co you could state facts, couldn't you?" He replied, "Why, certain I said, "Then why can't you come into the prayer meeting and s at least one fact." Now you cannot meet that man without his t ing to you about Korea or Japan; he is overflowing on that subj

CONFERENCE OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

Co-operation Between Students and the Young People of the Churches

The Need for Student Leadership Among Church Young People

Mission Study and Other Forms of Missionary Instruction of the Young

Text-books for Young People's Classes Used by the Women's Boards

Summer Conferences of the Committee for the United Study of Missions

Summer Conferences of the Young People's Missionary Movement

The Normal Mission Study Movement

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

CO-OPERATION BETWEEN STUDENTS AND THE YOUNG PEOPLE OF THE CHURCHES

MR. HARRY WADE HICKS, BOSTON

THE SUBJECT that is before us is one of the very greatest sig-icance to the kingdom of God on the earth. Not long ago Mr. ırlan P. Beach of the Student Volunteer Movement made a state-ːnt to the effect that if the student movements of the United States d Canada could be correlated in their work with the Young Peo-ː's Movement of our country, the greatest impulse to the onward ːeep of the Christian Church would be imparted thereby. His .tement will stand scrutiny. It is not a difficult matter to imagine ıt if the great army of trained students, who are guiding the ung men and young women of the colleges in the student Associa-ns, could be brought into a vital relationship immediately after ːir graduation with the organized religious work among the young ople of the churches of the various denominations, we should have ded great inspiration to the young people's organization and ɔuld have found a plan whereby the spiritual life of many college ıdents would be safeguarded. Moreover, we should have pro-ıed the greatest force of trained leaders for the young people of ː churches, so far as missions are concerned, that is available at ː present time. We rejoice that there are so many students here -day, because it shows an interest in this problem of the correla-ɔn of these two great bodies of young people; and in the discus-ɔns the speakers will have due regard for this question as to how ː student leaders may be brought into vital relationship with the ıders of the young people of the Church, and as to how, harnessed gether, they may lead the great army of young people of our urches forward in the missionary enterprises.

May I give you several reasons why the great field of the young ople of the churches is an important field for students to be inter-ted in? Recall, if you will, that practically the only place where llege students may work after they graduate is in the churches. ːcall, again, this fact that a great many young men and women ːop practically all religious activity during the first three or four ars after graduation. Have in mind, thirdly, this additional fact, at the magnitude of the field among young people in itself empha-ːes the importance of this class of persons in the churches of Jesus

Christ. Mr. Vickrey is accustomed to say that this field compr approximately at the present time 18,000,000 young people the churches of Christ that are to be reached by the missionary n sages from the Church of Christ in Canada and the United Sta Recall this fact, fourthly, that at present among those young pe in the Sunday-schools and the various young people's organizati of the churches, including also those young men and women who not in the organizations, there are few prospective ministers of Gospel and few missionaries to evangelize and Christianize th two nations of ours and the non-Christian world. If we were mention no other fact than that in the churches are those who wi twelve or fourteen years are to be responsible for the administra of the home and foreign mission boards of our country and of C ada, we should have found a sufficient cause for the discussion is about to follow. I therefore invite both the officers of the Stuc Volunteer Movement and those of other religious bodies that are terested in the work of missions among young people, as also the dents here present, to take under careful consideration how th two great forces of young people may be brought together m effectively in spreading the Gospel of Jesus Christ in our own lands and in the uttermost parts of the earth.

Will you recall for just a moment that there are in the field s eral important agencies that work for the young people? I men first the Student Volunteer Movement; secondly, the efficiently m aged Women's Boards of our country that for many decades h been giving their attention to the training of the children in churches. Thirdly, the great national and international young p ple's organizations, including the Epworth League, the Bap Young People's Union, the Christian Endeavor Society, and sev other national and international organizations. Then more nota perhaps, because more specifically devoted to the work, the Yo People's Missionary Movement, which has entered the field dur the last four years and taken firm hold of this problem of the m sionary education of the young in all denominations. This Mo ment means that there is a concerted effort among many home foreign mission boards to so organize these boards that they s give attention and instruction to the young people and to the pr aration of such literature as shall be necessary to forward this g work of missionary instruction. On this subject let me speak m in detail.

Soon after this work was outlined two young men interes in religious work among young people's societies conceived the i of bringing out a series of text-books especially prepared for yo people. The idea was that for each large mission field like Ch there should be two books, one dealing with the country as a f for missionary operations, and the other dealing with biographie some of the most prominent missionaries in that field, and in g

ıl this outline has been followed by our Movement, the thought ıng that for the smaller mission fields one book would suffice. The ıst book was entitled "The Price of Africa," by Mr. S. Earl Taylor. ıe second volume was entitled "Into All the World," a general rvey of mission fields, written by Amos R. Wells, of the United ciety of Christian Endeavor. Simultaneously with the last named ok was a volume of Chinese biographies, written by Mr. Harlan Beach and entitled, "Princely Men of the Heavenly Kingdom." ıe fourth book was "Sunrise in the Sunrise Kingdom," by Dr. J. . DeForest. The fifth was "Heroes of the Cross in America," by ɔn O. Shelton. The sixth one was entitled, "Daybreak in the ırk Continent," by Professor Naylor. Then the next was "Child fe in Many Lands," by Mr. R. E. Diffendorfer. These books sell r fifty cents in cloth and thirty-five cents in paper, and any of you ıdents desiring to promote mission study among the churches can ı so by encouraging the use of these books among the young people. ıis series will be continued next year in the study of India.

THE NEED FOR STUDENT LEADERSHIP AMONG CHURCH YOUNG PEOPLE

THE HONORABLE S. B. CAPEN, LL.D., BOSTON

I BELIEVE that the college young men and women face the great-ıt problem that confronts us in our Protestant churches to-day. I ertainly feel that this is true of our Congregational churches, for ıe point of greatest neglect with us for years has been that we have ɔrgotten too largely the force and power and capacity of our young eople, and we have allowed all our interests to suffer because of ıat neglect. We have been running our missions on the momentum f the past, on the achievements of great men and great women that ere the founders of our missionary organization, and somehow or ther we have not kept up to the standard in the present generation.

We need, first of all, what Mr. Hicks has suggested, namely, eadership, and where shall we get that leadership except from the oung men and young women trained in our colleges? It seems art of God's plan that certain persons, by their enthusiasm, their raining, their consecration, shall have power over their fellows to ead them to higher and better things. We cannot think of Hampton ithout thinking of General Armstrong, and I might give any num-er of illustrations of what I mean. We may say that the natural eaders of this missionary work in the churches ought to be the pas-ɔrs, and in many cases they are leading. But I am sorry to say that ı our denomination it is often true that they are not. They are not

sufficiently interested. They treat you courteously, but you are c
scious that they have very little of the missionary spirit. They do
sacrifice much and do not train others to sacrifice much. They ar
broken reed for us to lean upon; hence the necessity of train
young men and young women to be the leaders. We must look
you young men and young women for that leadership, and tha
one of the important features of the conferences at Silver Bay, As
ville, and Lake Geneva.

The second thing that we need in our Congregational church
and I think it is true everywhere else, is a campaign of educati
We need to instruct the people in missionary work. The reason w
so many people are indifferent concerning missions is that they
not informed. It is not mere exhortation that is needed now,
more information, and this means regular courses of study in
Sunday-schools. There are people who believe that only the A
of the Apostles is needed and nothing else. When the inspi
author of the Hebrews wrote his eleventh chapter, the story
heroes of the faith did not end. There have been great missionar
since, and we should make provision for the study of such lives
the Sunday-school. I am persuaded that unless we take up the stu
of missions in the Sunday-school and push it where we have m
young people than in any other place, our missionary cause is l
Here we have the boys and girls from our homes and here we
instil into their mind the missionary idea and missionary enthusias
It is by teaching missions in the Sunday-school that we can h
those boys that are so difficult to interest. They will be held by
missionary story. There is something virile in it. It is all right
us to teach which Pharaoh was on the throne when Moses went
of Egypt, how wide the walls of Babylon were, etc.; but it is
more important that our young men and young women should kn
about the slums of Chicago and New York, about the home missi
ary work going on in the Dakotas and the Southwest. And wh
you young men and women go to your homes, you can aid in t
work. I have seen it done in my home church and in other church
You can be the leaders and can set the pace for others.

The result will be a larger giving that will help to sustain
mission boards as never before, so that the Kingdom of God m
come more rapidly. Interest will be awakened, mission fires w
be kindled; and then to have no opportunity for expression is
make the human heart callous, until finally it has no power to
touched at all. And so, young men and women, be leaders and h
in the campaign. Thus by stirring up interest you will awaken
new giving power in our churches, and you will hasten the comi
of the Kingdom of God.

SSION STUDY AND OTHER FORMS OF MISSIONARY INSTRUCTION OF THE YOUNG

MR. S. EARL TAYLOR, M.A., NEW YORK

It is surely more than a coincidence that at this time the great vements which Mr. Hicks has mentioned as having so much to with missions are giving their time and thought and to so large lace in their program to the development of mission study. I refer he Student Volunteer Movement, the Young People's Missionary vement, and the leaders of the women's home and foreign mis- nary societies. If you speak with the leaders of these organiza- ns and seek to discover the signs of the times, you will find that ssion study is considered by their leaders as fundamental to the ssionary problem as it presents itself to-day.

What is that problem? As I understand it, the missionary prob- ı, in the first place, is that of open doors of providential oppor- ıity everywhere. As a prominent leader recently said, the great ıger of the Church to-day is that it may stand still in its tracks. forward and we will find an open door. That is the first thing connection with the missionary problem. The second funda- ntal factor is that the churches of Great Britain and her colonies d of America and other Protestant countries have men, money, and wer enough to carry forward the work of world-wide evangeliza- n. There is no doubt about that if one studies the question. ıd, thirdly, the churches, through their missionary agencies, are ıctically at a standstill and are unable to enter the open doors of ɔvidential opportunity, because, by reason of ignorance and conse- ent prejudice and indifference on the part of the churches, funds d men are not provided. There is no doubt about the power of mighty God. We possess that, but the other two things are not rthcoming to carry forward the work.

Now, what is the solution of this problem? I had an opportunity ıt summer to ask a missionary of the Southland, who attended our mmer conference at Asheville, what he considered to be the one eat obstacle to the speedy evangelization of the world. This man d been over the whole field and had traveled widely in it. He said, 'hat is a broad question, and I must think." He thought awhile d then said clearly and firmly, "I have no hesitancy in saying that e greatest single obstacle to the evangelization of the world is to

be found in the home Church and in the heart of the indivi Christian." It made my blood run cold. I had read the life David Livingstone and had been stirred to the depths and I known something of the perils of Africa, but that was not the gr est obstacle. I had known something of the bigotry and filth Mohammedanism, and that was not the greatest obstacle. The gr est obstacle is in your heart and mine, if we are average Christi Why? Because we are so indifferent and are so cold. Since h ing the remark of that missionary, I have been asking other miss aries the same question and with practically the same answer. man said, "If only the Church at home would do its part, the si greatest obstacle to the speedy evangelization of the world woul overcome."

Now, how can we stir the Church? How can we overcome prejudice and indifference? What is being done to remove t obstacles? I had what I regard as one of the greatest opportun of my life of speaking to 100 presiding elders in my Church. A siding elder in the Methodist Episcopal Church is a sort of bishop. He has fifty or sixty churches under his supervision. F times a year he is supposed to visit these churches. He meets boards and asks specific questions. It is his business to know t oughly what each church is. I had before me 100 of those men resenting 1,000,000 members of my Church, the most representa body that could be gathered from the standpoint of church co tions. They asked me to speak on mission study. They expected to talk to them. So I told them a few things about the problem then added: "My observation is that the majority of young pe are indifferent to the cause of evangelization. The majority of yo people, judged by their acts, are comparatively untrue. Suppose had before us a young person twenty-one years of age, a Chris who is interested in the cause of Jesus Christ and in marching u His banner, but who is indifferent to the great world-moveme How shall that person be transformed from a life of inactivity life of missionary activity? Do not tell me what you think ough be done, but kindly tell me what you know of having been don the churches you represent to stir these young people and transf them from inactivity to zeal." They responded quickly. One siding elder said, "Sermon;" another said, "Circulation of paper;" another, "Tracts;" another, "Books." I said: "Let us alyze these sources of information and inspiration, having stil mind this indifferent individual. How often are missionary mons preached among the churches you represent?" "Month One elder found that some of his pastors were doing it twice a y but once a year was the rule. "What is the object of that missio sermon?" "Financial aid." "Is it always devoted to missio work alone?" "No; we have a habit of omnibusing everythi "Do you honestly think that that one missionary sermon, often o

ing the funds, was enough to stir the young people to zeal?" ey said that it was not. Then I mentioned "World-Wide Mis-ıs," our missionary periodical, and asked, "Is that paper being ierally read by these indifferent young people?" They replied t it was not. I continued: "I know something about our mis-ıary literature. It is attractive and increasing in quantity and ›roving in quality all the time; but are the leaflets read generally the young people?" "No, they are not." Again I asked, "Are sionary books found generally in the homes of the people whom ı represent?" "No." "Are they generally in the pastor's library?" o." "Are missionary books being read by these indifferent young ›ple?" "No." "Is anything being done to stir these young people a study of missions?" Some of them said that groups of young ›ple were coming together and studying missions. Eight or ten uld come at the beginning, but in some way the study got a grip them as they began to know more about the work. The leaven ;an to work and the churches were being transformed by that ıncy. Do not misunderstand me. Of course, I believe that we ght to have more missionary sermons; I believe to the bottom of soul in missionary books and in leaflets, and we must do more that line. But judging by the experience of those 100 presiding ers, the only thing that gripped the young people was mission dy. That is the reason why all these prominent missionary organ-tions are coming to consider it fundamental in their work.

I shall not attempt to give you the reasons why our young people ›uld study missions. I think it would be an insult to the intelli-ıce of an audience where we have so many students. If Dr. Sailer re speaking, I have no doubt but that he would say that he be-ves in mission study because it is the greatest thing in the world d nearest to the heart of God. I might produce many arguments; t I only want to call your attention to the fact that that is the one ng that seems to be gripping the people profoundly, and that urches are being profoundly stirred by mission study. I believe at we must enter the Sunday-school field and furnish something at will make possible an adequate consideration of the subject of ssions there. Not many people feel wise enough to give a direct swer as to how this shall be done, but in the providence of God it ıst and shall be done. Until the young people who are to be the ders know about missions, I see no hope for the speedy evangeliza-n of the world.

As to mission study in the young people's societies, I am going tell you an experience of my own. I have been preaching to other ›ple about the importance of organizing mission study classes so ıch that I have not had time to try it myself. It occurred to me at it would be a good plan to organize a mission class in my own urch and try an experiment. I decided to give up journeying and ıy at home for eight weeks in order to teach a class. It was a

church where they had tried to have a mission study class and had only one or two members. They had been trying from Septe ber to December to get a class together the year when I came u the scene and they had failed. They could not get a leader, one night in December at prayer meeting a young lady came to and said that if I would teach it, they would get some one to stu I said that I would do so on condition that the class was limi to ten. You know how that works; it was exclusive and not ev body could get in. By and by more than ten wanted to come, we made out a waiting list. God in some way got hold of that yo people's first class, and they established a second and then a th three classes in one year in that church, and the missionary sp began to burn all through its membership. They used to have a m sionary committee who once a year submitted a report. Now t have a missionary committee of seventy-five. The pastor tells me there are this year eight mission study clubs in the church enroll 100 people from seventy-five years of age down to boys and girl ten and twelve. It has become the prominent feature of the chu during the months of January and February. It is a "town top in the best sense. The ladies when they go to market talk miss study while they are waiting for the groceryman and butcher to their order. It has so affected the life of that church and si churches that the whole town has been affected.

I want to close by saying that I have been tremendously stir by this Convention for many reasons, but for one in particular. was at the Cleveland Convention eight years ago that I received first impulse toward missions. I see a good many college stude here. I came to that Convention as a young student. I had to fi out the great fight as to my personal relation to this missionary pr lem, and I decided then that, God permitting, I would be a fore missionary. He has not permitted it, but He has given me ot work to do. I wonder what cannot be accomplished by this bo many of whom cannot go abroad? How much we do need your tiative. You can go back to your home churches and stir th Some district needs missionary organization or some Sunday-sch and some of you may become national leaders. We want your h The Student Volunteer Movement linked to the Young Peop Missionary Movement must go forward as one body, and with student leadership that will be impossible.

'EXT-BOOKS FOR YOUNG PEOPLE'S CLASSES USED BY THE WOMEN'S BOARDS

MRS. N. M. WATERBURY, BOSTON

In the year 1900 there was formed "The Central Committee n the United Study of Missions." In our women's boards we have ıousands of young women gathered in the auxiliaries, and in addi-.on we wanted to plan something whereby there should be studies ɔr the older women of the churches. This task was entrusted to ıe Committee that I have just mentioned. The Committee met in ıat same year to plan a course. They began with a history of mis-ions from Apostolic times down to the nineteenth century, and the ook in which this history was embodied was "Via Christi," by Miss Hodgkins. The next year we took up an outline study of India and ıat opened the eyes of the women as nothing else had ever done as ɔ the condition of Indian womanhood. The book on that topic was Lux Christi," written by Mrs. Mason. The next year we turned ɔ China, and Dr. Arthur Smith prepared an outline study of China nder the name of "Rex Christus." Just at that time the eyes of the ɣorld were turned toward China, and all over the country women nd girls were studying that Empire. Next year came Japan, and ur book was "Dux Christus," an outline study of the Empire by ne of the early American educators there, Dr. W. E. Griffis. This ıst year we have been studying the great dark continent of Africa, nd our text-book has been "Christus Liberator," by Miss Parsons. Next year we separate from some of our good friends of the Young People's Movement, as we had taken India for our second course, ɔ that next year we will go on to the island world and shall study ıe groups of islands in the Pacific. The last of the seven years will e devoted to the book, "Christus Victor," when we shall take up a urvey of missions the world over, especially studying the elevation f women through the coming of the Gospel.

We have been criticised for our Latin titles. We did not really ıean to take them continuously, but the first book had a Latin title, nd so we followed that up, and all of these will be issued under the ame of Christus Missionary Books. We have distributed some 50,000 of these. There has also been some criticism that our books re somewhat heavy, and the question has been raised whether our ooks could not be made easier. But then the question arises, Why

should they be made easier? Geometry is not easy and there is no mental training equal to it; so we have thought that it was not necessary to make our books easier.

We have used the libraries published for the Young People's Missionary Movement and were very much gratified, when we were on China, at the results attained. During the last three years the young people and the women's boards have worked together. We are sorry to leave them, and we hope that we shall come together later.

SUMMER CONFERENCES OF THE COMMITTEE FOR THE UNITED STUDY OF MISSIONS

MRS. ALONZO PETTIT, ELIZABETH, N. J.

In 1904 the Committee for the Interdenominational Conferences of the Women's Boards of Missions met and considered questions for discussion at the Conference. Nearly every one proposed the same questions. There are really only two questions that are commonly asked. One is, How shall we train the leaders among the young women? The other is, How shall we interest the uninterested? That Committee made up their minds that they were going to try to solve these problems, especially the one relating to leaders.

There are training schools for the pulpit; there are training schools for the public schools; there are training schools for every thing else almost except for missionary leaders. Here come a lot of college girls and college boys. They are full of the idea of work, but they do not know how to begin. So we thought that we would begin with a summer school. We discussed that subject at the Conference, and within two months the first school of this character for the training of young women through practical work was established. When we planned this summer school for Northfield, we were only sure of twenty delegates, as we had that number of instructors. When we came together at the first meeting, the registration was 250. At the next meeting there were fifty per cent. more. Then one was started in the West, and now this week we have planned for conferences in the West, South, and North, and some women will go into Canada and on the Pacific Coast. There are even people in England who are asking if they cannot have a summer school.

What are we doing at these summer schools? The first hour is a Bible conference. Then the next hour is given to united study of missions. Another hour we give to methods of furthering missionary work, beginning at the cradle and going up through the Sunday-schools. We want young women to come from the colleges and

be trained for practical work in one of the summer schools. There will be one in Winona, one at Northfield, and one at Chautauqua, as well as in other centers.

SUMMER CONFERENCES OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

MR. C. V. VICKREY, NEW YORK

IT HELPS me not a little in my grasp of the young people's situation to think of the young people of America as a great unorganized army of somewhere in the neighborhood of eighteen or twenty millions of people, for the most part eager to help in the evangelization of the world, but also for the most part unorganized and lacking in training. The Young People's Missionary Movement has addressed itself reverently to the task of so organizing and training and developing the almost immeasurable latent power of that army that fifteen or twenty years hence it may be equal to the task of telling the world of Christ. One of the most strategic moves in the organization of such an army is that of the preparation of leaders. The regiments and brigades are lacking leaders, and so the very first thing that the Young People's Missionary Movement did was to establish a school for the training of leaders. We now assemble every summer at Silver Bay, on Lake George, 600 of the strongest young men and women of the Eastern States, persons who are in positions of leadership in their respective cities and churches, who come for ten days of conference and training.

The first of these summer schools was held there in 1902, and one has been held each year since that time. This year there will be five of these training camps. One will be held at Lake Geneva, Wis. It will be the first conference held in that section and will reach the leaders of the Mississippi Valley. The second will be held at Asheville, N. C., where the leaders of the Southern States will come together, as they have done for the past two or three years, for ten days' conference. The third will be held this year for the first time in Canada, at Whitby, Ontario. The fourth of these meetings will be unique; the world has never known anything like it. It will be held in Silver Bay, but it will be for leaders in Sunday-school work and will be limited to persons whose official positions will enable them to lead their respective denominational forces in such plans as may be deemed most effective in reaching the thirteen or fourteen millions of Sunday-school members with missionary instruction. The fifth and last will be a general conference for the leaders at Silver Bay. I might say that last year at Silver Bay the demand for admission to the conference was such that it was necessary actu-

ally to turn back the registration fees of more than 200 of those delegates who had sent their money to reserve accommodations. We could have 1,200 delegates at the meeting at Silver Bay this year but we have to keep the number down to 600.

Now as to the purposes of these conventions or training conferences. They are about as far removed from the average young people's conventions as this one is from a political convention. They are conferences for training leaders. They are full of spiritual power, but that is not the main purpose. They are not an end in themselves, but are a means to an end. They are merely the council of war, outlining the campaign which is to reach ultimately every state and city and church and Sunday-school of Protestant Christendom, and through these churches and Sunday-schools to reach the remotest bounds of the earth.

THE NORMAL MISSION STUDY MOVEMENT

T. H. P. SAILER, PH.D., NEW YORK

In my experience, most of the college students are not qualified to lead mission study classes. Every now and then we have leaders coming from among college students who are willing to undertake the work, but I never trust them to do it if I can help it, because I think it is a poor policy. I have visited the colleges and talked to those who are leading the classes, and I believe that we need to be pretty careful about the quality of study class work. It is not that I do not appreciate students, but I think as a raw product the college student is not ready to lead. He has immense potentiality, but he has yet to learn. We shall need to the end of the chapter to keep up a vigorous campaign of expansion, but we must at the same time maintain quite as vigorous a campaign for quality. If we take care of the quality, the quantity will take care of itself.

Mission study has no special precedence as Bible study has. Every one of us has been engaged after a sort in Bible study from our very earliest youth. We have been in the Sunday-schools. We have been under teachers who have given us ideas. Most of us, as we advanced to maturity, were put in charge of such classes, and what we did was to follow the methods of those who taught us. Very few of us have been in mission study classes and so have no methods to go by, and what I am very much afraid of is that we will start out on such a low standard that the whole scheme will receive a set-back. I am thankful that we can have a fresh start and avoid some of the evil conditions of the Sunday-school. You know what a caricature of teaching much of the so-called Bible study teaching

We want to get away from that, and to do so, we must have ned and experienced teachers.

How can we get trained teachers? The normal class system poses to deal with this very thing. In one city where I have had a tain amount of experience in connection with the mission study ıpaign, they did not encourage any one to teach a study class who l not been in a normal school. They have arrived at a point ere they plan ten or twelve normal classes during the months of tober and November. They have delegates come to the classes, l those delegates go back and teach in their respective churches; no one is encouraged to teach unless he can present unusual cre- ıtials, unless he has been through one of these normal classes. need seasoned leaders. What we need is college students who l go into this work and make it a specialty. The fact that gives the most satisfaction is the number of study classes that have n established in Philadelphia. Four years ago there was a lady re who had never read a missionary book. She wrote me the er day that she was taking up her thirty-ninth course of teaching, l all in four years. That girl did not have as good a preparation many of you, but she had a great deal of earnestness and of will- ness to give herself to the work. She has qualified herself. What need is college students who recognize that they do not know erything, who will study the methods of teaching and stick to it, l then they will be astonished to find the way in which they can prove themselves.

QUESTIONS

Q. How did they find leaders for classes in the church of ich Mr. Taylor spoke? A. The first leader came from the Silver y Conference of last summer. Then a normal class was estab- ıed in the town, limited in its number and representing all the ırches. It was taught by a gentleman of the Presbyterian Board o gave them training and preparation for the work, beginning in ıuary and continuing for two months. Of course, the pastor and erybody else who was willing went into the ranks.

Q. Do you have different sorts of people in the classes? The classes are grouped rather by preference and age than by y fixed rule. There is a class of middle-aged and old people which s enrolled nineteen members. There is a class of twenty-two ung married folks, a class of school teachers, a class of men, a ss of girls working in the factories and stores, a class of boys from teen to twenty, and a class of boys and girls still younger.

Q. How many in the Methodist Church are studying missions? Approximately 17,000 are studying missions thus far this year.

There will probably be more than 20,000 enrolled by the end o year. Four years ago it was 2,000.

Q. To what extent is this study supposed to supplant study in the Sunday-schools? A. There is an increasing nu who believe that mission study should be introduced in such a as will entirely supplant for a short period the teaching of the —for instance once a month, or once a quarter, to have missio lessons. Another proposition is to insert in a periodical a pag missionary information which could be used by teachers in co tion with their Bible lessons. Still another method is to orga mission classes in the Sunday-schools, but this method is simp use outlines for fifteen or twenty minutes once a month.

Q. If we wanted to start next week where could we get literature? A. Go or send to the office of your denominati missionary board.

APPENDIXES

A The Exhibit

B Organization of the Convention

C Statistics of the Convention

APPENDIX A

THE EXHIBIT

During the Convention, with the exception of Sunday, the two rs of Watkins Hall were crowded with delegates and other vis-s, who examined, with great interest, the various collections e displayed. Their object was to make real the varied forms of rt undertaken by the missionary societies at home and abroad . concrete exhibition of the methods employed in America to cre-and maintain missionary interest, to raise money for the cause, ecure and educate an adequate force of workers; also to give the gates some conception of the environment, obstacles, and suc-es of the workers abroad. This was accomplished through the erous co-operation of the missionary societies, especially the hodist Episcopal Board and the Church Missionary Society, and n the assistance of the Young People's Missionary Movement.

The scope and arrangement of the Exhibit is shown in the out-given below. The display of selected missionary literature was ewhat fuller than is the Bibliography printed in this Appendix. umber of volumes recommended for the use of the missionary he field were included, which do not appear here.

OUTLINE OF THE EXHIBIT SCHEME

OPERATIONS ON THE MISSION FIELDS

onditions Demanding the Presence of the Missionaries

1. Map of the world's religions.
2. Gods of the non-Christian world.
3. Curios illustrative of deplorable conditions.
4. Pictures suggesting heathenish conditions.

The Outfit of the Missionary

1. General missionary outfit. (Furnished almost entirely by Montgomery, Ward & Co., Missionary Exporters.)
   (1) Sun Typewriter.
   (2) Tents and itinerating outfits.
   (3) Musical instruments for missionary use.
   (4) Stereopticons and outfits. (Furnished by the Christian Lantern Slide Bureau, Ludington, Mich.)
   (5) Other means of attracting audiences and entertaining guests.
   (6) Tools for carpentry, cobbling, soldering, watch repairing.

2. Technical outfit for missionaries.
   (1) Medical illustration—manikins, American-Thermo-Ware Co
   (2) For simple dentistry.
   (3) Charts for illustrating the sciences.
   (4) Select library for missionary educators.
   (5) Kindergarten material.
   (6) Astronomical models.
3. The missionary's recreation and avocations.
   (1) Gymnastic apparatus for home exercise.
   (2) Photographic outfits.
   (3) Meteorological apparatus for observations.
   (4) Aids to the study of anthropology.
      a. "Hints to Travelers," Royal Geographical Society.
      b. Keller's "Queries in Ethnography."
   (5) Natural history work.

III. How the Missionary Does His Work
1. Work of evangelization illustrated.
2. Medical work illustrated.
3. Literature and publication work.
4. Educational missionary effort.
5. Woman's work for woman.
6. Industrial missionary effort.

IV. The Missionary Plant
1. Some missionary churches.
2. Typical educational institutions.
3. Missionary hospitals.
4. Illustrations of industrial work.
5. Presses and publishing houses.

V. Special Work of a Few Missionaries
1. Notable journeys.
2. List of missionary members of the Royal Geographical Society.
3. List of books, etc., translated by or under William Carey.
4. A List of the volumes in English written by missionaries of the B
   of Foreign Missions of the Presbyterian Church, U. S. A.

HOME OPERATIONS

I. Work of Missionary Societies
1. Administration.
   (1) Missionary headquarters—photographs.
   (2) Administration of money.
      a. Receipts for contributions.
      b. Forms for estimates from the field.
      c. Making of appropriations based on estimates.
      d. Approval of distribution by the Board.
      e. Expenditure of money on the field.
      f. Drafts and forms for dispatching them.
   (3) Missionary candidates.
      a. Securing candidates.
      b. Examination forms for the same.
      c. Appointment of candidates.
      d. Training—hand-books for candidates, etc.
   (4) Transportation of missionaries, supplies, etc.
2. Cultivation of the home constituency.
   (1) Field secretarial work, conventions, etc.
   (2) Publications used.
   (3) Forward movements, special objects, station plan, etc.
   (4) Young people's work.
      a. In Young People's Societies.
      b. Through Sunday-schools.
   (5) Women's work.
   (6) Mission study.

Student Volunteer Movements

1. Student Volunteer Movement of the United States and Canada.
   (1) Literature produced by the Movement.
   (2) Map of North America showing location of institutions entered.
   (3) Map showing distribution by countries of sailed volunteers.
2. British Student Volunteer Missionary Union.
   (1) Literature used by the Union.
   (2) Chart showing growth.
   (3) Map showing distribution by countries of sailed volunteers.
   (4) Other charts.
3. Exhibit of other Volunteer Movements of the world.

The Young People's Missionary Movement

1. Organization and growth of the Movement.
2. Publications of the Movement.
   (1) Forward Mission Study Courses.
   (2) Missionary libraries, general and reference.
   (3) Helps for Mission Study Classes.
   (4) Study Class accessories.
   (5) Maps and charts.
   (6) Pamphlets unclassified.
   (7) Sunday-school material. (See below.)
3. The Sunday-school Department.
   (1) Primary grade.
   (2) Intermediate grade.
   (3) Senior grade.
   (4) Pamphlets used.
4. Summer Conferences of the Movement.
5. Institutes—Metropolitan, District, etc.
6. Material used for promoting prayer for missions.

Exhibit of the Largest Protestant Missionary Society—The Church Missionary Society of London

Missionary Libraries for Use in Homeland

1. Library of select missionary literature.
2. Illustrations of cards, indexes, etc., to make literature usable.

The Mission Study Propagandas of the World

1. American Student Volunteer Movement's text-books, helps, etc.
2. British Movement's text-books, helps, etc.
3. Continental and Indian Unions' text-books.
4. Young People's Missionary Movement's text-books, helps, etc.
5. North American Women's United Study text-books, helps, etc.

. The Evolution of a Missionary.

1. Home and Sunday-school helps.
2. Aids from study courses and the active work of student Associations.
3. Aids to preparation through Volunteer and Young People's text-books.
4. Preparation derivable from courses in colleges and seminaries.
5. Typical training institutions of the Church Missionary Society.

I. Material Bearing Upon Prayer and Missions

Material Aiding in the Missionary Giving Propaganda

BIBLIOGRAPY OF RECENT MISSIONARY LITERATU

GENERAL WORKS

Asterisks indicate works specially valuable.

*Barnes, Lemuel Call. Two Thousand Years of Missions Before C Illustrations, map, 5¼x7¾, pp. xvii, 504. 1900. Christian Culture P $1.50, net.

Deals with the genesis, distribution, and continuity of missions from apo times to Carey; a book of reference and study rather than of easy reading; pri sources used to a large degree, and hence authoritative.

*Beach, Harlan P. A Geography and Atlas of Protestant Missions. I, 5¾x8¾, pp. ix, 571, 1901; vol. II, 10x14½, pp. 54, and 18 double- maps. 1903. Student Volunteer Movement. $4.00.

Best general account of the environment, forces, distribution, methods, prob results, and prospects of Protestant missions at the beginning of the twentieth tury; colored maps, statistics, and station index with forces at each, are distin features of great value.

*Brain, Belle M. Holding the Ropes. 5x7½, pp. xi, 224. 1904. Fun Wagnalls Co. $1.00.

Best book of popular methods of carrying on the foreign missionary p ganda in church and young peoples' societies, with added general matter.

Canton, William. The Story of the Bible Society. Illustrations, 5½ pp. x, 362. 1904. Dutton. $2.00.

Story of the first hundred years of the greatest Bible Society, the British Foreign; glimpses of the work at home and in the many lands where its B are sold.

*Clarke, William Newton. A Study of Christian Missions. 5x7¾, pp. 1900. Scribner. $1.25.

One of the most thoughtful and suggestive volumes on missions and mis theory, written from the modern point of view.

Colquhoun, Archibald R. The Mastery of the Pacific. Illustrated, 6x pp. xvi, 440. 1902. Macmillan. $3.00, net.

Though commercial interests are prominent, the main object of this work i present a vivid impression of the various countries—their peoples, scenery, s and political life, and the parts they will play in the Pacific's future; an ai missionary statesmanship.

Counsel to New Missionaries. 5x7, pp. 145. 1905. Board of Foreign M sions Presbyterian Church, New York. 20 cents.

Eleven missionaries from six fields give informal advice of value to all prospec missionaries; excellent.

*Dennis, James S. Centennial Survey of Foreign Missions. Illustrati maps, statistical tables, 9¾x11, pp. xxii, 401. 1902. Revell. $4.00.

By far the most elaborate and valuable series of missionary statistics ever lished; gives the status at the close of the twentieth century; supplement to "C tian Missions and Social Progress."

*Dennis, James S. Christian Missions and Social Progress. Two vols. t far published. Illustrated, 6½x9, vol. I, pp. xvi, 468, 1897; vol. II, xxvi, 486, 1899. Revell. $2.50 per vol.

A monumental work superior to anything ever published on the social prob confronting missions and the Christian solutions proposed by missionaries, wi most remarkable exhibit of the success attending the work. Vol. III will ap within a month or two.

DWIGHT, HENRY OTIS, H. Allen Tupper, Edwin Munsell Bliss, editors. The Encyclopedia of Missions. Second edition. 8x11, pp. xiv, 851. 1904. Funk & Wagnalls Co. $6.00.

A most useful volume covering almost every phase of missions, being descriptive, historical, biographical, and statistical; best volume of the sort in the English language.

Ecumenical Missionary Conference. New York, 1900. Two vols. 6x9¼, pp. 558, 484. 1900. American Tract Society. $1.50.

Addresses delivered at the Ecumenical Conference of 1900; valuable bibliography of missionary literature; excellent book of missionary reference.

GORDON, A. J. The Holy Spirit in Missions. 5x7¾, pp. 241. 1893. Revell. $1.25.

The best volume on the place of the Spirit in the program, preparation, administration, and fruitage of missionary effort, together with Bible prophecies concerning missions and the Spirit's present help.

GRANT, WILLIAM D., editor. Christendom Anno Domini MDCCCCI. Two vols. in one. Illustrations, 5¾x9¼, pp. 582, 471. 1902. Eaton & Mains. $1.50.

Presentation of Christian work and conditions at the beginning of this century by more than sixty contributors. Vol. I has to do with the various countries of the world; vol. II with Christian thought and movements.

LAWRENCE, EDWARD A. Introduction to the Study of Foreign Missions. 5x7½, pp. 143. 1901. Student Volunteer Movement. 40 cents.

Constitutes the permanently valuable portions of the following volume, being a reprint for study class use of Chapters I, II, VII, VIII, IX.

LAWRENCE, EDWARD A. Modern Missions in the East. Illustrated, 5¼x7¾, pp. xviii, 340. 1901. Revell. $1.50.

Though the chapters giving the author's observations on a mission tour of the world are now out of date, his deductions therefrom are a valuable contribution to the science of missions.

MACLEAR, G. F. The Celts. Maps, 4½x6¾, pp. 189. 1893. The English. Maps, 4½x6¾, pp. 186. 1893. The Northmen. Map, 4½x6¾, pp. 202. n. d. The Slavs. Map, 4½x6¾, pp. 202. 1879.

MERIVALE, CHARLES. The Continental Teutons. Map, 4½x6¾, pp. 180. n. d. The five foregoing sold by E. S. Gorham at 60 cents each.

Very valuable handbooks of the history of the planting of Christianity in the countries of Europe.

Missionary Review of the World. Funk & Wagnalls Co. $2.50 per annum.

The best missionary periodical for general use; interdenominational.

MOTT, JOHN R. The Evangelization of the World in This Generation. 5x7¼, pp. 245. 1900. Student Volunteer Movement. $1.00.

One of the strongest pieces of missionary argumentation in English; has to do with the meaning, obligation, difficulties, possibilities, and essentials of world-wide evangelization; largely used as a text-book also.

RATZEL, FRIEDRICH. The History of Mankind. 3 vols. Illustrated, maps, 7x9¾, pp. xxiv, 486; xiv, 562; xiii, 599. 1898. Macmillan. $4.00 each.

States the principles of ethnography and then gives a detailed, but often confusing, account of the various race groups with their culture history. Its multitudinous and excellent illustrations, some in color, and its full index make the volumes invaluable for reference.

REICH, EMIL. Success Among Nations. 5¾x8½, pp. xi, 293. 1904. Harper. $2.00, net.

Dissent will be expressed by many from some of the positions taken by this book; yet a candid reader will acknowledge the value of these studies to the student of history and to the missionary who aims to transform nations.

Report of the Centenary Conference on the Protestant Missions of the World, London, 1888. 2 vols. 5¾x8¾, pp. xlvii, 560; iv, 624. Revell. $2.00.

Though conditions abroad and missionary methods have changed somewhat since 1888, this is a full discussion of almost every phase of missions and is made valuable for reference by full indexes.

*SPEER, ROBERT E. Missions and Modern History. 2 vols. 5½x8½, pp. 71
1904. Revell. $4.00.

The strongest work on missions of a strong missionary writer; discusses twel
important movements of the last sixty years affecting missions; closes with "M
sions and the World Movement."

STRÜMPFEL, EMIL. Was jedermann heute von der Mission wissen muss. I
lustrations, map, 5¾x8½, pp. 191. 1902. M. Warneck, 1.50 M.

Excellent summary of the ground, the fields, methods, results, and obligations
missions; valuable for German-speaking study classes.

*The East and the West. Society for the Propagation of the Gospel. 4s. p
annum.

This quarterly review for the study of missions is the best one in English devot
to a discussion of mission problems; viewpoint is naturally that of the Soci
publishing it.

TYLOR, EDWARD B. Anthropology. Illustrated, 5½x7¾, pp. xv, 448. 18
Appleton. $2.00.

Comprehensive presentation of the races, languages, writing, arts, sciences,
ligions, mythologies, and society of various parts of the world, written by one
the foremost English authorities.

*WELSH, R. E. The Challenge to Christian Missions. 5x7¼, pp. 188. 190
H. R. Allenson. 60 cents, cloth; paper, 15 cents.

Pointed, and for the most part, convincing, replies to critics of foreign missio
answering the challenge that the work is politically objectionable, superfluous
ligiously, and in its outcome morally and socially unsatisfactory.

*WARNECK, GUSTAV. Die Mission in der Schule. 5½x8½, pp. xii, 198. 18
Bertelsmann. 3.20 M.

A masterful setting forth in briefest form of the basis, biblical warrant, histo
catechetical teachings concerning, and distribution of missions; valuable for G
man student classes.

*WARNECK, GUSTAV. Outline of a History of Protestant Missions. Seven
edition. Portrait, maps, 6x9, pp. xiv, 364. 1901. Revell. $2.00.

By far the best outline history of missions from the Reformation to the beg
ning of this century; written by Germany's greatest missionary authority and p
fessor.

RELIGIONS

*ATKINSON, JOHN L. Prince Siddartha, the Japanese Buddha. Illustrate
3x7½, pp. 309. 1893. Congregational Publishing Society. $1.25.

Paraphrase of the Japanese account of the life and teachings of Buddha.

BEAL, S. Buddhism in China. Map, 4½x6¾, pp. viii, 263. 1884. E.
Gorham. 75 cents.

Account of Buddhism's introduction into China, agreement between Northe
and Southern Buddhist books, history of the religion in China, and the Northe
view of Buddha and his teaching.

*CARUS, PAUL. Lao-tze's Tao-teh-king. Frontispiece, 5½x8¼, pp. xxxi
345. 1898. The Open Court Publishing Co. $3.00.

The Canon of Reason and Virtue. Pages 95-138 of foregoing, being a tra
lation of the Tao-teh-king only. Paper, 25 cents.

The full work contains the Chinese text, a transliteration of the same, notes a
introduction, vocabulary index, and an improved translation.

*DAVIDS, T. W. RHYS. Buddhism: Being a Sketch of the Life and Teac
ings of Gautama, the Buddha. Map, 4½x6¾, pp. viii, 252. 1894. E.
Gorham. 75 cents.

Interesting summary of Buddhism by the foremost British authority; full enou
for all but specialists.

DAVIDS, T. W. RHYS. Buddhist India. Illustrations, map, 5½x7¾, pp. x
332. 1903. G. P. Putnam's Sons. $1.50, postpaid.

First attempt to portray India during the Buddhist era from the side of the co
mon life rather than of religion and priesthood; most interesting as a bit of i
portant history; by the foremost English authority.

VIDS, T. W. RHYS. Lectures on the Origin and Growth of Religion as Illustrated by Some Points in the History of Buddhism. 5¾x8¾, pp. xi, 262. 1897. Williams & Norgate (Scribner). $1.50.

The Hibbert Lectures of 1881 give a view of Buddhism in brief form; appendixes especially good.

UGLAS, ROBERT K. Confucianism and Taouism. Map, 4¼x6¾, pp. 287. 1889. E. S. Gorham. 75 cents.

Prof. Douglas gives the fullest and most satisfactory account of China's two indigenous religions to be found within so brief a compass; full enough for all but specialists.

RIFFIS, WILLIAM ELLIOT. The Religions of Japan. 5x7½, pp. xxi, 457. 1895. Scribner. $2.00.

The best work treating of the main religions of Japan in a single volume; written by a specialist on Japan and its religions.

ALL, CHARLES CUTHBERT. Christian Belief Interpreted by Christian Experience. 6x9, pp. xli, 255. 1905. University of Chicago Press. $1.50, net.

These Barrows Lectures are reprinted precisely as they were delivered in India; addressed mainly to graduates and undergraduates there and also in Japan; full syllabus; suggestive to young missionaries and to all who emphasize experiential arguments.

OPKINS, EDWARD WASHBURN. The Religions of India. Map, 6x8¼, pp. xvi, 612. 1895. Ginn & Co. $2.00.

Prof. Washburn writes as a specialist who has studied in India the various religions included herein; in many respects the best comprehensive work on the subject.

lam and Christianity: or The Quran and the Bible. By a Missionary. 5½x7½, pp. 225. 1901. American Tract Society. $1.00.

Written in the form of a letter to a Moslem friend with the aim of winning him to Christianity. Mainly argumentative and of value to those expecting to work in Moslem lands.

ELLOGG, S. H. A Handbook of Comparative Religion. 5x7½, pp. x, 185. 1899. Student Volunteer Movement. 75 cents.

A brief comparative study of the various great religions in their main teachings; written by one who had had years of contact with some of these faiths on the mission field.

KELLOGG, S. H. The Light of Asia and the Light of the World. 5¼x7¾, pp. xx, 390. 1885. Macmillan. $2.00.

The fullest comparative study of Buddhism and Christianity by one who is an authority on both and who had labored for years in Buddhism's natal land.

NOX, GEORGE WILLIAM. The Direct and Fundamental Proofs of the Christian Religion. 5¼x7¾, pp. ix, 196. 1903. Scribner. $1.20.

This "essay in comparative apologetics" is written by a seminary professor, whose experience as a missionary in Japan makes his treatment of the subject suggestive and helpful to prospective missionaries.

EGGE, JAMES. The Religions of China. 5¼x7½, pp. xi, 308. 1881. Scribner. $1.50.

Four lectures, by the foremost English authority, on Confucianism and Taoism and the comparison of both with Christianity.

EGGE, JAMES. The Sacred Books of China. The Texts of Taoism. Being vols. xxxix, xl of "The Sacred Books of the East Series." Part I, 6x9, pp. xxii, 396, contains The Tao Teh King, and The Writings of Kwang-Tze. Part II, 6x9, pp. viii, 340, contains remainder of The Writings of Kwang-Tze, The Thai-Shang Tractate of Actions and Their Retributions, and Appendixes. 1891. Clarendon Press. $5.25 for the two vols.

A free rendering of Taoism's canonical works by a most distinguished Sinologue; has helpful introductions, notes, and appendixes.

ACDONALD, DUNCAN B. Development of Muslim Theology, Jurisprudence, and Constitutional Theory. 5¼x7⅛, pp. xiv, 386. 1903. Scribner. $1.25.

Admirable illustration of the application of Scotch-American scholarship to subjects of great importance to specialists; missionaries to Moslems should find this volume very useful.

*Margoliouth, D. S. Mohammed and the Rise of Islam. Illustrations, map 5½x7¾, pp. xxvi, 481. 1905. G. P. Putnam's Sons. $1.50, postpaid.

An Oxford professor of Arabic gives the results of prolonged study in an appr ciation of the founder of Islam, whose main aim was the solution of an exceedin difficult political problem. He is pictured as a hero rather than as a prophet.

Menzies, Allan. History of Religion. 5x7, pp. xiii, 438. 1895. Scribn $1.50.

A compendious view of ancient and present-day religions from the modern sta point; intended for text-book use in colleges, etc.

Mitchell, J. Murray. The Great Religions of India. Portrait, map, 5¼ pp. 287. n. d. Revell. $1.50.

The Duff Lectures, written by a veteran who, in India and at home, was a s dent and authority on Hinduism, Zoroastrianism, Buddhism, and native religi of India.

*Monier-Williams, Monier. Brahmanism and Hinduism. Frontispie 6¼x9, pp. xxviii, 603. 1891. Macmillan.

Exceedingly valuable and readable account of the rise and present status of th great religions by one of the foremost authorities; many quotations from sac books.

Monier-Williams, Monier. Hinduism. Map, 4½x6¾, pp. 238. 1894. E. Gorham. $1.00.

Very largely a condensation of the foregoing; less readable but equally author tive.

*Parker, Edward Harper. China and Religion. Illustrations, 6x8¾, xxvii, 317. 1905. E. P. Dutton & Co. $2.50.

The best, perhaps, of this well-known author's works on things Chinese, thou he holds some views that are not commonly accepted; includes primitive religi Taoism, Confucianism, Buddhism, fire worship and Manicheism, Nestorianis Islam, the Jews, Romanism, Protestantism, Greek Church, Shintoism.

Phelps, Myron H. Life and Teachings of Abbas Effendi. 5¾x8½, pp. xl 259. 1903. G. P. Putnam's Sons. $1.40.

One of the very few works in English giving an account of Babism and of Ab Effendi's teachings and that of other leaders of Babism; valuable for Persian m sionaries.

*Religions of Mission Fields as Viewed by Protestant Missionaries. 5x7 pp. x, 300. 1905. Student Volunteer Movement. 50 cents.

Discussion from the viewpoint of the mission field of nine of the most import religions, written by men most of whom have had more than twenty years' exp ence with those who hold these faiths.

*Religious Systems of the World. 6x8¾, pp. viii, 824. 1902. E. P. Dutt & Co. $2.50.

Sketches by more than fifty writers, most of them specialists, of pre-Christi non-Christian, Christian, theistic, and philosophic religions; very comprehensive valuable, especially Part I, dealing with pre-Christian and non-Christian faiths.

Robson, John. Hinduism and Christianity. 5½x7¾, pp. xv, 211. 1905. C phant, Anderson & Ferrier.

New edition of an old book, almost wholly rewritten, by a former missionary India; very comprehensive; valuable in its contrasts.

*Sacred Books of the East Described and Examined. 3 vols. 5¾x8½, 1357 in all. Various dates. Christian Literature Society for India. Rup 1¼, net, each.

Summaries of translations of most important Hindu sacred books, with introd tions, etc.; most valuable for missionaries to India and to others wishing the of Hindu teachings. Vol. I contains the Rig-Veda, Atharva-Veda, the Brahma of the Vedas; vol. II contains selections from the Upanishads, the Bhagavad G Vedanta Sara, Yoga Sastra, Laws of Manu; vol. III has the Ramayana, Mah harata, Vishnu Purana.

*Sale, George. The Koran. 5½x7¾, pp. xv, 615. n. d. Warne. $2.00.

An old but good translation, with its most valuable Preliminary Discourse many helpful footnotes; advised for ordinary use.

Scott, Archibald. Buddhism and Christianity. 5¾x9, pp. xiv, 391. 18 David Douglas, Edinburgh. 7s. 6d.

Results of studies by a busy pastor of these two religions, with as much emph of parallels as of contrasts; likely to be helpful to pastors who cannot read fu works on the subject.

EDD, WILLIAM AMBROSE. Islam and The Oriental Churches, Map, 5½x8, pp. vii, 253. 1904. Presbyterian Board of Publication, Philadelphia. $1.25, net.

Treats of the influence of the Oriental Christian Churches upon the beginnings of Islam and its theology, Islam's governmental relation to these Churches, the expansion of the faiths, the downfall of Oriental Christianity in the common ruin, and lessons for the future; valuable for missionaries to the Levant.

DALL, W. ST. CLAIR. The Original Sources of the Qur'ân. Frontispiece, 5x6¾, pp. 287. 1905. E. S. Gorham. $2.50.

First-hand studies made by one of the foremost authorities on Islam; many Arabic quotations; valuable for missionaries to Moslem lands.

DALL, W. ST. CLAIR. The Religion of the Crescent. 4¾x7, pp. xvi, 251. 1895. E. S. Gorham. 75 cents.

An exposition of the strength, weakness, origin, and influence of Islam, written out of an experience of many years among Mohammedans by an authority on Islam; considerable use of Arabic quotations.

WEMER, SAMUEL M. The Moslem Doctrine of God. Frontispiece, 5¼x7½, pp. 120. 1905. American Tract Society. 45 cents.

Valuable monograph on a vital doctrine of Mohammedanism; written by a high missionary authority on Islam.

MEDICAL MISSIONS

ARNES, IRENE H. Between Life and Death. Illustrations, 5¾x8¼, pp. 307. 1901. Church of England Zenana Missionary Society. 3s. 6d., net.

Account of the need, methods, incidents, and opportunities of woman's medical work, especially in India and China.

dical Missions at Home and Abroad. J. F. Shaw & Co. 1s. per annum.

Monthly of the Medical Missionary Association, and gives news from various lands.

dical Missions in India. A. Campbell, D.D., Pokhuria, Gobindpur, Manbhum, India. 1s. 8d. per annum.

This quarterly journal of the Indian Medical Missionary Association gives information concerning the medical work in one of the greatest medical missionary fields.

rcy and Truth. Church Missionary Society. 1s. 6d. per annum.

Gives information concerning medical work of the C. M. S. mainly, but this Society has work in many lands; a very valuable periodical.

NES, CHARLOTTE S. In and Out of Hospital. Illustrated, 5¼x8, pp. 192. 1905. Church of England Zenana Missionary Society. 2s., net.

In this sketch of medical work in a Panjab village, Dr. Vines has also given the reader a telling picture of the life of Indian women that is "most graphic and absolutely true to life."

ANLESS, W. J. The Medical Mission. 4½x6¾, pp. 96. 1898. Student Volunteer Movement. Paper, 10 cents.

Valuable summary of many phases of the subject, written by a medical missionary.

'ILLIAMSON, J. RUTTER. The Healing of the Nations. 5x7½, pp. 98. 1899. Student Volunteer Movement. Cloth, 40 cents.

Successfully used as a text-book by study classes.

COLLECTED BIOGRAPHIES

ipire Builders. Illustrated, 5x7½, pp. 219. 1905. Church Missionary Society. 1s. 6d., net.

Eighteen short chapters by "Empire Builders"—foreign missionaries—concerning most interesting experiences in Africa, Persia, India, China, Japan, and Northwest Canada. Thrilling stories and noble men make it excellent reading for boys.

DD, JAMES I. Famous Missionaries of the Reformed Church. Illustrated, 5½x7¾, pp. viii, 414. 1903. Sunday School Board of the Reformed Church in the United States. $1.25, postpaid.

Through brief sketches of some thirty missionaries, many of them of world-wide fame, Prof. Good gives a comprehensive view of missions of various branches of the Reformed Church from the first Protestant missionaries sent out to the present day.

GRACEY, MRS. J. T. Eminent Missionary Women. Illustrated, 5x7¼, pp. 215. 1898. Eaton & Mains. 85 cents.

Twenty-eight brief biographies of women workers in various foreign fields this the fullest collection of the kind.

*SMITH, GEORGE. Twelve Pioneer Missionaries. Illustrated, 5½x8½, pp. 1900. Nelson. $3.50.

These lives were lived in various lands from the thirteenth century down to present century, and include two natives of India, but no Americans; a very able collection of biographies.

*YONGE, C. M. Pioneers and Founders. Frontispiece, 5¼x7½, pp. xvi, 1890. Macmillan. $1.25.

The lives of seventeen early workers in different lands during the past two turies—all of British and American blood save one—set forth quite fully well-known British novelist.

MISSION FIELDS AND WORKERS

AFRICA

*BENTLEY, W. HOLMAN. Pioneering on the Congo. 2 vols. Illustrati map, 5¾x8¾, pp. 478, 448. 1900. Revell. $5.00.

The best missionary account of the history and life of the Congo tribes high authority; missionary work and travels also prominent.

*BLAIKIE, W. GARDEN. The Personal Life of David Livingstone, LL D.C.L. Frontispiece, map, 5½x8, pp. 508. n. d. Revell. $1.50.

Standard life of Africa's greatest missionary explorer. Large use of extracts Livingstone's pen.

*COILLARD, FRANÇOIS. On the Threshold of Central Africa. Illustrati map, 6¼x8¾, pp. xxxiv, 663. 1903. American Tract Society. $2.50.

A record of twenty years' pioneering among the tribes of the Upper Zam written by France's most famous African missionary. Though exceedingly fu is very interesting and is beautifully illustrated.

DRUMMOND, HENRY. Tropical Africa. Illustrations, map, 5x7½, pp. xiv, 1896. Scribner. $1.00.

Drummond's charming style and vivid word pictures make this one of the fascinating books of travel and observation in the Lake Nyassa region; only directly missionary.

ELMSLIE, W. A. Among the Wild Ngoni. Illustrations, map, 5½x7¾, 320. 1899. Revell. $1.25.

A doctor's account of the perils of pioneering in British Central Africa an the transformation of warriors into marching companies proceeding to commu service.

*FISHER, RUTH B. On the Borders of Pigmy Land. Illustrations, 5¾x pp. 215. 1905. Revell. $1.25.

An inimitable story, at once humorous and deeply earnest, of the marvelous ress of Christianity in Western Uganda; sure to interest.

GIFFEN, J. KELLY. The Egyptian Sudan. Illustrations, maps, 5¼x7¾, 252. Revell. 1905. $1.50.

Report of first three years of the Protestant pioneers in this section; first acc of the land from actual residents there.

*HARFORD-BATTERSBY, CHARLES F. Pilkington of Uganda. Illustrati maps, 5¾x8, pp. 321. 1899. Revell. $1.50.

Story of the brief, but fruitful, life of a British scholar, whose seven yea Africa revealed his power as a translator and as a spiritual father to the bl interesting account of Cambridge student life at beginning.

*[HARRISON, MRS. J. W.] Mackay of Uganda. Portrait, map, 5½x7¾, 488. [1900.] Armstrong. $1.50.

Remarkable work of a civil engineer missionary told by his sister; Mackay maker of Central Africa.

'GHES, THOMAS. David Livingstone. Frontispiece, map, 5¼x7¾, pp. 208. 1897. Macmillan. 75 cents.

Perhaps the best brief life of Livingstone; written in the interesting style that attracted the readers of the author's "Tom Brown" books.

'CK, JAMES W. Daybreak in Livingstonia. Illustrations, map, 5¾x8, pp. 371. [1900.] Revell. $1.50.

Best discussion of Africa's missionary methods within a single volume; also gives the evolution of a most important mission.

'NSON, H. Night and Morning in Dark Africa. Illustrated, n. d. pp. 222. London Missionary Society. 2s. 6d.

Describes the life, religions, mission work, and travel of South Tanganyika; for young people.

'HNSTON, HARRY H. A History of the Colonization of Africa by Alien Races. Maps, 5¼x7¾, pp. xiii, 349. 1905. The University Press. Henry Frowde, agent.

Sir Harry Johnston writes from a long experience in Africa, as well as from much study of the subject; not missionary in character, but very important nevertheless.

'ALL, C. H. Twenty Years in Khama's Country. Illustrations, 5¾x8¼, pp. xiii, 397. 1896. Hodder & Stoughton.

Account of the twenty years' work of a deeply spiritual man among the Batauana of Lake Ngami; contains the story of the great chief, Khama.

'ACKENZIE, W. DOUGLAS. John Mackenzie. Portrait, 6¼x8¾, pp. xii, 564. n. d. Armstrong. $2.00.

The long and versatile life of South Africa's missionary and statesman told by his son in great detail. Mackenzie ranks second to Livingstone in his wider influence on South Africa.

'ATTHEWS, T. T. Thirty Years in Madagascar. Illustrated, map, 5¾x8½, pp. 384. 1904. Armstrong. $1.75.

Out of thirty years' experience as a missionary and after reading the records of earlier days in Madagascar, Mr. Matthews has been able to give a most authoritative and comprehensive account of a marvelous field and of the evolution of an interesting people.

'ULLINS, J. D. The Wonderful Story of Uganda. Illustrations, maps, 5¼x7½, pp. xii, 224. n. d. Church Missionary Society. 1s. 6d.

Most remarkable work in Africa described from Mackay's beginnings to 1902. In twenty-five years 30,000 intelligent Christians are made out of Central African savages.

'ASSAU, ROBERT HAMILL. Fetichism in West Africa. Illustrations, map, 6x8½, pp. xvii, 389. 1904. Scribner. $2.50.

Forty years' observation of native customs and superstitions have enabled the missionary author to present a vast amount of material relating to every phase of the religious and social life of West Africa.

'AYLOR, WILSON S. Daybreak in the Dark Continent. Illustrations, maps, 5¼x7½, pp. xii, 315. 1905. Young People's Missionary Movement. 50 cents.

Text-book written for young people's classes after prolonged study of Africa and extensive journeys there; best brief and comprehensive survey.

'OBLE, FREDERIC PERRY. The Redemption of Africa. 2 vols. Illustrations, maps, 5¾x8¼, pp. xxv, 856. 1899. Revell. $4.00.

Though published six years ago, it is by far the best work on Africa viewed from the missionary standpoint; scholarly, of high literary merit, and intensely interesting, as well as being encyclopedic.

'RSONS, ELLÉN C. A Life for Africa: Rev. Adolphus Clemens Good, Ph.D. Illustrations, maps, 5¼x7½, pp. 316. Revell. $1.25.

Fully pictures the life and character of a strong missionary of Equatorial West Africa; largely made up of informal letters describing the evolution of a mission station.

'RSONS, ELLEN C. Christus Liberator. Map, 5x7½, pp. viii, 309. 1905. Macmillan. 50 cents.

Text-book for women's study classes, written by a missionary editor after long study of Africa; especially valuable for the skillful interweaving of a multitude of illustrations of actual work and for the large place given to strictly missionary material.

RUSHER, E. A. Sunshine and Shadow in the Southwest. Illustrations, n
6x9¼, pp. 62. 1903. H. R. Allenson. Limp cloth, 1s., net.

Record of a visitation of Young Men's Christian Associations and mission
Spain and Morocco; vivid description of little-known fields.

*STEWART, JAMES. Dawn in the Dark Continent. Maps, 6¼x8¾, pp.
1903. Revell. $2.00.

The late Dr. Stewart was the greatest educator in South Africa and one of
best authorities on the continent; a briefer and less valuable contribution than
Noble's work, but of great merit.

VERNER, SAMUEL P. Pioneering in Central Africa. Illustrations, maps, 6x
pp. ix, 500. 1903. Presbyterian Committee of Publication. Richmon

Record of six years' journeying and work in the Kongo State by one who ai
to give a rounded view of native life; contains material that is picturesque,
crous, and imaginative.

AMERICA, NORTH AND SOUTH

*BEACH, HARLAN P., AND OTHERS. Protestant Missions in South Amer
Map, 5x7¼, pp. 239. 1900. Student Volunteer Movement. 50 cents.

The only volume treating of missions in detail throughout the continent. Inte
primarily for student mission study classes.

*BROWN, HUBERT W. Latin America. Illustrated, 5¼x7¾, pp. 308. 1
Revell. $1.20.

General account of religious conditions in the republics south of the U
States. Papists, patriots, Protestants, and mission problems are discussed, as
as the pagan background.

CASWELL, MRS. HARRIETT S. Our Life Among the Iroquois. Illustrati
5x7½, pp. xiii, 321. 1892. Congregational Pub. Soc. $1.50.

Story of more than half a century's work done by Mr. and Mrs. Wright an
the Seneca Indians on a New York State reservation. As Scripture translators
as workers, they were most faithful.

*CLARK, JOSEPH B. Leavening the Nation. Illustrations, 5x7½, pp. 376. 1
Baker & Taylor Co. $1.25.

This story of American home missions by a prominent home missionary secre
is perhaps the best survey of the work in its variety from pre-colonial days to
of publication; thoughtful, not popular.

DOYLE, SHERMAN H. Presbyterian Home Missions. Illustrations, m
5¼x7¾, pp. xiv, 318. 1902. Presbyterian Board of Publication, Phila
phia. 75 cents.

Though avowedly denominational in its scope, it gives a very clear and inte
ing account of work among various classes ministered to by home missions.

*DUNCAN, NORMAN. Dr. Grenfell's Parish. Illustrations, 5½x7¾, pp.
1905. Revell. $1.00.

A novelist's vivid, though brief, portrayal of the personality and self-denying
bors of the famous physician to deep-sea fishermen and the Eskimos of the Labr
Coast.

*GRUBB, W. BARBROOKE. Among the Indians of the Paraguayan Chaco.
lustrations, map, 5½x8¾, pp. xiv, 176. 1904. South American Missio
Society. 1s. 6d., net.

The author and his fellow-workers describe interestingly the environment, ha
and character, and the language and arts of the Chaco Indians, as also the mis
ary work done for them.

*JACKSON, SHELDON. Alaska and Missions on the North Pacific Coast.
lustrations, map, 5¼x7½, pp. 400. 1880. Dodd, Mead & Co. $1.50.

Old book by a pioneer in Alaska giving an account of the country, its people,
the work of early missions, especially of Presbyterians.

JANVRIN, ALICE J., editor. Snapshots from the North Pacific. Illustra
5½x7½, pp. viii, 192. 1903. Church Missionary Society. 1s. 6d., net

Mainly brightly written letters of Bishop Ridley, describing work among
British Columbia Indians. Full of adventure and abounding in details of a
broad missionary work.

JOHNSTON, JULIA H. Indian and Spanish Neighbors. 5¼x7¾, pp. 194.
Revell. 50 cents.

Text-book for women's classes for interdenominational use; excellent.

ANE, A. H. Central and South America. Vol. I. Illustrations, maps, 5¼x7¾, pp. xxii, 611. 1901. Edward Stanford. Lippincott, agents. $5.50.

Volume I deals with the ten republics of South America, and in the main is geographical and ethnographical. Prof. Keane is one of the best authorities on the subject.

WIS, ARTHUR. The Life and Work of the Rev. E. J. Peck Among the Eskimos. Illustrated, 5½x8, pp. xvi, 350. [1904.] Armstrong. $1.75.

An interesting picture of a work done by one of the foremost living missionaries to the Eskimos; intimate account of Arctic life and of Christian object lessons and teachings.

ORRIS, S. L. At Our Own Door. 5½x8, pp. 258. 1904. Revell. $1.00.

A study of Home Missions with special reference to the South and West, by the Home Missions Secretary of the Southern Presbyterian Church; includes the mountaineers, Mexicans, Indians, city work, that of women, and home mission problems.

E, JESSE. Amid Greenland Snows. Illustrations, map, 5x7½, pp. 160. n. d. Revell. 75 cents.

Popular and most interesting account of the perils and privations of early mission work among the Greenland Eskimos.

E, JESSE. David Brainerd. Illustrations, 5x7½, pp. 160. n. d. Revell. 75 cents.

Narrative of a life that has had wide influence in promoting spirituality and in inciting men to missionary effort; America's pioneer missionary to the Indians.

ELTON, DON O. Heroes of the Cross in America. Illustrations, 5x7½, pp. viii, 298. 1904. Young People's Missionary Movement. 50 cents.

Home missionary work set forth attractively through biographies; an added chapter, general in character; widely used as a study text-book.

CKER, HUGH C. The Bible in Brazil. Illustrated, 5½x8, pp. 293. 1902. Revell. $1.25.

Though written by a Bible Society representative, the scope of the book is far wider, including the story of extensive journeys in the various states of Brazil and giving glimpses of social and religious life and of mission work.

INTON, G. B. A New Era in Old Mexico. Illustrated, 5x7½, pp. 203. 1905. Publishing House Methodist Episcopal Church, South. $1.00.

The latest and most comprehensive book on Mexico; gives a sketch of history, ancient and modern; the political situation; missionary conditions and outlook; written by a former missionary there, now a prominent editor.

OUNG, EGERTON RYERSON. By Canoe and Dog-train. Illustrated, 5¾x8, pp. xvi, 267. [1890.] Eaton & Mains. $1.25.

In many respects the best volume by the well-known ex-missionary to the Indians of British America; full of stirring scenes of life and work among these people.

UNG, EGERTON R. The Apostle of the North, Rev. James Evans. Illustrated, 5x7¾, pp. 262. 1899. Revell. $1.25.

A vivid, sometimes unduly circumstantial, account of one of the greatest missionaries to the British American Indians, inventor of the Cree syllabic alphabet.

UNG, ROBERT. From Cape Horn to Panama. Illustrations, maps, 5¾x8½, pp. xii, 202. 1900. South American Missionary Society.

Narrative of missionary enterprises among the neglected races of South America. While in the interests of a single society, it is the best picture of work among the Indians of the Southern Hemisphere.

ILLARD, MRS. EUGENE S. Kin-da-shon's Wife. Illustrations, 5¼x7¾, pp. 281. 1900. Revell. $1.00.

An Alaskan story true to life and mainly based on actual experiences of years not long gone by, told by a missionary to awaken Christians to their duty.

MORE THAN ONE ASIATIC COUNTRY

RTIS, WILLIAM ELEROY. Egypt, Burma, and British Malaysia. Illustrations, map, 6x9, pp. 399. 1905. Revell. $2.00.

A well-known traveler and journalist gives the results of his observations in the countries named and in Hong Kong; Egypt and Burma especially good, though only a limited number of themes are discussed.

*Lewis, Robert E. The Educational Conquest of the Far East. Illustratio 5¼x7¾, pp. 248. 1903. Revell. $1.00.

Though educational conditions are changing rapidly, especially in China, this still the best English account of education in Japan and China in their relation Christian movements and responsibilities.

Little, Archibald. The Far East. Illustrated, many excellent maps, 6 9¼, pp. viii, 334. Clarendon Press. 1905. $2.00.

Deals mainly with the geographical and geological aspects of China, though Jap Korea, and Siam are briefly described. Best recent volume by one who has li long in China and traveled widely.

CHINESE EMPIRE AND TIBET

*Ball, J. Dyer. Things Chinese. 5½x8¾, pp. xii, 816. 1904. Scribn $4.00.

Thesaurus of information on Chinese affairs, arranged in alphabetical order; w ten by one who has spent forty years in China, in a style that is readable and encyclopedic; very valuable.

Beach, Harlan P. Dawn on the Hills of T'ang. Illustrated, mission m 5x7½, pp. xvi, 209. 1905. Student Volunteer Movement. 50 cents.

Concise summary of China and mission work there. A new and valuable feat is its pronouncing vocabulary of Chinese names and stations, with the socie laboring in them and the force employed.

*Brown, Arthur J. New Forces in Old China. Illustrated, map, 6x8½, 382. 1904. Revell. $1.50, net.

Unusually accurate and valuable account of Old China, its people, the commerc economic, political, and missionary forces that are aiding in its transformation, the future of the Empire.

Brown, O. E. and Anna M. Life and Letters of Laura Askew Haygo Illustrated, 6x8¾, pp. xv, 522. 1904. Publishing House of the M. Church, South. $1.00.

A full account, written by two friends, of one of the strongest women miss aries in China, who was prominent in educational work.

Bryson, Mrs. John Kenneth Mackenzie, Medical Missionary to China. lustrated, 5¾x8, pp. xv, 404. n. d. Revell. $1.50.

Strongly told story, written by an associate, of a most spiritually minded doc whose providential relation to China's most famous viceroy gave Western medic wide recognition.

Carey, William. Adventures in Tibet. Illustrations, map, 6¼x8½, pp. 2 1901. United Society of Christian Endeavor. $1.50.

Bright, readable account of Tibet, and the Tibetans, with the diary of Miss An Taylor's perilous journey given in detail.

*Carl, Katharine A. With the Empress Dowager. Illustrated, 5¾x8 pp. xxv, 306. 1905. Century Co. $2.00.

The first account of the inner life of China's Imperial rulers that has been w ten from so long and intimate an acquaintance with the Imperial family; most teresting and sympathetic toward the misunderstood Empress Dowager.

Chang Chih-tung. China's Only Hope. (Translated by S. I. Woodbridg Portrait, 5x7½, pp. 151. 1900. Revell. 75 cents.

Though written before the Boxer Uprising, this is the most widely known ex sition by a leading Chinese statesman of political and intellectual conditions of Empire.

China. Oliphant, Anderson & Ferrier. 3d. per number. A quarterly perio cal relating to matters religious, philanthropic, and educational.

Darley, Mary E. The Light of the Morning. Illustrations, map, 5½x8 pp. 251. 1903. Church of England Zenana Missionary Society. 1s. 8c

Devout and circumstantial account of the lights and shadows of work, ma women's, in Southeastern China.

*Forsyth, Robert Coventry. The China Martyrs of 1900. Illustrated, 5 8½, pp. xii, 516. n. d. Revell. $2.00.

Complete roll of Protestant missionary martyrs of the Boxer Uprising, with account of their death; also narratives of survivors; fully illustrated with portra etc.

3SON, J. CAMPBELL. Mission Problems and Mission Methods in South China. Illustrated, map, 5¼x8, pp. 334. 1901. Revell. $1.50.

Best volume by a single individual on the subject treated. Takes the reader into the heart of the missionary's problems, beginning with the religious and literary background and proceeding to the full-fledged church and its external relations.

ES, HERBERT A. A History of Chinese Literature, 5¼x7¾, pp. viii, 448. 1901. Appleton. $1.50.

Brief but wide appreciation of the literature of the oldest literary nation of the world. Contains sketches of the various periods, as well as numerous illustrative translations; by the foremost Sinologue of Great Britain to-day.

LMOUR, JAMES. Among the Mongols. Illustrated, map, 5x7½, pp. xviii, 383. n. d. Revell. $1.25.

A Robinson Crusoe style of book, which is unequalled for vividness and warmth of Christian interest. The reader lives in Mongol tents, rides Mongol horses, watches the canny Scot as he tirelessly lives and preaches Christ.

AHAM, J. MILLER. East of the Barrier. Illustrated, map, 5½x8, pp. 235. 1902. Revell. $1.00, net.

Though based on limited personal experience, the author tells vividly the story of Manchurian missions at a fruitful period; mainly deals with missionary life and methods.

UINNESS, GERALDINE [MRS. F. H. TAYLOR]. In the Far East. Illustrated, 7½x10. China Inland Mission. $1.50.

Highly colored, intensely interesting and moving account mainly of the author's early experiences as a missionary in China. Almost unrivaled in spiritual effectiveness.

ARDY, E. J. John Chinaman at Home. Illustrated, 6x9, pp. 335. 1905. Scribner. $2.50, net.

Author was for years chaplain of British forces in Hong Kong and describes most interestingly the Chinese from a full study of the race and from a number of journeys made; a most readable repertory of things Chinese; only indirectly missionary.

NT, WM. REMFRY. A Chinese Story Teller. Illustrated, 5½x7¾, pp. 167. 1903. Christian Publishing Co. $2.00, postpaid.

A unique theme treated from the viewpoint of an actual story-teller, whose life before and after conversion is vividly set forth. Incidentally one learns something of China's history and heroes.

NDON, PERCEVAL. The Opening of Tibet. Illustrated, 7¼x10¼, pp. xv, 484. 1905. Doubleday, Page & Co. $3.80, net.

A work of Tibetan reference, written by a prominent member of the Tibet Mission, and dealing with history, folk-lore, manners and customs, political relations and religion of this hermit nation; a sumptuous work, magnificently illustrated.

GGE, MISS. James Legge, Missionary and Scholar. Religious Tract Society. 3s. 6d.

Account of China's greatest English-speaking Sinologue and also an earnest missionary; illustrates the value of literary work.

VETT, RICHARD. James Gilmour and His Boys. Illustrated, map, 5½x7½, pp. 288. n. d. Revell. $1.25.

Account of a father's life and daily employments as a missionary to the Mongols, mainly set forth in letters to his sons in Britain; simple, stirring, moving; one of the very best missionary books for boys.

VETT, RICHARD. James Gilmour of Mongolia. Illustrations, map, 6x8, pp. 336. n. d. Revell. $1.75.

An intimate friend's account of the apostle to the Mongols, his unusual character, unique labors, and pathetic loneliness and lack of perceptible results.

ARTIN, W. A. P. The Lore of Cathay, or the Intellect of China. Illustrated, 6x9, pp. 480. 1901. Revell. $2.50.

Republication of former volumes of the author—with revisions and additions—dealing with arts and sciences in China, her literature, religion, education, and history. More than fifty years of diligent study of China and her recondite lore give the volume unique value.

INER, LUELLA. China's Book of Martyrs. Illustrations, 5¼x8, pp. 512. 1903. Westminster Press. $1.50.

Fullest work on the Chinese martyrs of the Boxer Uprising of 1900; largely in the words of witnesses and friends of the slain; deeply moving and often horrible.

*MINER, LUELLA. Two Heroes of Cathay. Illustrations, 5¼x8, pp. 238. 19
Revell. $1.00.

The thrilling story, told by the heroes themselves, of their experiences and esc
during the Boxer Uprising; the first valuable as an autobiography also, while
second hero is a direct descendant of the great Confucius.

NEVIUS, HELEN S. COAN. The Life of John Livingstone Nevius. Illustra
map, 6x8¼, pp. 476. 1895. Revell. $2.00.

One of China's most famous missionaries and his work and views as to mis
policy described by his wife.

NEVIUS, JOHN L. China and the Chinese. Illustrated, 5½x7½, pp. 452. 18
Presbyterian Board of Publication. 75 cents.

Despite its age, a most useful account of China and mission work quarter
century ago; especially valuable from its encyclopedic character and for young
sionaries.

*PARKER, E. H. China: Her History, Diplomacy, and Commerce. Illust
tions, maps, 5½x8¼, pp. xx, 332. 1901. E. P. Dutton & Co. $2.50.

Based mainly upon Chinese records and a quarter century's personal acquaint
with China, this volume is of the greatest value; scope is broader than title
gests, including geography, population, army, rebellions, religion, national cha
teristics, and calendar.

*RIJNHART, SUSIE CARSON. With the Tibetans in Tent and Temple. Ill
trations, map, 5¼x7¾, pp. 400. 1901. Revell. $1.50.

Story of four years' residence on the Tibetan border and a journey into the
terior, where Dr. Rijnhart lost her husband and baby; thrilling in some section

ROSS, JOHN. Mission Methods in Manchuria. Illustrations, map, 5¼x
pp. 251. 1903. Revell. $1.00.

Almost wholly a discussion of methods by the apostle of Manchuria and on
China's foremost missionaries; very suggestive.

*SMITH, ARTHUR H. China in Convulsion. 2 vols. Illustrated, maps, 6
pp. xvi, 770. 1901. Revell. $5.00.

The standard work on the Boxer Uprising and massacres of 1900, by one who
himself in the siege at Peking.

*SMITH, ARTHUR H. Chinese Characteristics. Illustrated, 6x8¼, pp.
1894. Revell. $2.00.

Best work on this subject by the foremost authority, though somewhat pessimi
and inclined to ridicule the Chinese; full of humor.

*SMITH, ARTHUR H. Village Life in China. Illustrated, 6x8¼, pp. 360. 18
Revell. $2.00.

Informal sociological studies of the North China village, its institutions, usa
public characters, and family life, with chapter on Christianity's task in its
generation.

SPEER, ROBERT E. A Memorial of Horace Tracy Pitkin. Portrait, 5¼x
pp. 310. 1903. Revell. $1.00.

Story of a prominent student volunteer's work at home, with account of
brief life in China and his martyrdom in 1900.

TAYLOR, CHARLES E. The Story of Yates, the Missionary. Illustratio
maps, 5½x7½, pp. 304. 1898. Sunday School Board, Southern Bap
Convention. 50 cents, prepaid.

President Taylor tells through letters and by reminiscences the life-story of
of the four or five strongest American missionaries to China.

TAYLOR, MRS. HOWARD. Pastor Hsi, One of China's Christians. Illustrat
maps, 5½x7¾, pp. xxii, 398. 1903. Revell. $1.00, net.

Perhaps the most remarkable of Chinese Protestant Christians is here pictu
with the utmost vividness. A supplement to this volume is the same author's "
of China's Scholars," describing Mr. Hsi before conversion.

TOWNSEND, WILLIAM JOHN. Robert Morrison. Illustrated, 5¼x7½, pp.
n. d. Revell. 75 cents.

Useful sketch of a great pioneer, the centennial of whose arrival will be c
brated in China in 1907.

*WILLIAMS, S. WELLS. The Middle Kingdom. 2 vols. Illustrated, map, 6
9, pp. xxv, 836; xii, 775. 1883. Scribner. $9.00.

Still remains by far the most valuable general work on China; written by Am
ica's foremost Sinologue; encyclopedic, though not so in form.

INDIAN EMPIRE AND CEYLON

DEN-POWELL, B. H. The Origin and Growth of Village Communities in ndia. 5x7¾, pp. vii, 155. 1899. Scribner. $1.00.

Technical study of the subject by a very high authority; recommended to Indian missionaries who wish to understand the village system and who cannot get the author's full work on the same theme.

NES, IRENE H. Behind the Pardah. Illustrated, 5¾x8, pp. 264. 1897. Marshall Brothers. 2s. 6d.

Though the story of the Church of England Zenana Mission's work, it is of interest to those desiring to know the life experiences of India's girls and women and the exact methods used to evangelize and train them.

CH, HARLAN P. India and Christian Opportunity. Illustrated, map, 5x ½, pp. viii, 308. 1904. Student Volunteer Movement. 50 cents.

"No small book can be named which will give the information supplied here; and there is no book, large or small, that attempts to cover the whole of India as this does." An unusually full study class text-book; valuable statistics.

NKER, ALONZO, Soo Thah. Illustrations, 5¼x7¾, pp. 280. 1902. Revell. 1.00.

True story by a veteran missionary of Soo Yah, giving a graphic view of the daily life of heathen Hillmen, the entrance of the Gospel, and its transforming results.

RMICHAEL, AMY WILSON. Things as They Are: Mission Work in Southrn India. Illustrated, 5½x8, pp. xvi, 303. n. d. Revell. $1.00.

The strongest piece of realistic writing in Indian missionary literature; illustrations and subscripts most unusual; depressing because only the darkest side is portrayed.

AMBERLAIN, JACOB. In the Tiger Jungle. Illustrated, 5¼x7¾, pp. 218. 896. Revell. $1.00.

The Cobra's Den. Illustrated, 5¼x7¾, pp. 270. 1900. Revell. $1.00.

Both of the foregoing are well-told, interesting stories of mission work, in the earlier days for the most part; valuable for stimulating interest in missions at home, particularly among the young.

HRANE, HENRY PARK. Among the Burmans. Illustrated, 5½x8, pp. 281. 1904. Revell. $1.25.

Gives a true picture of Burmese religions, superstitions, and customs as seen in the common life. Missionary work is clearly and encouragingly described also.

TIS, WILLIAM ELEROY. Modern India. Illustrations, map, 6x9, pp. 513. 1905. Revell. $2.00.

A keen journalist's letters describing his travels; gives a general knowledge of the Empire; little said about missions, though the author is sympathetic.

NNING, MARGARET B. Mosaics from India. Illustrated, 5¾x8¼, pp. 296. 1902. Revell. $1.25.

Familiar talks about India, its peoples, customs, calamities, religions; written by a missionary to "inspire pity, sympathy, admiration, love."

ER, HELEN S. Pandita Ramabai. Illustrated, 5¼x7¾, pp. 170. 1900. Revell. $1.25.

Story of the best-known Indian woman from her childhood to 1900; intended as a record of answered prayers and fulfilled promises in connection with child widow rescue work and famine relief.

LER, MRS. MARCUS B. The Wrongs of Indian Womanhood. Illustrated, 5¼x7¾, pp. 301. 1900. Revell. $1.25.

Description and discussion of these wrongs in the desire to find a missionary remedy; fuller than ordinary in its scope.

INNESS, LUCY E. Across India at the Dawn of the 20th Century. Illustrated, 7½x9½, pp. 260. 1898. Revell. $1.50.

Impressionistic account of a brief journey by one deeply touched by India's need; unique in its illustrations, many diagrams, and sketch maps.

RRAND, BEATRICE M. Daughters of Darkness in Sunny India. Frontispiece, 5¼x7¾, pp. 302. 1903. Revell. $1.00.

In story and conversation the true record of some of the sufferings of India's women are effectively set forth in order to awaken Christian sympathy; lacks an account of changes wrought in these same lives by Christianity.

*Holcomb, Helen H. Men of Might in India Missions. Illustrated, 5¼ pp. 352. 1901. Revell. $1.25.

Lives of thirteen famous missionaries of various nationalities and ranging the first Protestant missionary to Dr. Kellogg, who died in 1899; selection is emphasis satisfactory, and treatment fairly full.

Hopkins, S. Armstrong. Within the Purdah. Illustrated, 5¾x8, pp. 1898. Eaton & Mains. $1.25.

Mrs. Hopkins describes her medical work among high-class Hindus with ness, as well as with some egotism; much material other than medical; of int to Methodists especially.

*Hume, Robert A. Missions from the Modern View, 5¼x7¾, pp. 292. Revell. $1.25.

Views of a famous missionary born in India as to God and the world, the tion of missions to psychology and sociology, what Christianity and Hinduism gain from each other, and as to how the Gospel should be presented to Hin

*Hunter, William Wilson. A Brief History of the Indian Peoples. 5¼x7¾, pp. 256. 1897. Clarendon Press. 90 cents.

The late Sir William Hunter is the highest authority on India, and this vo is a condensation of fuller works by the same author, notably the following used in civil service examinations by British Government.

*Hunter, William Wilson. The Indian Empire: Its Peoples, History, Products. Map, tables, 6½x9, pp. 852. 1893. Smith, Elder & Co. 21

Encyclopedic account of historical and present-day India from the standpoint civilian; most authoritative single volume on the Empire, considering its scop

*Jones, John P. India's Problem, Krishna or Christ. Illustrated, 5¾x pp. 381. 1903. Revell. $1.50.

Except for the first chapter, the book is wholly devoted to the Indian relig womanhood of India, and a full discussion of missions in their methods and lems; extremely valuable.

Judson, Edward. Adoniram Judson. Illustrated, 5¼x7½, pp. 188. American Baptist Publication Society. 90 cents.

A concise picture by his son of the life and work of one of America's most fa missionaries, the apostle to Burma.

Karney, Evelyn S., and Winifrede W. S. Malden. The Shining Land. lustrations, 5x7¼, pp. 96. n. d. Church of England Zenana Missio Society. 6d., net.

Gives brief accounts of a village mission and of school work in beautiful K Ceylon.

Leitch, Mary and Margaret W. Seven Years in Ceylon. Illustrated, 8½, pp. vi, 170. 1890. American Tract Society. $1.25.

One of the very few volumes on Ceylon written from a missionary viewp vivid, effective, but discursive.

*Macdonel, Arthur A. A History of Sanskrit Literature, 5¼x7¾, pp. 1900. Appleton. $1.50.

First history of Sanskrit literature as a whole; necessarily brief in its treatr which is supplemented by the Bibliographical Notes appended to the book; i pensable to an understanding of India.

*Maxwell, Ellen Blackmar. The Bishop's Conversion. Illustrated, 7¼, pp. 384. 1892. Eaton & Mains. $1.50.

Under the guise of fiction this former missionary gives an intimate and tru count of the real missionary life, with the object of furnishing an answer to c of Indian missions; not strong as a novel.

Messmore, J. H. The Life of Edwin Wallace Parker, D.D. Illustrated, x8, pp. 333. 1903. Eaton & Mains. $1.00.

Life of the Methodist bishop of Southern Asia, told from the Vermont through his preparation and early work in India down through his final labo bishop; written with the Epworth League in mind.

Russell, Norman. Village Work in India. Illustrated, 5¼x7¾, pp. 1902. Revell. $1.00.

Pen-pictures from a young Canadian missionary's experience in Central I Despite fanciful titles and wearisome interweaving of native words and phras is very forceful.

ITH, GEORGE. Henry Martyn, Saint and Scholar. Illustrations, 6x8½, p. xii, 580. n. d. Revell. $1.50.

Standard life of the most spiritual of early Indian missionaries, one whose life has inspired multitudes, despite its occassional morbidness; gives interesting facts concerning early work in Persia.

ITH, GEORGE. The Conversion of India. 5½x8, pp. xviii, 258. 1893. Revell. $1.50.

Account of missions in India from 193 A.D. to 1893, by an authority on India; condensed, but picturesque and emphatic on main points; last chapter and appendix hardly relevant.

ITH, GEORGE. The Life of William Carey, D.D. Illustrated, 5½x8¼, pp. 389. 1887. John Murray. 7s. 6d.

*The Life of Alexander Duff, D.D., LL.D. Portrait, 5½x8¼, pp. 383. 1900. Hodder & Stoughton.

These two lives—one of the English pioneer, the other of Scotland's most famous educational missionary and secretary—are classics, notwithstanding their length. Dr. Duff's life is condensed from an earlier two-volume edition.

OBURN, J. M. India and Malaysia. Illustrated, 6¼x9, pp. 566. 1896. Eaton & Mains. $1.50,

Very inclusive in its range, and on its missionary side quite full as to Methodist work; arrangement lacks in logic; valuable for intending missionaries.

OBURN, J. M. Life of Isabella Thoburn. Illustrated, 5x7½, pp. 373. 1903. Eaton & Mains. $1.25.

Intimate account by her brother of the pioneer in woman's higher education in India, founder of its first Christian College for Women.

TING, CONSTANCE E. E. A Christian Home in the Panjab. Illustrations, 5x7½, pp. 60. 1905. Church of England Zenana Missionary Society. 6d., net.

Story of a Sikh's conversion and of the transformed home and useful life which resulted.

LDER, ROBERT P. Among India's Students. 4x7, pp. 81. 1899. Revell. 30 cents.

Vivid portrayal of the conditions—especially the temptations and difficulties besetting the Indian student—under which personal work is done for the student class.

LSON, MRS. ASHLEY CARUS. A Woman's Life for Kashmir: Irene Petrie. Illustrated, 5½x8¼, pp. xxii, 343. 1901. Revell. $1.50.

Story of a richly gifted English girl, won to the missionary idea and gladly giving her brief life in beautiful ministry to the girls and women of the Himalayas.

JAPAN (INCLUDING FORMOSA)

TON, W. G. A History of Japanese Literature. 5½x7¾, pp. xi, 408. 1899. Appleton. $1.50.

Best summary of twelve centuries of Japanese literature by one of the highest English authorities; invaluable for missionaries to Japan.

ACON, ALICE MABEL. Japanese Girls and Women. 4½x6¾, pp. 333. 1891. Houghton, Mifflin & Co. $1.25.

Written by one who for years had the best opportunities of studying her subjects on the ground; gives an excellent view of all phases of the subject, especially the life of higher class women.

ATCHELOR, JOHN. The Ainu of Japan. Illustrated, 5¾x8, pp. 336. n. d. Revell. $1.50.

The best book on the interesting aborigines of Northern Japan by the best-known missionary among them.

ATCHELOR, J. Sea Girt Yezo: Glimpses at Missionary Work in North Japan. Illustrated, 6½x7½, pp. viii, 120. 1902. Church Missionary Society. 2s.

Japanese and Ainu missionary work vividly described by the foremost authority on the Ainu. Print, pictures, and binding make it most attractive, as do its circumstantial accounts of daily life.

ARY, OTIS. Japan and Its Regeneration. Illustrated, map, 5x7¼, pp. iv, 150. 1904. Student Volunteer Movement. 50 cents.

Brief text-book for study classes; well arranged for student use; statistics.

*Chamberlain, Basil Hall. Things Japanese. Fourth Edition. Map, 6x
pp. 545. 1902. John Murray. $4.00.

Prof. Chamberlain is the foremost English authority on Japan. The book is
ranged in alphabetical order with full index of less important items.

*Clement, Ernest W. A Handbook of Modern Japan. Illustrated, m
5¼x7½, pp. xv, 395. 1903. McClurg. $1.40.

Just what its title indicates, and written by a missionary educator of Tokyo; l
than Prof. Chamberlain's work and fuller on missions.

*Clement, Ernest W. Christianity in Modern Japan. Illustrations, m
5¼x7¾, pp. xv, 205. 1905. American Baptist Publishing Society. $1

Gives a bird's-eye view of the work of Christianity, especially since 1853-54
cludes Roman and Greek Catholic work and that of the various Protestant soci
the work of auxiliary agencies, etc., thus bringing Ritter's work down to date
improving upon it.

*DeForest, John H. Sunrise in the Sunrise Kingdom. Illustrated, m
5x7, pp. 233. 1904. Young People's Missionary Movement. 50 cents.

Brief and interesting text-book, intended primarily for young people's clas
statistics.

Griffis, William Elliot. Dux Christus. Map, 5x7½, pp. xiii, 296. 1
Macmillan. 50 cents, net.

Text-book intended for women's classes, written by the foremost American
thority on Japan.

*Griffis, William Elliot. The Mikado's Empire. 2 vols. Illustrated, 5
8¼, pp. 677. 1898. Harper. $4.00.

The standard American work on Japan and one of the best published; encyclop
in its range; brought up to date from 1876 by appended chapters.

*Griffis, William Elliott. Verbeck of Japan. Illustrated, 5¼x8, pp.
1900. Revell. $1.50.

Life and work of the most influential missionary and publicist that Japan
had; described by one who knew him and his work very well.

*Gulick, Sidney L. Evolution of the Japanese. 5½x8½, pp. xx, 463. 1
(4th edition). Revell. $2.00.

Incomparably the best exposition of Japan's evolution and national character
well as of its people, that has been published in any Western tongue.

*Hardy, Arthur Sherburne. Life and Letters of Joseph Hardy Neesi
Illustrated, 5x8, pp. vi, 350. 1891. Houghton, Mifflin & Co. $2.00.

The most satisfactory life of Japan's foremost Christian educator; written by
son of Neesima's American benefactor, who thus knew him intimately.

*Mackay, George Leslie. From Far Formosa. Illustrations, maps, 5½x8
pp. 346. 1895. Revell. $1.25.

Occasionally prosy, yet for the most part an extremely interesting account of
achievements and thrilling experience of Canada's missionary hero up to the dat
publication; a most fruitful life.

Peery, R. B. The Gist of Japan. Illustrated, 5¼x8½, pp. 324. 1897. Rev
$1.25.

Though now somewhat superseded by later works that are less sectional, thi
still a useful account of Japan, the Japanese, and missionary work and methods

Scherer, James A. B. Japan To-day. Illustrated, 5x7½, pp. 323. 19
Lippincott. $1.50.

Young Japan. Illustrated, 5½x7¾, pp. 328. 1905. Lippincott. $1

President Scherer was for some years an educator in Japan, and writes fro
sympathetic, Christian point of view. Former volume is "a random portfolio
views, showing contemporary life" under every ordinary condition; the second
ume tells "the unified story of the nation," especially of its educational deve
ment.

KOREA

Bishop, Isabella Bird. Korea and Her Neighbors. Illustrated, map, 6x8
pp. 488. 1897. Revell. $2.00.

Based on four visits of an experienced world-traveler; mainly a record of jour
ing, but with encyclopedic information inserted, which is made available by a
index; missionary testimony indirect, but valuable.

LE, JAMES S. Korean Sketches. Illustrated, 5x7¾, pp. 256. 1898. Revell. $1.00.

The most readable volume on Korea and trustworthy withal. Missions are only slightly dealt with; the people and their daily environment are the themes.

E, JAMES S. The Vanguard. Illustrated, 5½x8, pp. 320. 1904. Revell. 1.50.

The story, thinly disguised by fiction, of actual Korean missionaries and Christians, with the old and new life in strong and interesting contrast.

FORD, DANIEL L. Every-Day Life in Korea. Illustrated, map, 5¼x7¾, pp. 230. 1898. Revell. $1.25.

The best brief account of the people, their history, and of mission work among them, though somewhat heavy reading and not up to date.

L, ROSETTA SHERWOOD. The Life of Rev. William James Hall, M.D. Illustrated, 5¼x7¼, pp. 421. [1897.] Eaton & Mains. $1.25.

The only biography of a medical missionary to Korea; written by his wife and other missionaries of the Methodist Board; service too brief to have accomplished great things, yet the years were well spent.

NDERWOOD, L. H. Fifteen Years Among the Top-knots. Illustrated, 5½x8, pp. xviii, 271. 1904. American Tract Society. $1.50.

While Mrs. Underwood deals largely with her own work as a Presbyterian medical missionary, she speaks of other missions and workers as well. Journeys, sometimes adventurous, peeps into the homes, sketches of Christians, inside views of the palace life, etc., are also valuable.

LEVANT, ARABIA, PERSIA

D, MARY R. S. Persian Women and Their Creed. Illustrated, 5½x7¼, pp. viii, 104. 1899. Church Missionary Society. 1s.

Clear and interesting account of the need for work among Mohammedan women, the methods used, and the encouragements received.

URTIS, WILLIAM ELEROY. To-day in Syria and Palestine. Illustrations, map, 6x9, pp. 529. 1903. Revell. $2.00.

A well-known journalist's account of what an unusually keen and sympathetic observer deems of public interest; written on the ground while impressions were vivid.

WIGHT, HENRY OTIS. Constantinople and Its Problems. Illustrated, 5½x 8, pp. 298. 1901. Revell. $1.25.

This city's relation to the Empire, questions affecting Mohammedanism, Turkish women, the Eastern Church problem and that arising from contact of East and West, schools and school teachers and the place of literature, are the themes ably discussed by Dr. Dwight.

SERY, W. A. The Ascending Cross. pp. 236. 1905. Religious Tract Society. 3s. 6d.

"A miniature museum of three small courts containing specimens of the aid, influence, and success attending the efforts of fifty years" of the Bible Lands Missions' Aid Society.

LLOCK, MINNA C. River, Sand, and Sun. Illustrations, 6¾x8½, pp. vii, 84. 1906. Church Missionary Society. 3s. 6d.

Graphic and well illustrated story of Church Missionary Society work, especially that for women and girls in Cairo and vicinity.

AMLIN, CYRUS. My Life and Times. Illustrations, 5½x8, pp. 538. 1893. Revell. $1.50.

Life and missionary career of a most versatile and inspiring man; a pioneer in education—founder of Robert College; a famous diplomat, a leader in industrial missions, and of exceptional influence with the natives of whatever race.

SUP, HENRY HARRIS. Kamil Abdul Messiah, a Syrian Convert from Islam to Christianity. 5x7, pp. 156. 1898. Westminster Press. $1.00.

Interesting story of a convert who labored as a missionary in Arabia until he died, probably from poison, two years after his conversion.

URIE, THOMAS. Woman and the Gospel in Persia. 5½x7¾, pp. 100. 1887. Revell. 30 cents.

Abridgement of the same author's "Woman and Her Saviour in Persia;" mainly an account of Fidelia Fiske's life and labors.

*Malcolm, Napier. Five Years in a Persian Town. Illustrated, map, 6x
pp. xv, 272. 1905. E. P. Dutton & Co. $3.00.

Particularized sociological and religious study of a central Persian town, with c
ters on missions; discussion of religions and the people especially helpful to
sionaries to Persia.

Tracy, Charles C. Talks on the Veranda in a Far-Away Land. Illustra
5x7½, pp. 293. 1893. Congregational Publishing Society. $1.25.

Chatty account of missionary work, especially methods, in Asiatic Turkey;
ten in a realistic style.

Watson, Andrew. The American Mission in Egypt, 1854-1896. Illustra
map, 6½x9½, pp. 484. 1897. United Presbyterian Board of Publicat
$1.50, postpaid.

Though a history of a United Presbyterian Mission, it is the fullest and best w
on missions in Egypt; material bearing on the personnel of the Mission uninte
ing to the general reader.

Wheeler, Mrs. Crosby H. Missions in Eden. Illustrated, 5¼x7¾, pp.
1899. Revell. $1.00.

Glimpses of life and missionary labor in the Valley of the Euphrates; from
viewpoint of woman's work.

*Wilson, S. G. Persian Life and Customs. Illustrations, map, 5¼x8, pp.
1895. Revell. $1.25.

Written after fifteen years of missionary service and covers very satisfactorily
wide range of information desired by friends of missions.

*Zwemer, S. M. The Cradle of Islam. Illustrations, maps, 6x8½, pp.
1900. Revell. $2.00.

The best book by far on Arabia and missions there; valuable also for missions
to other Moslem lands.

OCEANIA

*Alexander, James M. The Islands of the Pacific. Illustrations, maps, 6
8½, pp. 515. 1895. American Tract Society. $2.00.

Sketch of the people and missions of various South Sea groups, with emph
upon the transformation wrought by missions.

Brain, Belle M. The Transformation of Hawaii. Illustrated, 5¼x7¾,
193. 1898. Revell. $1.00.

Story briefly told for young people of the change from heathenism to incip
statehood, wrought mainly by missions of the American Board.

*Brown, Arthur Judson. The New Era in the Philippines. Illustrati
maps, 5½x8, pp. 314. 1903. Revell. $1.25. Paper-covered edition, w
out illustrations, Student Volunteer Movement, 35 cents.

Studies of the Islands made on the ground by a missionary secretary of keen
cernment; excellent from various points of view; used as a study class text-b

Devins, John Bancroft. An Observer in the Philippines. Illustrati
map, 6x8¾, pp. 416. 1905. American Tract Society. $2.00.

A well-known editor's racy account of a trip of constant interrogation and obse
tion in the Islands; records America's achievements and her problems, as wel
those of Protestant missions.

Ellis, James J. John Williams, the Martyr Missionary of Polynesia. Il
trations, map, 5x7½, pp. 160. n. d. Revell. 75 cents.

"A man who has achieved for himself deathless fame" described in the proc
all the more interesting because of his versatility and his adventurous life and
death.

Gordon-Cumming, C. F. At Home in Fiji. Illustrations, map, 5¼x8,
365. 1889. Armstrong. $1.25.

A talented author, who has spent much of her life in travel, tells largely thro
her letters of life and exeperiences of travel in the Islands, with many sidelights
missionary work.

*Lovett, Richard. James Chalmers: His Autobiography and Letters. Il
trations, maps, 5¾x8½, pp. 511. n. d. Revell. $1.50.

Standard life of one of the most famous and fearless of missionaries to South
cannibals, by whose hands he was murdered in 1901.

IHOLTZ, CARL. Among Cannibals. Illustrations, maps, 6x8¾, pp. xx, 5. 1889. Scribner. $2.50.

Record of four years' travel and research by a Norwegian specialist in Australia, especially among the Queensland aborigines, most of whom still belong to the Stone Age.

, JESSE. Bishop Patteson. Illustrations, map, 5x7½, pp. 160. n. d. Re-ll. 75 cents.

The story of one of the most cultured of British missionaries who gave his life and finally his blood to the manifold ministry of the Melanesians.

TON, JAMES.] John G. Paton, Missionary to the New Hebrides. Illus-ations, map, 5½x8, pp. 886. 1898. Revell. $1.50.

Life up to 1898 of one of the most simple, saintly, and brave of modern mission-aries, who, after being in deaths oft, still survives.

NTZ, HOMER C. The Philippines and the Far East. Illustrations, maps, ½x8, pp. 514. 1904. Jennings & Pye. $1.75.

Based upon a larger experience and first-hand knowledge of the land, peoples, and missionary work in the Islands than any other volume; valuable also from the point of view of governmental policies.

NGE, CHARLOTTE MARY. Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands. 2 vols. Portraits, 5¼x7½, pp. xii, 370, II. 1894. Macmillan. $3.00.

Standard life of one of Britain's finest spirits, who illustrates better than almost any other man the humility, versatility, attractiveness, scholarship, and spirituality of the missionary calling.

SIAM AND LAOS

RTIS, LILLIAN JOHNSON. The Laos of North Siam. Illustrated, 5¾x8, p. xxix, 338. 1903. Westminster Press. $1.25.

First full treatment of the little-known and most interesting Laos; written by one who traveled and labored among them for four years; account of mission work there especially valuable for Presbyterians.

ESON, KATHARINE NEVILLE. Laos Folk-Lore of Farther India. Illustra-ions, 5x7¼, pp. 153. 1899. Revell. 75 cents.

Classified collection of tales, fables, riddles, parables, and proverbs rendered into English by a sympathetic missionary as an interpretation of the Laos.

n and Laos as Seen by Our American Missionaries. Illustrations, map, x7½, pp. 552. 1884. Presbyterian Board of Publication, Philadelphia. 1.50.

Collection of articles upon nearly every topic germane to a missionary volume, written by missionaries of the Presbyterian Board; not up to date.

THE JEWS

NEY, W. T. The Jews and Their Evangelization. 4¾x7, pp. xvii, 121. 899. Student Volunteer Missionary Union, London. 20 cents.

Study class text-book written by a specialist, giving salient facts concerning the Jews of every period, as well as an account of missions among them.

OMPSON, A. E. A Century of Jewish Missions. Illustrations, 5x7½, pp. 86. 1902. Revell. $1.00.

Though marked by many misstatements, this is the most readable and generally satisfactory brief volume on the subject.

KINSON, JOHN. "Israel My Glory." 6x8½, pp. xvi, 310. 1892. Mildmay Mission to the Jews' Book Store.

Fifth edition of a work by the veteran British worker among the Jews; largely an exposition of Scriptures bearing on the Jews, with some account of difficulties and prospects of the work among them.

APPENDIX B

ORGANIZATION OF THE CONVENTION

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Vice Chairman	J. Ross Stevenson
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	C. L. Boynton, Statistics
	W. S. Corlis, Section Conferenc
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Committee on Ushers	E. W. Hearne, Chairman
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Chairmen of Simultaneous Meetings:	
Vine Street Christian Church	C. V. Vickrey
First Presbyterian Church	E. D. Soper

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Mohammedan World	S. M. Zwemer, Chairman
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ɛecutive Secretary, W. J. Southam, representing the Student Volunteer Movement, New York

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ECEPTION COMMITTEE . . .	W. W. Crutchfield, Chairman

APPENDIX C

STATISTICS OF THE CONVENTION

Student Delegates	30
Presidents and Faculty Members of Educational Institutions	3
Out-of-College Volunteers and Missionaries Under Appointment	
Fraternal Delegates	
Officers of National and State Young People's Movements	
Secretaries of Young Women's Christian Associations	
Secretaries of Young Men's Christian Associations	
Secretaries and Other Representatives of Foreign Boards and Societies	1
Foreign Missionaries (26 countries)	1
Editors and Press Representatives	
Speakers	
Executive Committee and Secretaries of the Student Volunteer Movement	
Officers of the Convention	
Guests and Special Delegates	2
	43
Deduct for Delegates Counted more than Once	1
Total Delegates	42
Total Number Institutions Represented	7

INDEX

INDEX

When a letter or letters follow a page numeral, they approximately indicate the of the page referred to. Thus, "a" means that the reference is found on the upper ter of the page, "b" on the second quarter, "c" on the third quarter, and "d" o lower quarter of the page.

A

Abolition of old form of examinations in China, 210cd.
Aborigines of China, 340bc; of Mexico and South America, 420c.
Abraham, 179b.
Abyssinia, 288d.
Achievements of missions, 617ab.
Acts and missions, the Book of, 585d, 586a.
Adiaphora, 65c.
Admiral, concerning missionaries, testimony of a British, 215a.
"Adveniat Regnum Tuum," Scandinavian Volunteer organ, 69d.
Adventures of a missionary, 291-296.
Advertising, value of religious, 596cd.
Afghanistan's Moslems, 462c.
Africa: Opportunity for work in, 203-209; missionary work in, 287-305; outlet for the poor of Scotland, 290d; Dr. Sheppard's characterization of, 291d; Islam in, 458-461.
African: languages deficient in words for love, 90c; superstition, 207cd; women's condition, 256cd; characteristics of, 289cd; types of, 302abcd.
Aga Khan and education, 455cd.
Agganita of Buddhism, 327a.
Aglipayan Church, 202c.
Ahoms, 310c.
Aim of missionary, 123d, 124a; of woman's missionary work, 265cd.
Albania, missions in, 449abc.
Albanian's appeal to American Board, 442d, 443ab.
Albany church and prayer for missions, 359d, 360a.
Alexander, A. J. A. Address on "The Layman's Part in Furthering the Financial Support of Missions," 630-633; Laymen should study fields and needs, 630, 631; if able, should support missionaries, 631; correspondence with those on field, 631; an aid to prayer for missionaries, 632; providing a missionary's salary, 632; sharing missionary's salary, 632.
Alexander, Archbishop, poem quoted, 184ab, 282b.
Alexandria Seminary's missionary graduates, 551cd; secret of missionary spirit, 552ab.
Aligarh College ideals, 455cd.
Allen in Korea, Dr., 504a, 516b.
Alphabet in Africa, teaching the, 294d.
Am I my sister's keeper? 256-259.
Ambition: to make the most of life, 252ab; wrong ambitions to be sacrificed, 255b; surrendered to God, 261bc.
Ameer Ali quoted, 454bc.
Ament, Dr., 248a.
American and Canadian Volunteer Movement, 70b.
American Bible Society in Japan, 402, 403; securing a contribution for, 611ab.
American Board: work in West C Africa, 298, 299; in Ceylon, 317-322.
American Catholics approve Prot work in Philippines, 428d.
American Christians' opportunity in America, 436d, 437a.
American College for Girls, Consta ple, 450a.
American Tract Society, 611ac.
Ancestors, rude notions of propriety a our, 115d, 116ab.
Anderson, W. B. Address on "Sig Spiritual Awakening in India," 3 New Vision of God, 367, 368; grea of prayer, 368; native Church con of sin, 368, 369; presence of the in the Indian Church, 369, 370; re of American Church and voluntee 369, 370.
Andover Seminary, 548c.
Animists in India, 381d; illiterate, 52
"Anno Domini," a painting typical Far East, 215b.
Annotated bibliography of missi books: See Appendix A, Bibliogra
Anti-foreign spirit in South China, 3
Antiquated missionary literature, 169c.
Aos, the, 312a.
Apathy at home discouraging, missio 156bc.
Apologetic literature for Mohamme 222a.
Apologetics aided by Movement, 48cd
Apostolic conception of the Church, view of non-Christian religions, 87d
Appeal: of China's women, 347-350; dia, 385-388; of Mohamedan to Am Board, 442d, 443ab.
Appeal to life, China's, 362, 363.
Aptitude insufficient, 583a.
Arab slave-dealers, 256d.
Arabia. See Zwemer, Mrs. S. M.
Arabian missions, history of, 465bc.
Archbishop of Canterbury quoted, 53a
Argentine Republic, 201b.
Argument for student giving, 567bc.
Armory, seminary should be candid 549d, 550a.
Armstrong, General, 645d.
Army officers in Brazil active Chris 432b.
Arthington, Robert, 312d.
Articles helpful to missions, kind of 595.
Arupa of Buddhism, 327b.
Aryan race, 310c.
"Ascent Through Christ" quoted, 9
Ashanti, soldiers in, 250d, 251a.
Asheville Conference, 653c.
Assam as a mission field, 309-313; n of work in, 330b; growth of Christi in, 383a.
Athletes prominent in missions, 73d.
At-one-ment, 84d.

Attractiveness of love, 229b; of medical work, 501cd.
Augustine: quoted, 6b, 7c; prayer of, 7c.
Australasian Volunteer Movement, 53c.
Authority of Jesus Christ, supreme, 233-240.
Autonomy soon probable in the Chinese Church, 214a.
Auxiliaries in mission work, 475d.
Awakening in India, signs of spiritual, 367-370.
Azariah, V. S., 387c.

B

Babis in Bagdad, meeting of, 222c.
Balfour, Premier, 289d.
Baluchistan's Moslems, 462c.
Banyan tree, Mt. Holyoke likened to a, 571d, 572a.
Baptism the proof of Christianization, 65d.
Baptist missionary in Philippines, 203a.
Baptist Missionary Union in Western China, 340d.
Barber, B. R. Address on "The Students of India," 190-192; number of Indian students, 190; work among them, 190, 191; Calcutta students, 191; those in Ceylon, 191; Christian organization of, 191; establishment of native missionary society, 191; revival fires burning in India, 191, 192. Address on "The Educated Moslems of India," 453-458: Number in Bengal, 453; their present condition, 453, 454; education a strong factor in the work, 454-456; forms of opposition, 456, 457; signs of ultimate triumph, 457, 458.
Barton, J. L. Address on "Intellectual Equipment and Continual Growth Indispensable to Largest Success in Mission Work," 108-114; Spiritual qualifications presupposed, 108; intellectual equipment necessary because religion is apprehended mentally, 109; makes intellectual demands upon the believer who practices it, 109; propagation requires intellectuality, 109; preacher must know his own religion, 109-110; must understand needs of those to whom he preaches, 110; must know their thoughts and beliefs, 110; successful missionaries, not college graduates, no exceptions to rule, 110; ten phases of the missionary message, 111-113; many-sided mind of Jesus, 113; intellectual requirements demanded by boards, 113, 114; God demands only the best, 114. Address on "Islam in the Levant," 441-443. Its extent, 441; Moslem view of Oriental Churches, 441; gradual change in this view, 441, 442; Christian books, 442; walls beginning to crumble, 442; appeal of Albanian Mohammedan, 442, 443. Address on "Theological Training Schools in Mission Lands," 533-536: Evolution of missionary theological seminaries, 533; need for native pastors, 533; must be trained by missionaries, 534; high grade of graduates, 534; teaching in these seminaries a test of missionary ability, 534, 535; questions asked in classes, 535; a comparison, 535, 536; theological training for native women, 536; "monkey and cat theology," 536.
Base important in missions, home, 155cd.
Battak nation, 324d.
Batticotta Seminary, 318d, 319a.
Battle of King's Mountain, 638c.
Beach, H. P.: Work in the Educational Department, 46c; aids young people's and women's mission study work, 47bc. Address on "Efficiency is limited and the Kingdom is Retarded by Violating Reasonable Standards of Taste or Propriety," 114-122: Mules in a china shop, 113-115; postulates concerning propriety, 115; degrading customs of our ancestors, 116; violations of propriety in the missionary's home, 116, 117; on the street, 117, 118; verbal sins against propriety, 118, 119; formal calls, 120; functions and other special demands of propriety, 120; offending against religious ideas, 120, 121; suggestions as to avoiding such mistakes, 121; necessity of sympathy with non-Christian peoples, 121; Confucius and Paul on propriety, 121, 122.
Beattie, Dr., quoted, 213c.
Beggar woman, a Chinese, 512bc.
Beirut College, 464c, 631a.
Belgium, King of, 292b.
Beliefs essential to missionary success, 550b.
Beneficence of missionaries, 22b.
Benga word for "bless," 118d.
Bengal: Growth of Christianity in, 383a; revivals in, 457d.
Bengal Missionary Union, 191c.
Benson, Archbishop, quoted, 10c.
Berlin Academy of Science, charter of, 64d, 65a.
Bible: Teachings concerning Christ's ownership, 29bc; the missionary call, 246cd; attractive to Orientals, 342d; floating in Nagasaki harbor, 402d; practically unknown in South America, 417d; Persians desire to hear the, 444a; Arabian women afraid of, 447ab; text-book for training evangelists, 486d, 487a; text-book in mission institutions, 537d; value in missionary training, 581b.
"Bible a Missionary Book," Horton's, 545a.
Bible classes in Japanese schools, 404cd.
Bible Study Department's achievements, 61ab.
Bible study in the missionary's preparation, 585, 586.
Bible training schools, conference of, 581-586.
Bible societies in Japan, 402, 403, 406a.
Bibliography of literature at Nashville Convention. See Appendix A, Bibliography.
Biographies of missionaries. See Appendix A, Bibliography.
Births in China, 507c.
Bishop in Philippines, Catholic, 489d, 490a.
Bishop's testimony concerning Chinese, Mrs., 349b.
Blackwood, Sir Arthur, 243d, 244a.
Blantyre Mission, 301a.
Bless, Benga word for, 118d.
Blind groping of non-Christian religions, 97a.
Bliss, Miss Anna, 570a.
"Blue Book of Missions," 421b.
Boards require intellectual candidates, 113d.
Body taught by missionaries, care of, 111c; influenced by mind, 106bc.
Bokhara Moslems, 463a.
Bolivia, 201b; work in, 434d-435c.
"Bombay Guardian" quoted, 51d, 52a.
Bonar's wife, Dr. Andrew, 127c.
Bondage of Japanese women, early, 398c.
Books for study of Buddhism, 330cd.
Books on missions. See Appendix A, Bibliography.
Boone, Dr. W. J 551c.
Boxer Uprising, 87a, 349cd, 354c, 355d.
Boycott of Americans in China, 339a.
Boycotting mission schools, Moslem, 456c.
Brahman's view of different religions, 133cd.
Brainerd, David, 123a, 125c.
Bradt, C. E. Address on "Financial Possibilities of a Church," 606-609; Church as a whole rich, 606; if poor, the missionary obligation still remains, 606, 607; resources practically unlimited, 607; large gifts to missions depend on right relation to Jesus, 608; God's law and love, 609.
Bradwardine quoted, 128bc.

Brahma Somaj, 98b.
Brayton, Mr. and Mrs., 315c.
Brazil, religion in, 418d.
Brazilian Indians, 116a; Brazilian Presbyterian Church, 201b; woman convert, 433abc; women, 425d, 426a.
Breaches of propriety, 115-122.
Breadth of ministry aided by mission study, 604cd.
Brethren, Society of the, 548c.
Bridging a river in Civil War, 166d.
Bridgman, Dr., a secretary of Embassy, 140b.
Bridgman, H. A., remarks in Editors' Conference, 600.
Britain's helpful influence in Africa, 205bc.
British and Foreign Bible Society, 449d.
British Central Africa, mission work in, 299-305.
British vs. American education, 564d, 565a.
British influence in Central Africa, 303c.
British Volunteer Union, 53c.
British universities of missionary origin, 72d.
Broad character of woman's work, 266a.
Broadus, Dr. John A., quoted, 546d.
Brockman, F. S., work among young people, 50c.
Bronson, Dr., 311b.
Brooks, Phillips, view of missions, 49ab; Hindu reform movements, 98b.
Brotherly love taught by missionaries, 111d.
Brown, A. J. Address on "The Unprecedented Opportunity in the Far East," 209-215; Numbers involved, 209; Japan's emergence, 209, 210; Korea's awakening, 210; progress in China, 210, 211; the Siamese situation, 211; Japanese Church demands autonomy, 211; her Christian statesmen, 211, 212; missionaries still greatly needed there, 212; Korean Church progress, 212; training of Korean Church, 212, 213; growth of Chinese Church despite Boxer Uprising, 213; strategic time to influence Chinese Church, 213, 214; Buddhist traditions helpful to missions in Siam, 214; a time of marvelous opportunity, 214; heroism of missionaries at the front, 214, 215; the painting "Anno Domini" illustrative of the Far Eastern situation, 215. Address on "The Demand for Missionary Statesmanship," 351-356: Christian statesmanship defined, 351; teachings of history, 351; optimism, 351, 352; larger significance of events, 352; scope of Christian statesmanship, 352; it demands an appreciation of the Chinese position, 352-354; should discern signs of progress, 354; calls for tactful pressing of Christian work, 355; calls for hopefulness, 355.
Brown, O. E. Address on "The Importance of Giving Mission Study a Prominent Place in the Seminary Program," 543-545: Without such instruction seminaries do not do their duty to students, 543; must be part of the regular course, 544; a special chair of missions, 544, 545; should be agitated among alumni and friends, 545.
Bruce, heart of, 464ab.
Bruce, James, 203d.
Buddha: Not a moral ideal, 92c; leading facts of his life, 325d, 326ab.
Buddhism: Sterile and unprogressive, 89d, 90ab; view of woman, 95c, 96c; idea of a creator, 97a; of Southern Asia, 325-330; losing hold on educated Japanese, 405d; inactive in Korea, 411cd, 412a.
Buddhist monk and his austerities, 182d, 183a.
Buddhist tradition helpful to missions, 214b.
Bulgaria, condition in, 448d.
Burma: Judson's labors in, 131bc; college in, 191d; missions in, 313-317.
Burning Bibles in Brazil, 417d.
Burr, Aaron, 142d.
Bushido in Japan, 405d.
Business of Church is world-wide evangelization, 19-25.
Business training in missions, 162c-163
business men helpful in mission lan
199c-200a; business men, etc., in Afri
279d, 290c; business man's view of m
sions, 623-625.
Busy missionaries, danger of, 124b.
Butler, Dr. William, 610bc.

C

Cady, H. O. Address on "Prospects
Western China," 339-342. Northern p
of provinces, 338; southwestern provinc
340; Ssŭ-chŭan, 340; Methodist work, 3
Mohammedan possibilities, 341; gatew
to Tibet, 341.
Cain, 257bc.
Cairo, a Mohammedan center, 297c; c
vert from Mohammedanism, 466d, 467
Calculations concerning world's evangeli
tion, mechanical, 123a.
Calcutta students, 191b; impure women
371c.
Call: To foreign field, ideas concernin
246ab; to mission work, 232cd.
Calls: formal, 120ab; in Persia, 482bc.
Calvary and the non-Christian religio
99b.
Cambridge Inter-Collegiate Christi
Union, 243-245.
"Cambridge Seven" and their influen
68b, 245a.
Cambridge University: Missionary me
ings, 73bc; Prayer Union, 73c; Christi
work of professors in, 576-578.
Campaign: missions a, 155b; of edu
tion needed for young people, 646abc.
Canadian Methodists in Western Chi
340d.
Candidates for mission fields increased
Movement, number of, 41d, 57ab.
Candido and Marcelina, story of, 429b, 43
Cane carrying in China, 118a.
Cannibalism, 121c.
Cantilever bridge theory of Movement, 4
45a.
"Canterbury Tales," 119c.
Cape Maclear Mission, 301d.
Cape Town, 288bc.
Capen, S. B. Address on "The Latent
sources of the Laymen," 159-167: Failu
to discover latent resources, 160; gr
missionary ideals a resource, 160; ti
a resource, 160-162; busines training a
missions, 162, 163; social influence a
source, 163; money and missions, 163-1
resource found in union, 165; individ
effort a resource, 165, 166; ourselves
resource, 166, 167. Address on "How
Congregational Laymen are Being Enli
ed," 637, 638: Activity of Congregatio
women, 637; organization similar to t
of political parties, 637; program of me
ings, 637, 638; advantages, 638. Addr
on "The Need for Student Leadersh
Among Church Young People," 645, 6
Young people apt to be neglected, 6
pastors unable to adequately lead, 6
646; student leadership of missionary
ucation, 646; result of such leadersh
646.
Caravansary keeper, Mohammedan, 441d.
Cards used at Nashville, decision, 246cd
Care of missionary's health, 103-108.
Carey, William: Epitaph of, 384c; his
brary, 384c, 605c, 638d.
Carpenter, African master, 494c.
Carr, Dr. 502b.
Cartridges, bad consignment to China, 55
Carver, W. O. Address on "The Mont

[issionary Day: Its Reasonableness and
[sefulness in the Seminary," 546, 547;
deas of seminary and Church, 546; ori-
in of the day at Louisville Seminary,
46; does not prevent other missionary
nstruction, 547; discovers work for stu-
ents, 547; acquaints them with mis-
onaries, 547; and other missionary work
f the denomination, 547; a supplemental
gency, 547; program, 553a.
alis an incentive to French students,
c.
te in India, 491b.
t theology," 536bc.
echism, Moslem Shorter, 456c.
egorical imperative of life, 236b.
holicism, Roman. See Latin-American
ddresses, 417-437; permanent in South
merica, 418ab; condition of Catholic
omen in Brazil, 426bc; missionaries
hould not quarrel with it, 429a; led by
rotestantism to better work, 431abc.
tell, Dr. Frances F. Address on "Wom-
n's Itinerating Work," 510-512: Itiner-
ting outfit, 510; outside the city walls,
10; Sunday work, 510, 511; cases treated,
11; bringing others, 512; the aftermath,
12.
ttle, African women looked upon as,
07d.
uses for volunteering, 43c.
metery in Persia, American missionary,
34bc.
nsus of India, 382d.
ntennial of Protestant Missions in China,
36bc.
ntral Asia, relation of Assam to, 309ab.
ntral Committee on the United Study of
Missions, 651a.
ntral Provinces, growth of Christianity
n, 383a.
ylon: Mission of American Board, 317-
22; converts resulting from educational
work, 523c.
airs of missions, 544d, 545bc, 549d.
allenge, voicing the missionary, 565d.
amars, 217d, 218a.
amberlain, W. I. Address on "Some
Statistics and Deductions Therefrom,"
82-385: Character of 1901 census, 382;
record in Madras presidency, 383; in oth-
er presidencies, 383; general conclusions,
383, 384; National Missionary Society, 384;
its call, 385.
andra Lila, 372a.
ang Chih-tung, 337b.
aracter: Foundation of, 127ab; of stu-
dents affected by Movement, 178b-181a;
character building in missions, 320b.
aucer quoted, 119c.
eap missions expensive, 208d.
êng-tu, 341b.
ildishness of fetishistic religions, 90b.
ildren: Relation between missionaries
and their, 117bc; child and the Sistine
Madonna, 261d; Indian children and the
deeper life, 370ab; in India, suffering of,
373bc; of Latin-America, 425-427; child
mothers in Turkey, 451c.
ili, 201b.
ina: French and German wrongs to,
137b; part of United States treaty with,
137d-138b; American diplomats in, 139ab,
140a, 141c; Russia's treaty with, 139c;
Britain's intercourse with, 139c, 140a;
American students' responsibility for,
193d; appeals for woman's help, 78ab;
need of medicine, 254a; under Japanese
leadership, 399d; international difficulties
with, 626d, 627abc.
China and the Chinese" quoted, 87c.
hina Inland Mission, 274cd; in North-
western China, 340a.
hina shop, mules in, 115abc.
hinese: in Malaysia, 323d, 324ab; the Chi-
nese, 343ab; characteristics of, 352d,
353abc; wronged, 353cd; women in need
of missionaries, 78b; religions fetishistic,
90b; students, 192-194; sacred mountain,
248b; convert, story of, 345d, 346ab; wom-
en, 347-350; evangelist's experience, 359b.
Chinese Moslems, 463b.
Chota Nagpur, laborers from, 310d, 311a.
Christ: uplifted a power, 4b; His pres-
ence, fullness of, 9-15; universally need-
ed, 23abc; ownership and lordship, 29-36,
255, 256; attitude toward non-Christian re-
ligions, 99bcd; the Prince of Peace, 145cd;
hungering, 282cd; the Christ of South
American Romanism, 422a.
Christian, what it means to be a, 85c.
Christian civilization not necessarily Chris-
tian, 86cd; a blot upon Christianity, 86d,
87a; Christian and non-Christian lands,
difference between, 88d; Christian com-
munity in India, 383c, 384b; Christian vir-
tues, 83c.
Christian Brethren in Western China, 340d.
Christian Endeavor Society in Africa, 296d,
431d, 432a.
Christian Student Unions of Germany, 71c.
Christianity: the only absolute religion, 81-
85; the fruitage of Jewish religion, 81c;
possesses the truth of non-Christian re-
ligions, 88a; adds correctives, 88b; im-
parts power to love righteously, 92d, 93a;
respected in South China, 338d; statistics
of in Japan, 406a.
Christianizing influence of colleges, 530d,
531bc.
Christians are all obligated to missions,
24c.
Christlieb on the German Associations, 76c.
Christmas gift of West African slave girl,
35d, 36a; "Christus Liberator," 651c;
"Christus Victor," 651d.
Church, churches: supreme business is
evangelization, 19-25; induced to support
missionaries by seminary graduates, 48b;
in Japan evangelizing the Empire, 194d;
stimulated by Movement, 175c-178a; de-
cadent without missionary spirit, 239a;
in Korea, character of the, 410a, 408bc;
of Brazil, independent native, 432a; con-
ceptions of the Church, 546bc: object of,
612d, 613a; developing the missionary in-
terests of a, 614-619.
Church Missionary Society: work in Cam-
bridge, 73bc; its medical department,
104b; instructions to its missionaries,
125d; in Western China, 340d; origin of
their medical work, 499c-500c; study
course for hospitals, 504d, 505a.
Church Missionary Union at Cambridge,
73bc.
Church mission study classes, graduations
in, 655d.
Church of Scotland's Blantyre Mission,
301a.
"Church of the Heavenly Rest," 185bc.
Cities: containing most Mohammedans,
223a and footnote; of New Testament
and of modern missions, 184c.
Citizens, college should make useful, 562d.
Civil War, volunteering in, 13a-14b.
Civilization: defined, 83ab; a criterion of
truth of religions, 86cd, 87a; rooted in
Christianity, 149ab; relation of newspa-
pers to, 149d; to be determined by mis-
sions, 249b; without Christianity in
Japan, 400d; helpful to Moslem women,
448cd.
Claims of other professions, 363ab.
Clark, Mrs. H. G. Address on "Reaching
Japanese Women," 398-400: Early bondage
of these women, 398; release from physi-
cal, mental, and religious limitations, 398;
missionary factors in the change, 399;
some results of mission work, 399; Ja-
pan's relation to China, 399, 400.
Cleanliness taught by missionaries, 111b.
Cleveland Convention utterance, 50b, 650c.

Closed countries opened by medicine, 502ab.
Cochran on Mohammedanism, 91ab.
Code of Manu referred to, 96c.
Coillard an incentive to French students, 69c.
Colledge, T. R., 513a.
Colleges: interest in missions in, now and twenty years ago, 55d-57b; religious life of a help to missionary interests, 75d; college training and efficiency, 175abc; of China, Christian, 192d, 193ab; defined, 236a; women graduates and missionary work, 264-269; and the missionary supply, 267cd; in India, Christian, 377cd; in mission lands, Christian, 530-533; for the people, a product of Christianity, 530bc; preaching in, neglects the heart, 565c; revivals in, and missions, 575bc.
Collegium Orientale, 66b.
Columba, Saint, 184d.
"Come Unto Me," 477a, 485c.
Comfort-bags for Japanese soldiers, 402d, 403a.
Comity in the Church, 142c.
Commercial contact with lower races likely to be a curse, 558d.
Committee of laymen for churches, 640ab.
Common sense: an argument for medical missions, 253cd; and the missionary call, 268ab.
Commonplace ministry, how to avoid a, 604bc.
Communion Table and prayer, 103d.
Comparative opportunities at home and abroad, 437cd.
Compassion of Jesus, 273cd.
Competitive examinations, Indian Christians successful in, 218d.
Concessions to foreigners in China, 336a.
Conditions: demand more volunteers, 58ab; favorable and unfavorable to missionary work in Japan, 396-398a.
Confederate soldier's grave, 284a.
Conferences: influenced by Volunteer Watchword, 54d; on missions in educational institutions, 56c.
Confession of inadequacy of non-Christian religions, 98ab.
Confucianism: and human relationships, 88b; waning in Korea, 98a; losing ground in Japan, 405cd; inactive in Korea, 411c.
Confucius: not a moral ideal, 92c; quoted, 119b, 121d, 122a.
Conger in China, Minister, 139a.
Congo, experiences of a missionary on the, 291-296.
Congregational laymen enlisted for missions, 637, 638.
Congregational life obligated to missions, 24c; congregational prayer for missions, 612, 613.
"Connor, Ralph," 148b.
Consecration: required in missionaries, 114b; of life required, 261d.
Conservatism of Movement concerning volunteering, 41d, 42a.
Constitution of Bolivia, changes proposed in, 434c.
Constitutional government, slow progress in establishing, 628cd.
"Constraining," literal sense of, 231a.
Constraining Love of Christ, 229-233.
Continental students and the volunteer idea, 53b: why so little interested in missions, 70bcd.
Continental universities, facts in the missionary life of, 64-71.
Contrast between two Korean women, 409cd.
Contribution to missions: actual and possible amounts, 33d, 34a; aggregate from denying one's self little luxuries, 33d, 34a; contributing in boyhood, 166c; increase with prayer, 613bc.
Convention experiences in India, 360abc.
Convention: possibilities of Nashville, 3-8; organization of, see Appendix B; tics of, see Appendix C.
Conversion: story of a student's, 278b; what it implies, 255c; of K Ye, 314b.
Converts: of undesirable type, 132b to be molested, Chinese, 137d, 138a; by our prayers, 185a; in India, str of, 218cd; a notable Korean, 408ab; livia, 434d, 435a; persecuted Pe 445bcd; among African Moslems, a Brazilian "Doctor," 474b; a Br woman, 474d, 475a; a Mohammedan 485abc; winning a Chinese, 487a.
Co-operation: of churches demande missions, 24d, 25a; aided by Move 52b; of missions in Western China of denominations in Japan, 395c; ulties in promoting missions, 561-56
Coote, Sir Algernon. "The Story Cambridge Inter-Collegiate Ch Union," 243-245: Characteristic o Union's work, 243; reasons leading organization, 243; the Guild Hall ing, 243, 244; representation in Camb 244; other Unions an outgrowth Moody and Sankey at Cambridg 245; the message from this Union,
Coptic Church, missions to the, 29
Corbett, H. Address on "Permanen tors which Make China a Most In Field," 342-347: Factors in the c itself, 342, 343; in the character people, 343, 344; its need of Jesus 344; its right to the Gospel, 344, 34 dience, 345; searchers after God, 34 China open, 346. Address on "The ing and Use of Native Evangelists 488; converts, witness bearers, 486; fications of the trainer, 486: evan must be taught the Bible, 486, 48 sionary's preparation, 487; the Spirit, 487; teaching them to pra studying Jesus's sermons, 487; syn necessary, 488; joy of the work, 48
"Core of Hinduism" quoted, 89bc.
Correctives in religion furnished by tianity, 88b.
Correspondence with missionaries in missionary giving, 610d, 611a, 6
Cosmopolitan character of Malaysia 324ac.
Cost: of being a missionary, 32cd; ning converts, 34bc; of missionar vice, 269b; of volunteering, 278d.
Counter-irritant in India, 373d.
Countries to which volunteers have 43ab; where Student Federation are found, 76a.
Crises important in human develo 179a-180a.
Criticism: of missionaries in the 131cd; and reformation, 274a.
Cross: attractions of, 4b; an affectin sionary motive, 74c; the message 82a; influence upon a volunteer, 2
Cuba, tidings from, 435, 436.
Cummings, J. E. Address on "The dhism of Southern Asia," 325-330: of Southern Buddhism, 325; events in Buddha's life, 325, 326; ern and Southern Schools of Bud 326; thirty-one states of existenc 327; denial of the soul's existenc Karma, 327; regard for life, 32 of salvation, 328, 329; philosophical sidered, 329; popular Buddhism, 3 Buddhist gong, 329.
Curio collecting helpful to missions,
Curriculum, finding room for missi seminary, 550c, 552c.
Currie, W. T., account of An Board's work in Africa, 298, 299.
Curtis, W. E., quoted, 421d.
Curzon, Lord, quoted, 220d; on education, 524ab.

ıing, Caleb, work in China, 140b.
ıing, Dr. J. N., 314a.
ıom an obstacle to missions in India, d.
ıoms Official in Turkey, 452ab.
r of Russia, 221b.

D

ly opportunities for evangelistic work, 5bc.
id, 180a.
aks, head-hunting, 324d.
n aids in American treaty-making, 140a.
th not to be spoken of in some countries, 119d.
th of Christ the center of revelation, c.
th of Livingstone, 300d.
th-rate of the non-Christian world, 30d, a.
bt-paying results from Protestant teaching, 432c.
cennial Conference appeal, Madras, 86bc.
fection from a religion no necessary argument against it, 86bc.
fenders of the weak, 236b.
fense of Islam, Societies for the, 457b.
finite prayer aided by personal work, 76bc.
ities, number of Indian, 491d.
lay a preventative of war, 144d.
licacy of displacing non-Christian religions, 110bc; delicate work of missionaries, 135a.
nby in China, Colonel, 139a.
nison University Band, 50d.
nominationalism minimized in Japan, 95c.
nominations sending out volunteers, 42d.
ntistry in Africa, 509a.
pendence an element of religion, 95d.
pressed classes of India, 386a.
struction of non-Christian religions by ducation, 531c.
tained volunteers, opportunity for usefulness, 650cd.
velopment of missionary work in Africa, 291-296.
velopment of the race, God's plan for, 52d.
vil in a bottle, 433c.
vins, J. B. Address on "The Kind of Articles Calculated to do the Most Good in Educating and Inspiring the Church," 591-595: Must be brief, 591; attractive, 591, 592; informing, 592; truthful, 592, 593; of present-day interest, 593; picture real life, 593, 594; difficulty in securing information, 594.
votional spirit of professors influential, 577d, 578a.
ctionary of Chinese, Dr. Williams's, 141b.
fference between man's and woman's work abroad, 265ab.
fficulties of work in Latin-America, 419-424.
fficulty of interesting students in missions, 42a.
iplomacy and Christian missions, 136-141.
iplomatic missions aided by Judson, 132c.
iplomats not to be undervalued by missionaries, 136a.
iplomat's view of Christian missions, 131-136.
iscouragements in public missionary work, 476a.
iscussion in mission work, 492d.
iseases: of mission fields should be known, 105a; met with in China, 511cd; in Korea, 517d.
isobedience prevents knowing God's will, 7c.
ispensary work, advantages and disadvantages, 505cd, 506a.
Disqualifications for judging of non-Christian religions, supposed, 85d, 86ab.
Disraeli quoted, 3b.
Distributing missionary literature, 171cd.
"Distribution of Distinctions," 175, footnote.
Distribution: of volunteers in the fields, 43ab; of unreached Moslems, 462c, 463b.
Division: of territory in Philippines, 201cd; of Africa, 289b.
Divorce in Moslem Africa, 461a.
Doctors for Moslems desirable, 464d.
Doctor's reasons for going to China, 253-254.
Dodge, William E., 163a.
Domenech, Abbé, 421c.
Door, showing men the, 247, 248.
Doshisha University, 53cd, 189c.
Doves, missionary likeness to, 275bc.
Dowkonnt's medical institution, Dr., 520a.
Dress of missionaries, 117d; changing in China, 337ab.
Drill-sergeant's division as to religions, 142b.
Drunkenness in Africa, 208a.
Dublin Inter-Collegiate Christian Union, 244c.
Du Chaillu quoted, 375cd.
Duchess, a Peking, 348b.
Duels a century ago, 142d, 144d.
Duff College, 531d.
Duff quoted, Dr., 492d.
Durand, Sir Henry Mortimer. Address on "A Diplomat's View of Christian Missions," 131-136: Oriental missionaries not always spoken well of, 131; Britain and America will sustain their missionaries, 131, 132; shadows in the picture, 132; Sir Mortimer's father and Judson, 132; attainments of missionaries, 133; toleration of Orientals, 133; missionary preaching in mosque, 134; mission cemetery in Persia, 134; testimony of converted Mohammedan, 134; qualifications of successful missionaries, 135; candidates should carefully count the cost, 135; referred to, 590b.
Durham, Bishop of, 605a.
Dutch Student Movement, 69a; Government and Moslem missions, 221c; premises in Ceylon, 317b.
Duty: of being a medical missionary, 253d, 254a; failure to hear voice of, 281c.
"Dux Christus," 651c.
Dwight, H. O., quoted, 94bc, 421b.
Dying, Chinese fear of those who are, 479d.
Dying words of Adam McCall, 35c.
Dynamic of civilization, missions the, 151d.
Dynamo, Convention likened to, 5bc.

E

East India Company aided by Morrison, 139d.
Eastern China, present status in, 336, 337.
Ecumenical Conference, 629b; and Volunteer Watchword, 54d.
Eddy, George S., 387b.
Editor's advice to a reporter, 591d.
Editors, conference of, 589-600.
Educated men must be familiar with missions, 633c; India's educated men influenced by heathen wives, 77d, 78a.
Education: of girls demands women missionaries, 77bc; in China, 210d, 343d; strategic in Ceylon, 322bc; Buddhism's contribution to, 329c; as a home-maker in Japan, 401abc; problems in Korea, 410bc; strong factor in Moslem work, 454d-456b; in non-Christian lands, 530d, 531a; defined, 564d; a Persian Mt. Holyoke, 569bcd.
Educational centers in China, 337c.
Educational changes in Africa, 304b.

Educational Department of the Volunteer Movement, 46a-47c.
"Educational Review," 175, foot note.
Educational revolution in China, 336b.
Educational values of literature to be considered, 169d-171b.
Educational work: Opportunity in Western China, 341b; in India, 376-378.
Educationists, work of missionary, 525d, 526a.
Educative value of missionary literature, 167-174.
Edward VII, 221b.
Efficiency in missionary service aided by regard for propriety, 114-122.
Efficient missionaries required in Africa, 208d.
Egypt: as a mission field, 297abc; a Moslem stronghold, 459b.
Egyptian and Jewish temples compared, 81ab.
Eighteenth century missionary movement, 20bc.
"Eightfold Path" of Buddhism, 328b.
Elementary education in missions, 523-526.
Elements of religion, three great, 95d.
Eliot, John, early Indian missionary, 20b.
Elisha and the Shunamite's son, 471c.
Ellison, Canon, quoted, 616ab.
Elmsley, Dr., 500b.
"Eltheto," 67b.
Emperor's message to soldiers, Japanese, 34d; donations to Christian institutions, 395a.
Empress Dowager of China, 211a, 527c, 528d.
Encouragements in Moslem work, 457a-458a.
Endowment of missionary chairs, 545bc.
Enemies, love for, 229abc.
Engagement an obstacle to volunteering, 268d.
Engine without fire, 181cd.
Engineers on mission fields, 538c.
English a help to Christianity, teaching of, 377a; teaching English in Japan, 404ab.
Entertaining: African guests, 295bc; Japanese, 399bc.
Erdman, C. R. Address on "Relation of the Seminary to the Mission Fields," 548-550: Opportunity to secure recruits, 548, 549; training of candidates, 549; should furnish weapons, 550; how to effect this, 550.
Esselstyn, L. F., preaches in a mosque, 134b. Address on "The Moslem Situation in Persia," 443-446: Persia a key to India, 443; traveling in, 443, 444; condition of women in, 444; mission girls' schools, 445; religious liberty lacking, 445; respect for Christian graduates, 445, 446. Address on "Preaching in a Persian Mosque," 482-485: Calling on a Hadji, 482; reading the Scriptures to the company, 482; a secret interview, 483; attending worship at the Hadji's mosque, 483; invited to preach, 484; conversion of a priest, 485.
Ethics defined, Christian, 235c.
European Turkey, work for Moslem women in, 448-453.
Evangelism, world-wide campaign called for, 59c; defined, 471d.
Evangelistic work: Duty of emphasizing, 471-473; among women, 476-478; typical result of, 478-481; relations to other forms of effort, 488-490; pedagogy aids in, 582bcd.
Evangelists, training of native, 486-488.
Evangelization of the World in This Generation. See Watchword.
Evangelization: Main business of the Church, 19-25; Chinese students a field for, 192b; of the Moslem world, 462-464.
Evil One not the producer of non-Christian religions, 87ab.
Evolution of forward movements churches, 629c.
Exaggerated criticism of missiona 132ab.
Examinations in China, change in, 21 354c.
Example in missionary matters, the pa an, 615d.
"Excelsior," Scandinavian missionary gan, 69d.
Exclusion of Chinese, 353d, 627d.
Exclusively medical missionary work, 5 516a.
Excuses for not being a missionary, 24
Executive Committee: of the Volun Movement, 40c; proportion who gone as missionaries, 43d, 44a.
Exegesis, pastors need missionary, 543d
Exhibit of Nashville Convention. See pendix A.
Existence according to Buddhism, thi one states of, 326c-327b; a curse, 329a
Expectorating in non-Christian lands, 11
Expensiveness of Latin-American missi 423c-424a.
Experiences of the past no guide for future, 9c.
Exterritoriality in Asia, 136c-137a, 627bc
"Extra gift" plan of American Board, 6
Eye case in India, 373bc.
Eye of Jesus, the searching, 232a.
Ezekiel's watchman, 281d.

F

Faber, quoted, 563a.
Faculty co-operation helpful to missio 561-564.
Failure in missionary effort, secret 472d, 473a.
Fairbairn, Principal, quoted, 454b, 456a.
Fairness to missions due from news pers, 149d.
Faith: a factor in Volunteer Movem successes, 70d, 71a; how it comes to n Christians, 471d.
"Family clubs" of Scandinavians, 116b.
Family worship established in Africa, 2
Family transformed by Christianity, 4 410a.
Fanaticism of Moslems, 466cd.
Far East, missionary opportunity in 209-215.
Farewell messages from volunteers, 281.
Fatherhood of God: superior concept of Christianity's doctrine of, 97b, 262
Fear of God's will, 363cd.
Federation, World's Student Christi 54ab.
Fellowship an element of religion, 95d.
Fellow students, work for one's, 247d.
Fêng-shui disappearing, 337b.
Ferguson, Miss A. P., 570.
Fetishistic religions, weaknesses of, 90bc
Fever, African, 293a.
Field of the Volunteer Movement, 40c.
Fields, value of the vision of, 282bc.
Filipinos, how reached, 201d, 202a.
Final and supreme authority of Je Christ, 233-240.
Financial support of missions by stude 47cd; financial possibilities of a chur 606-609; financial support of missions ed by laymen, 630-633.
Finland's Volunteer Movement, 69d, 70a
First Aid a help in missions, 106a.
First Presbyterian Church at Wichita, perience of, 607abd.
Fish, Secretary of State, estimate of Williams, 141a.
Fish to be sought, 473d.
Fisher, 404c.
Fiske, Fidelia, Persian work of, 569bcd.
Folk, Governor, 167a.

Folk-lore song of Southern India, 97d.
Following the Lamb whithersoever He goeth, 231d.
Foochow College, revival in, 193b, 337d.
Food and drink in mission fields, 105a.
Forman Christian College and Mohammedans, 455d.
Forrest, W. M. Address on "Educational Work in India," 376-378: Place of teaching in Christ's program, 376; state colleges, 376, 377; relation of religion to secular studies, 377; peculiar influence of educated men, 377, 378; making Jesus king, 378. Address on "Christian Colleges in Mission Lands," 530-533: Education intended for all, 530; the product of Christianity, 530; mission colleges a Christianizing agency, 530, 531; Church obligated to found colleges in non-Christian centers, 531; lower schools insufficient for mission demands, 532; analogy of denominational and state institutions here, 532; the Church's God-given task, 532, 533.
Forty Wrestlers, The, 252c, 253b.
Forward Movement Missionary Library, 173c.
Foster, J. W. Address on "The Relation of Christian Missions to Diplomacy," 136-141: Attitude of Asiatic countries to Occidental religion and law, 136; legal exemptions of Americans, 136; exterritoriality in Japan, 137; in China, 137; concessions to French missionaries, 137; China's treaty with the United States of 1903, 137, 138; property rights in China, 138; close relation between United States diplomats and missionaries, 138; helpful diplomats in Japan and China, 139; opportunity for diplomatic service, 139; Catholic missionaries and China's treaty with Russia, 139; British diplomats aided by missionaries, 139, 140; missionaries aid American diplomats, 140, 141. Address on "The Effect of Missions Upon International Relations," 626-629: Laymen in mission lands, 626; Dr. S. Wells Williams, 626; events in China, 626, 627; recent Shanghai trouble, 627; Chinese not intolerant, 628; transformations in China must be slow, 628; historic parallels, 628, 629.
Fox, J. Address on "Work of the American Bible Society in Japan," 402, 403: The floating Bible, 402; Bibles and the soldiers, 402, 403; letters of thanks, 403; the blind soldier, 403.
France and Moslems, 221b.
Francke, Professor: Leader of the German missionary movement, 65bc; relation to the Danish movement, 65abc.
Fraser, D.: Aids Volunteer Movement of South Africa and Europe, 53b; influence of Keswick upon, 74d. Address on Spiritual Prerequisites for the Persuasive Presentation of Christ," 122-128: God's presence in Jesus' life, 122; phonographic gospels and the spiritual missionary, 123; the Scotch Church crisis, 123; continued fellowship with God essential for missionary success, 123, 124; objection of "no time," 124; time must be taken to cultivate friendship of Christ, 124; incidents in lives of Hudson Taylor and Dr. Laws, 125; lesson of Welsh revival, 125; mission fields possible scenes of spiritual tragedy, 125, 126; Henry Martyn and Jesus, 126; successful missionaries are reflections of Christ, 126; fellowship with God essential in the building up of true character, 127; McCheyne, 127; seeking God for what He is in Himself, 128. Address on "The Opportunity in Pagan Africa," 203-209; Geographical difficulties being overcome, 203, 204; anarchy diminishing, 204, 205; fever less deadly, 205, 206; opposition of evil governments, 206; the liquor traffic, 206, 207; opposition of Mohammedanism, 207; superstition a foe, 207; African sensuality, 207, 208; intemperance, 208; Africa needs strong missions, 208; efficient men demanded, 208, 209. Address on "Ye Are Not Your Own," 255, 256: Inadequacy of our faith, 255; bought by Calvary, 255; place of greatest need to be considered, 255; relative claims of America and Africa, 256. Address on mission work in British Central Africa, 299-305: cost of redeeming Africa, 299; Livingstone's work, 299, 300; Universities' Mission, 300; Dr. Stewart's work in, 301; Scotch Presbyterian work in early days, 301; at Cape Maclear, 301; types of Africans, 302; industrial work, 303; Portuguese opposition, 303; present British influence, 303; changes effected, 303, 304; religious transformation, 304; work remaining to be done, 305; kind of workers needed, 305.
Address on "Principles Underlying Evangelistic Missions," 493-495: Christ affects the whole life of man, 493; philanthropy and education insufficient, 493; evangelistic work does not prevent other effort, 494; master carpenter in Africa, 494; Paul's emphasis of evangelism, 494, 495; the daily opportunities, 495.
French Protestants and missions, 69b; French Student Movement, 69b; French Catholics in China, 137b.
Frederick IV of Denmark and missions, 66ab.
Free literature harmful, 171c.
"Freshmen's term," work in Cambridge, England, 244c.
Frey, Miss L. E. Address on "Woman's Work in Korea," 408-410; Korean woman's life, 408, 409; Christian transformation, 409; a contrast, 409; effect on family life, 409, 410; methods of work, 410; embarrassment of success, 410.
Friendship of nations aided by student brotherhood, 145a.
Fries, K. Address on "Some Facts in the Missionary Life of Continental Universities," 64-71; Leibnitz's missionary scheme, 64, 65; Francke, a pioneer in missions, 65, 66; fundamental principles of the Pietists, 65; their views as to the Adiaphora, 65; missionary obligation of civil authorities, 65; Frederick IV and missions, 66; pioneer missionaries to India, 66; rationalism and missions, 66; German Missionary Association, 67; Christlieb's statement of the situation, 67; influence of Liverpool Conference on German students, 67, 68; influence of Cambridge Seven and the Wilders, 68; Dutch Student Movement formed, 69; French Student Movement formed, 69; Norway students and missions, 69, 70; reasons for the small number of German volunteers, 70. Address on "The Plenteous Harvest and Prayer," 273-275: Manysidedness of Jesus' ministry, 273; His compassion, 274; reasonableness of prayer for missions, 274; results, 274; Jesus' prayer for His disciples, 275; serpents and doves, 275; prayer and work, 275.
Fu-chou revival, 193b, 337d.
Fuel, missionary literature as, 170bc.
Fugitive from God, 256-259, passim.
Fullness: of the presence of Christ, 9-15; of God, address on, at Keswick, 358bc.
Fulton, Dr. Albert, quoted, 213d.
Funston, Bishop, 551d.
Furthering missionary interests in Presbyteries, 630b.

G

Gailey, R. R. Address on "The Students of China," 192-194: A field for evangeli-

zation, 192; the Literati, 192; China's new students, 192; those in Christian colleges, 192, 193; demand for workers among, a test, 193; our responsibility for, 193. Address on "The Present Status in China, Especially in the North," 335, 336; Old China, 335; recent political changes, 335; development of patriotism, 335; reform movement, 335, 336; foreign concessions, 336; educational revolution, 336; the Morrison Centennial, 336; our duty, 336.
Gailor, Bishop T. F. Address on "Christianity the only Absolute Religion," 81-85: Egyptian and Jewish temples compared, 81; pre-eminence of Jewish Religion, 81; relation of the Cross to mankind, 81, 82; John 3:16 central in the Bible, 82; triumphant life of Jesus the climacteric epoch in human history, 82; Christian language a necessity to opponents of Christianity, 83; seven principles of human civilization, 83; Christian virtues, 83; absoluteness of Christianity proved by personal experience, 83, 84; by purpose of Christ's death, 84; by its constraining power, 84; Christianity absolute because the revelation of God, 84, 85; whole of Christianity defined, 85.
Gambling in Siam, 211c.
Garibaldi quoted, 447d.
Garo work, 311bc.
Gautama, 325d, 326ab.
Gavel from Japan's student volunteers, 189b.
Genesis I a model of concise writing, 591d.
Geography of missions not known, 168c.
Geographical difficulties in Africa, 203d-204c.
George, Henry, quoted, 237a.
German aphorism, 6a; German Student Volunteer Missionary Union Conferences, 68d; German Students' Christian Alliance, 71b; German students, greetings from, 71, 72; not interested in missions, reasons therefor, 71c; German women students and missions, 71d; German encroachment in China, 137b; German idea of theological education, 546b.
Germans in Brazil, 421a.
Gesturing in missionary addresses, 118bc.
Giddings, Professor, quoted, 564a.
Girls' schools in China, native, 348a.
Girls' magazine in Shanghai, 529a.
Giving: in Korean churches, 412d; plan adopted at Mercersburg Academy, 566bcd; possibilities of single churches, 606-612; Scotch methods of, 618bc.
Glenn, Miss L. Address on "The Call from the Women and Children of Latin-America," 425-427: Not the appeal of one but of many women, 425; their condition in Brazil, 425, 426; religious views, 426; mothers strategic in community, 426, 427; appeal, 427.
"Glory Kindergarten," 537b.
God sought for His own sake, 128bc; known by Hindus, 216c; Christian ideas of, 262bcd.
Gods: of Egypt, 81a; of Hinduism inferior to men, 92c.
Goethe criticised by Theodore Parker, 236a.
Gong of Buddhists, 329d.
Good in non-Christian religions, 87d, 88a.
Good works taught by missionaries, 112a.
Goodwin quoted, 128b.
Gordon, Dr. A. J., quoted, 30c, 173d, 174a.
Gordon, Chinese, a maker of the Soudan, 12bc; his monument, 237a.
Gordon, Maxwell, 224d.
Goucher, Dr. J. F., quoted, 34b. Address on "The Strategic Importance of the Student Volunteer Movement to the World's Evangelization," 174-181: Strategic in its relation to missionary forces on the field, 174, 175; to missionary spirit of Church at home, 175-178; to the personal character of students, 178-181.
Government opposition in Africa, 206bc; government attitude toward missions, 290a; government colleges in India, 376c, 377a.
Gospel: power of the, 359ab; eagerly received in Korea, 411bc.
Gracey, Dr. J. T., quoted, 209c.
Graduates, outlet for missionary activities of Christian, 643d.
Græco-Roman world's contribution to Christianity, 560a.
Gratitude of Chinese women converts, 478a.
Great commission binding on pastors, 603bc.
Great Easterns in mill ponds, 604b.
Great men needed for large enterprises, 234cd.
Greatness: of man dependent upon his purposes, 561c; of St. Paul, 604a.
Greeks desire to see Jesus, 11d, 180b.
Green, Dr. W. H., referred to, 11c.
Greenman, A. W. Address on "Practical Difficulties in Answering the Call from Latin-America," 419-424: Magnitude of the work, 419; distribution of population, 420; urban population, 420; Indians, 420, 421; Paganism, 421; mingling of Paganism and Christianity, 421, 422; corrupt priesthood, 422; corrupt Catholicism not understood at home, 422, 423; love of pageantry, 423; progress notwithstanding, 423; greater expensiveness of mission work, 423, 424; failure of Romanism, 424; success in Latin-America, 424.
Greetings from the students of Germany, 71, 72.
Grenfell, Dr., referred to, 582d.
Grierson, R. Address on "Medical Missions in Korea," 515-518: Medical missionary should confine himself to medicine, 515, 516; Korea opened by surgery, 516; hospitals wanting until recently, 516; pernicious influence of National Hospital, 517; evangelistic success prevented by medical work, 517; medicine not needed as an attraction, 517; loss of life consequent on neglect, 517, 518; recent hospitals, 518.
Griswold, Miss F. E. Address on "The Importance of Japan's Homes," 400-401: Un-Christian civilization of Japan, 400; Christian homes Japan's great lack, 400, 401; schools a help toward supplying lack, 401; kindergartens, 401; evangelistic work as an aid, 401; Christian Associations, 401, 402; qualifications of those who can aid Japan, 402.
Groenendyke, Rev. Ellen. Address on "Medical Work Among Women," 506-508: Woman fundamental in society, 506; women doctors insufficient in number, 506, 507; male doctors cannot gain ready entrance to women's homes, 507, 508; pain destroys prejudice, 508; work in Persia, 508, 509; preaching at a post mortem examination, 509; dearth of doctors in Africa, 509.
Groping after truth, 412a.
Gulick, Mrs. Alice Gordon, work in Spain, 570c, 571c.
Gulick, Dr., quoted, 394b.
Gundert: "Greetings from the Students of Germany," 71, 72; represents German Students' Christian Alliance, 71; reasons for small membership, 71; what it is accomplishing, 71; Conference at Halle, 71; Unity between it and other Volunteer Movements, 72.
Gützlaff aids British diplomats, 140a.

H

Haas, C. H. Address on "A Doctor's Reasons for Going to China," 253, 254: The dictate of common sense, 253; a dicta-

of common duty, 253, 254; a unique, unmeasured privilege, 254.
adji, story of a Persian, 482-484.
adley, Prof., 118c.
adley, Sam, 237d.
aggard, F. P. Address on "The Educative Value of Missionary Literature," 167-174: Need for missionary education, 168-169; literature requisite for this, 169; its preparation should receive highest consideration, 169-171; wisdom needed for its distribution and use, 171, 172; concrete facts of missions should be presented, 172-174.
ague Convention, 143c.
alf truths an obstacle in missions, 88cd.
all, Dr. C. C., quoted, 51d, 52a.
alle: Orphanage of Francke, 65b; Volunteer Conference, 71d.
amilton, Alexander, 142d.
arford, Dr. C. F., 105d.
arris, E. Address on "Bible Study in the Missionary's Preparation," 585, 586: Bible itself too little studied, 585; methods, 585; New Testament and missions, 585, 586; reward of Bible study, 586.
arris, Townsend, in Japan, 139a.
artford layman an authority on missions, 633b.
artzell, J. C. "General Survey of African Fields and of Methodist Work," 287-291: Size of Africa, 287; river systems, 287, 288; wealth, 288; commerce, 288; Powers in, 288; native territory, 288, 289; population, 289; duty to evangelize Africans, 289; Methodist work in, 289, 290; work of other denominations, 290; prayer needed, 290; vision of Africa's future, 290, 291.
arvard: influenced by Toronto Convention, 5c; Harvard Mission, 48a; Harvard sermon, 160b.
astings, R. C. Address on "The Ceylon Mission of the American Board," 317-322; Aim of mission, 317; historical sketch, 317, 318; its effect on India, 318; educational work, 318, 319; medical efforts, 319; publication, 319, 320; untabulated results, 320; self-support and self-propagation, 320, 321; by-products of the mission, 321; discouraging features, 321, 322; Ceylon's needs, 322.
awaiian Church evolution, 533bc.
awaiian Islands, 118d.
aystack Prayer Meeting, 39a, 142d.
ealth: bureau for missionary societies, 104c; of the missionary, 103-108.
eart of man a creation of God, 82b.
eart of the Sacred Cross of Jesus, 431d.
earts, reaching African, 294d.
eathen obliged to use Christian truth, 83a.
ell: two conceptions of, 249cd; of Buddhism, 326d.
elm, V. W. "Greetings from the League of Student Volunteers in Japan," 189-190: Its membership, 189; Joseph Neesima, 189; Two Hundred and Three Meter Hill, 190. Address on "The Students of Japan," 194-196: Destiny of Japan dependent upon, 194; Christian Associations among them, 194; Japanese Church assuming the responsibility for evangelization, 194, 195; Student Association men and the supply of Christian workers, 195; Japan's relation to the Orient, 190, 195, 196. Address on "The Opportunity for Teachers in Japanese Government Schools," 403-405: The beginnings, 403; present scheme, 404; Bible class opportunities, 404, 405.
endrix, E. R. Address on "The Pastor a Student of Missions," 603-605: The great commission suggests this, 603; congregational prayer life demands it, 603, 604; raises ministry from the commonplace, 604; essential for a broadening ministry, 604; results in missionary recruits, 604, 605; an aid to those at the front, 605.
Heroism: of missionaries at the front, 214d, 215a; fostered by mission study, 634a.
"Hibbert Journal" quoted, 400c, 454c.
Hibernian Church Missionary Society, 243a.
Hicks, H. W. Address on "Co-operation Between Students and the Young People of the Churches," 643-645: Such co-operation would inspire, 643; other reasons for co-operation, 643, 644; organizations interested in missions, 644; textbooks of the Movement, 644, 645.
High school boys warned not to study medicine, 253d.
Highlands of Africa, 300b.
Hill, Dr. J. H., 551c.
Hill tribes of Burma, 313d.
Hills, lifting up the eyes to, 283cd.
Hindrances to spiritual power, 360cd.
Hindu: gods not equal to men, 92c; mind, characteristic of, 89c; women, 256d; woman's gift of her child to the god, 372ab.
Hinduism: on God, 88b; immortality, 89abc; number of its gods, 96d; affected by Christianity, 98c; revival of, 321bc.
Hippopotamus story, 293ab.
History concerning God's plans, teachings of, 351cd.
Hoar, Senator, quoted, 160bc.
Hobbies valuable for missionaries, 107d; danger of making missions a, 615c.
Holiness: in God essential to holiness of man, 93a; defined and characterized, 235cd.
Holland: Student Christian Federation meeting, 76bc; Holland's Student Missionary Association, 76b.
Holy Spirit: His office, 22d; prominent factor in the British Volunteer Union's work, 72c, 74c; essential for evangelists, 487b.
Home base a key to foreign missionary success, 153-185.
Home mission work, appeal of, 256a.
Home missions in South China, 324b.
Home ties, 268d.
Home vs. foreign work for women, 266ab.
Homeland of the Church, 23a.
Homes of Japan, importance of the, 400-402.
Hong Ye, story of, 479c-481d.
Honor roll, 276, 277.
Honorifics in languages, 119d.
Hope lacking in non-Christian religions, 97c.
Horton's "The Bible a Missionary Book," 545a.
Hospital: operation in New York, 283b; cases in India, 373bcd, 374ab; Christian teaching in Japan, 394d; case of Persian woman, 444d, 445a; Gospel work in, 447b; advantages of, 506b; Korean National, 516d, 517ab; Korean missionary, 518b.
Hospitality of Brazilians, 433a.
Hostility overcome by medical missions, 501b, 504a.
Houghton, Lord, quoted, 96a.
Huguenot Seminary, 570ab.
Human features in missionary work, 147d, 148a.
Hu-nan twenty years ago and now, 313c.
Hungering Christ, the, 282cd.
Hunt, J. G., "Work of the United Presbyterians in Northeastern Africa," 297, 298; Egyptian mission field, 297; Mohammedan occupation of, 297, 298; summary of United Presbyterian work, 297, 298; results, 298.
Hunt, W. B. Address on "The Essential for Korea's Uplifting," 407, 408: Darkness disappearing, 407; witnesses for Christ, 407; a Korean example, 408; a Church knowing the Bible, 408.

Hunting in Africa, 292b.
Husband and wife on mission field, relations between, 117ab.
Huxley quoted, 237b.
Hsi-an, China's old capital, 339d.
Hypocritical Moslem inquirers, 456d.

I

Ibange, 296c.
Icecream and missions, 34a, 35d.
Ideals: Power of, 4b; a missionary resource, 160bcd; of Christianity, 234bc; in India, Christian, 384ab.
Idolatry an obstacle in India, 491d.
Idols cast in river in China, 210d.
Ignorance of Moslems in Africa, 459cd.
Illiteracy: a difficulty in India, 492a; of Chinese women, 528c; definition of in India, 524c.
Iloilo, work in, 490ab.
Immigrants lacking, literature for, 611bc.
Immorality in Japan, 249b, 257a; of Calcutta women, 371c; pledge against, 405a; of African Moslems, 459d, 460ab.
Imperative of life, categorical, 236b.
Imperial Commission, Chinese, 527c.
Importance: of Japan's homes, 400-402; of Japan as a mission field, unique, 405, 406.
Inadequacy of non-Christian religions, 85-100.
Incidental missionary instruction, 544c.
Inconclusive thinking, 251-253.
Increase in missionary contributions, 639c.
Independence in Japan, spirit of Christian, 395d.
India: idolators, 23b; death-rate, 30d; woman's home missionary work, 76d; women prevent husbands' conversion, 77d, 78a; Mohammedanism in, 91a; students of, 190-192; women and girls, 218d, 219c; Christian Church in, 386c; educated Moslems of, 453-458; see also under Assam and Burma.
Indian Christian Workers' Band, 191c.
Indians: of Brazil, 116a; North American, 125c; of South America and Mexico, 420cd, 421a.
Indirectness of Moslem women's work, 448b.
Individual responsibility of laymen, 166abc; individual work, 238b; individual support of missionaries, 610d, 611a.
Indo-Chinese races, 309c.
Industrial missions in Africa, 209a, 302d, 303a, 304c; industrial plant, 290a.
Infanticide in India, 372bc, 388d.
Infidel literature: lacking in Korea, 411bc; used by Indian Moslems, 456d.
Influence: of Chinese women, 348d, 349a; of Christianity in Japan, 393-396; of schools, daily, 527d, 528ab; of Christian professors, 577d.
Ingle, Bishop J. A., 551d.
Injudicious missionaries, 133b.
Inspiring missionary literature meager, 591c.
Institutions affected by Volunteer Movement, 41a.
Instruction possible in hospitals, systematic, 504d.
Instructions to early medical missionaries, 499d.
Intellectual: bias and non-Christian religions, 85d, 86a; needs of men not met by non-Christian religions, 91d; equipment essential to missionary success, 108-114; development fostered by missionaries, 112b.
Intemperance, theoretically and practically, in Mohammedanism, 94cd.
Intercession for missions demands study, 603d.
Intercessory prayer and missions, 181-185.
Inter-Church Conference on Federation ferred to, 52d, 62a.
Inter-Collegiate Christian Union of C bridge, England, 243-245.
Interdenominational Conference of Wo en's Boards, 652b.
Interest in missions; now and twenty ye ago, 55d-57b; lacking, 558cd; awaken an, 610bc; maintained by study and pr er, 633, 634; interesting a layman in m sions, 640b.
International Comity and the Volunt Movement, 142-145.
International Institute of Spain, 570c-57
International Law: Dr. Martin's work 141c; and missions, 626-629.
International relations aided by news pers, 150ab.
Interparliamentary Union, 144a.
Interpretation of Christianity by missi aries, 11ab.
Interpreting social development a news per function, 150d, 151a.
Inter-Seminary Missionary Alliance, 548c
Inventions in China, Western, 338b.
Investment in missions most profitab 34bc.
Irreligious womanhood of Japan dangero 398d.
Irvine, W. M. Address on "How to doctrinate Students with the Mission Spirit Before They Enter College," 568: Object of education, 564, 565; E lish secondary schools, 565; the heart to be neglected, 565; setting forth need for missions, 565; the Mercersb plan, 566; interest taken by the boys, 5 arguments employed, 567; death of school boy, 568.
Islam. See Mohammedanism.
Ispahan opened by medicine, 502b.
Italians in South America, 421a.
Itineration: evangelistic, 473-475; medi work, 505b, 510-512.
Ito, Marquis, quoted, 398d.

J

Jackman, L. W. B., 313a.
Jackson, General, and foreign missio 159bc.
Jacob, 179c.
Jaffna: Foreign Missionary Society, 19 work in, 317-322; Jaffna College, 319ab.
Jail, singing in a Philippine, 428bc.
James, Professor, quoted, 561d.
Japan: See Table of Contents. Source Japan's progress, 96b; opened by Co modore Perry, 209d; influence in Ko and China, 406b; transformation of, 62
Japanese: soldiers an example to Chr tians, 34d; religion defective in tru 94a; students, 194-196; in China, Chr tian, 195d; women, 257a; reaching the 398-400; representatives praying, 21 prestige in China, 338b, 399d, 400a.
Jay, John, treaty of, 143a.
Jerome, William Travers, 167a.
Jesuits furnished Leibnitz with missiona data, 65a.
Jesus Christ: pre-eminent in the missio ary enterprise, 64b; King in India, 37 537c; essential for the missionary's l and usefulness, 407cd; an illustration soul winning, 583bc.
Jibara, changes in, 436b.
Job's question, 184ab.
John 3:16, 263cd.
Jonah, 258a.
John, Griffith, quoted, 98cd.
Jones, S. Address on "Tidings from Cuba 435, 436: Missions aided by United Stat Government, 435; corner-stone layin 436; Panama Canal, 436; changes in bara, 436; Christianity's opportunity, 4

shua walking with God, 122d.
ournal of the American Medical Association," 253d.
rneying into interior Africa, 292ab.
in doing woman's work, 478b.
daism and other religions, 99c.
dson: Sir Mortimer Durand's father's estimate of, 131bc; his statement of missionary qualifications, 135ab; his studiousness, 135d.
lfa, a Persian station, 502a.
stice taught by missionaries, 112c.
stification of the Chinese attitude, 352d-54b.

K

n-su, 339d.
rma, 327ac.
taoka, President, 211d, 212a.
eper: Am I my sister's, 256-259.
ith-Falconer, 246b.
ller, F. A. Address on "Spiritual Power," 357-362: The need and its supply, 357, 358; described, 358; its manifestations, 359, 360; hindrances to its reception, 360; how obtained, 360-362.
llogg, Dr., quoted, 89d.
ng-tung, a hill tribe station, 314a.
ntucky Theological Seminary, 552d, 553a.
rr, Dr. J. G., 513bd.
shab Chandar Sen, 98b.
swick: and its influence on the British Movement, 8c; Ramabai at, 381c.
y to the missionary situation, pastor the, 516a.
artum and General Gordon, 12c.
asi Mission, 312b.
asi Hills, revival in, 381a.
ndergarten: helping Japanese mothers, 397d, 398a; in Japan, 401c; preparation for work, 536d, 537b.
ng, H. C. Address on "The Reasonableness of Expecting the Co-operation of a University Faculty in Arousing or Fostering the Missionary Spirit," 561-564: Co-operation due to missions because of educative value, 561; missions displace the self-centered spirit, 561; prevent smothering of highest interests, 562, 563; train to social consciousness and efficiency, 563, 564; aid in world conquest by its greatest personality, 564; quoted, 106d, 107a.
ngdom of God without boundaries, 255d.
pling quoted, 396b.
pp, Bishop, 551d.
ssing in Africa, 117b.
tchener, Lord, 461c.
ushiu, work in, 399abc.
night, E. H. Address on "Necessity for the Pedagogical Training of Missionary Candidates," 581-583: Essentials for the missionary's equipment, 581; trained teachers especially desired, 581; training needed at home also, 581, 582; training of native workers demands this knowledge, 582; helpful in evangelistic work, 582; religious pedagogy especially desirable, 583; example of Jesus, 583.
nowledge: requisite to missionary consecration, 30ab; of the body essential to missionaries, 104c; of missions not sufficient to create genuine interest, 172d; of God among lower races, 216c; of missions a help to giving, 584ab.
nde, the, 302b.
ngo Free State, 206c.
rea: religion of, childish, 90b; beginning of missions in, 210ab; training classes in, 212d, 213a; essential for, 407, 408; woman's work in, 408-410; medical missions in, 515-518.
ran: and polygamy, 95c; not translated by Moslems, 221c; and Christian Scriptures, 454a; sanctions license and liberty, 454c; permits four legal wives, 460d.
San Ye, 313-317 passim.
Krishna's view of falsehood, 93d.
Kwei-chou, 340b.
Kyoto, an experience in, 624b.
Kyrias, Mr. G., 449b.

L

Labrador, work in, 582cd.
Ladders, story of the two, 426bc.
Laflamme, H. F. Address on "Mass Movements in India," 379-382: Reinforcements needed because of, 379; pastoral oversight essential, 379, 380; centers of mass movements, 380; other less important centers, 380, 381; Ramabai's work, 381; Animists, 381; Madras Conference appeal, 382. Address on "Methods in Evangelistic Work," 490-492: Missionary candidates should be soul winners, 490, 491; the problem, 491; six obstacles in India, 491, 492; how to overcome them, 492; specific methods, 492; Dr. Duff's saying, 492. Address on "Elementary Education in Mission Work," 523-526: India's missionary force, 523; most workers have to do with elementary education, 523; need of this work, 523, 524; lack of schools, 524; Madras Presidency statistics, 524, 525; revivals and lower education, 525; speaker's connection with Indian schools, 525, 526; trained Christian men needed, 526.
Lamb, Charles, quoted, 233c.
Lambeth Conference and the Watchword, 54d, 55a.
Lancet opened Korea, 516b.
Land donations to missions, 290a.
Language: examinations and ill health, 106c; attainments of missionaries, 133ab; learning in Africa, 294b; facility in, desirable, 331a.
Languages: of Assam, 310bc; spoken by Moslems, 221c, 222a; an obstacle in Malaysia, 323c.
Lanier quoted, 233c.
Lankester, Dr. H. Address on "Care of One's Health a Divine Requirement, and the Essentials of Maintaining Physical Efficiency," 103-108; Missionaries machines of God, 103; consequently should be cared for, 103; health ruined by overwork, 104; missionary societies should have a medical examiner, 104; two main factors in health, 104; medical training of missionary candidates, 104-105; Livingstone College, 105; "first aid" instruction valuable but insufficient, 106; influence of mind over body, 106, 107; language examinations and ill-health, 106; lack of recreation leads to break-downs, 106; rest days essential, 107; recreation in tropical countries especially important, 107; value of hobbies, 107-108; summary, 107. Address on "The Importance of Medical Missions," 499-503: At first the Church did not understand this, 499; change of sentiment, 499, 500; present belief in medical missions, 500; medical work overthrows hostility, 501; attracts, 501; opens distant fields, 502; breaks down superstition, 502; exhibits love of Christ, 502, 503; nurses almost as influential as doctors, 503; demand for such workers, 503. Remarks in Editors' Conference, 598, 599.
Laos, recent news from, 214c.
Lapsley, an African missionary, 291-296, passim.
Latent powers in nature, 159d, 160a; latent resources of the laymen, 159-167.
Latin-America, Mission work in, 199-203, 417-437.
"Launch out into the deep," 243-245, passim.
Lawrence, Henry, epitaph of, 385b.
Laws, Dr., quoted, 125ab.
Lay medicine in Africa, 293cd.

Laymen: latent missionary resources of, 159-167; influential in plans for giving, 610b; part in the missionary enterprise, 623-640; in the East, opportunity for, 626b.
Leaders: from the college element, 3b; in India, educated, 377d, 378a.
Leadership: of pulpit needed, missionary, 157cd; demanded by India, 387ab; among church young people, need for student, 645, 646; of mission study class, 649d. 650ab.
League of Student Volunteers in Japan, 189, 190.
Lectures: on health in Church Missionary Society's institutions, 105c; for student volunteers, 389c.
Lectureships, missionary, 544c.
Legend, ancient Jewish, 234d, 235a.
Leibnitz's missionary scheme, 64d, 65ab.
Lenington, R. F. Address on "Answers to the Call—Some Results," 430-433: Results of thirty years' work in Brazil, 430; stimulus to Catholicism, 431; Catholic Bibles, 431; new translations of, 431; Catholic young people's societies, 431; native Church becoming independent, 432; cooperation of army officers, 432; debt paying, 432; a converted hostess, 433; the lost child, 433. Address on "Evangelistic Itineration," 473-475: Teachings of Jesus, 473; Paul's method, 474; fruit of itineration, 474; sacrifices, 474; its personal reward, 474, 475.
Lepers, Chinese, 511d.
Lessons: from British Volunteer Union, 72-75; taught the heathen, false, 124cd.
Levant, Islam in the, 441-443.
Liberia, 288d, 289a.
Liberty lacking in Persia, religious, 445bcd.
Libraries in institutions, missionary, 56bc.
Liddon, Canon, on prayer, 182bc.
Lien-chou massacre, 213c.
Life: of the missionary, 21d, 22a; life purpose that is abiding, 36d; surrender of the, 259-263; laid down, 284ab; held sacred by Buddhism, animal, 327d; to be sacrificed for Moslems, 463d; affected by Christ, the whole of, 493bc.
Liquor traffic in Africa, 206d, 207a.
Literacy: in India, 383b; among Indian Moslems, 454d.
Literary work: in missions, opportunity for, 222a; in West Central Africa, 299a.
Literati of China a mission field, 78b, 192cd.
Literature: of missions not widely known, 30ab; educative value of missionary, 167-174; prepared for Moslems, 221d; China, 343b; in the Levant, Christian, 442bc.
Liverpool Conference and its influence, 67d-68c, 69c.
Living, evangelists to be taught the right way of, 488a.
"Living Link" idea, 610d, 611a.
Livingstone College and medical training, 105d.
Livingstone's African travels referred to, 229b, 283a, 299d, 300d, 603b, 623bc; his call to the field, 246b; as a doctor, 508d.
Livingstonia Mission, 301a.
Lloyd, Dr., 551d.
"Lo, I am with you alway," 292b, 293c.
Lockhead, J. L., quoted, 460b.
Lodging house in Singapore, 479c.
London Mission in Western China, 340d.
"London Times" publishes missionary news, 598d.
Lordship of Jesus Christ. 29-36.
"Lose Hefte," 69a.
Lost Child, Brazilian Catholics likened to a, 433d.
Love: central place of, in Christianity, 84b; lacking in African religion, 90b; "Love of Christ Constraineth Us," sermon on, 229-233; conquering opposition, 429b-430b, 508bc.
Low castes in India, 217a, 218b.
Lowrie, Dr. J. W., quoted, 211b.
Lucas, A. H. Address on "The Montcl Plan," 609-612: Aim of the plan, 609, 6 initiating the scheme, 610; Bishop T burn's help through the "living lin 610, 611; Tract Society work, 611; sults, 611, 612; effect on young peo 612; missionary prayer meeting, 612.
Luce, H. W., Opportunity in China, 2 Address on "China's Appeal to Lif 362, 363: Frederick W. Myers, quot 362; the appealing fact of Christian m sions, 362; home claims, 363; a late cisions for missions, 363; fear of Go will, 363.
Luebo, 293cd.
Luering, H. L. E. Address on "Miss Work in Malaysia," 322-325: The fie 322; Xavier's work in, 322, 323; so ties, 323; why Malaysian work is n lected, 323; a meeting place of the tions, 323, 324; prominence of Chin church in, 324; efforts for Malays races, 324; neglected tribes, 324, 325; duty, 325. Address on "A Typical Res of Evangelistic Work," 479-481: Prea ing in Singapore, 479; a Chinese c mitory, 479; sick man cured, 480; conversion, 480; becomes a Christ worker, 480, 481; his labors in Chi 481.
Lull, Raymund, 224d.
Luther's relation to Christ, 29a.
"Lux Christi," 651b.
Luxuries and missionary contributions, 3 34a, 632c.
Lyon, Mary, 568cd, 569a.
Lyons, D. W., first Educational Secreta 46c.

M

Mabie, Dr. H. C., and his parishioner r sionaries, 605a.
Macartney, Lord, Embassy to China, 13
Macaulay quoted, 89ab.
Macdonald, J. A. Address on "The Se lar Press and Foreign Missions," 151: Function of the newspaper stat 146, 147; mission news part of the wo survey, 147; missionary news must h human features, 147, 148; must be touch with life at home, 148; must b on progress of civilization abroad, newspaper men should master mission problems, 149; should report facts fai 149; should advocate justice abroad, should intelligently discuss mission problems, 150; should note spiritual tors in progress, 150, 151; missions the namic of civilization, 151. Address on "H to Interest the Secular Newspapers Missions," 597, 598: Secretaries sho give them good material, 597; sho appreciate news value of information ceived, 598; boards should have a ne paper man among their officers, 598; retaries should appreciate work of se lar newspapers, 598.
Macfarland, H. B. F. Address on "" Relation of the Student Volunteer Mo ment to International Comity and U versal Peace," 142-145: Introduction, the duel a century ago, 142, 143; gro of the arbitration idea, 143; early use Supreme Court limited, 143; Interpar mentary Union, 144; what students do here to aid the cause of peace comity, 144, 145; what they can do abro 145; Christ the bond of peace, 145.
Machine, body a valuable, 103b.
Mackay quoted, 207b.
Mackenzie, Bishop, 300c.
Mackenzie of Tientsin, Dr., 514b.
Madden, Archdeacon, quoted, 358bc.

adeira Islands, 288b, 289d.
adras: Decennial Conference, Call issued by, 174d, 191d, 382ab; religion in, 383a; Madras Presidency illiterates, 524cd.
adrassa College, 455d.
agazines read, how to get missionary, 172ab.
agna Charta of the Kingdom, 234ab.
habharata, teachings concerning falsehood, 93d.
aking Christ known, three ways of, 21c, 22c.
alarial fever in Africa, 205d.
alaysia, mission work in, 322-325.
ammon a great enemy to missions, 625ab.
anifestation of spiritual power, 359a, 360b.
anley, G. T. Address on "Valuable Lessons from the Student Volunteer Missionary Union of Great Britain," 72-75. Obedience to the Holy Spirit key to the Union's success, 72; British universities of missionary origin, 72; beginnings of a Volunteer Union, 73; Mr. Moody's relation to it, 73; impulse from Stanley Smith and Studd, 73; aid received from R. P. Wilder, 74; experiences of two of the Union's leaders, 74; Divine communion essential, 75. Address on "Not Pressed Men, but Volunteers," 245-247: Volunteering an issue not to be avoided, 245; question of being called to the mission field, 245, 246; a sign not to be asked for, 246. Address on "Professorial Opportunities for Exerting a Christian and Missionary Influence," 576-578: Liverpool Volunteer Convention, 576; resulting meetings, 576, 577; Christian life of professors not known by students, 577; winning men for Christ, 577; seeking for missionary recruits, 578.
anning, Cardinal, quoted, 237a.
anu. See code of.
any-sidedness of Jesus, 113cd.
arah, waters of, 189cd.
arcelina and Candido, 429b-430b.
arriage to the gods in India, 371cd.
arriage question in Bolivia, 434d.
arried missionaries' leverage in Japan, 399bc.
arshall, E. Address on "Importance of the Study of Missions," 583, 584: Jesus' command, 583, 584; ignorance of missions, 584; should study for the sake of the heathen, 584; should study for practical points, 584.
artin's work for China, W. A. P., 141bc.
artineau referred to, 563b.
artyn, Henry, 126ab, 244d, 246ab, 384d, 605b.
artyrs in China: women, 349d, 350a; martyr's message to his boy, 33b.
ary, Mother of Jesus, 233-240, passim; preëminence of the Virgin, 425bcd.
ass movements toward Christianity, 313-317, 379-382.
assacre of Presbyterian missionaries in China, 213c.
assey, R. K. Address on "The Seminary as a Recruiting Ground for Missionary Statesmen," 550-552: Characterization of missionary statesmen, 550, 551; Alexandria's missionary graduates, 551; reasons for that Seminary's missionary interest, 552.
aster and servant, relations between, 117c.
ateer, Dr. Calvin, quoted, 214a.
atthew 9:37, 273-275; Matthew 19:29, 278c.
aya, Buddha's mother, 327a.
azbi Sikhs, 217a.
azzini, Joseph, quoted, 236a.
cBee, S., 590a.
cCall, Adam, dying words, 35c.
cCheyne, 127c.
cClure, Mrs. A. Address on "Work for the Women of India," 370-372: Women needed to lead women, 371; prevalence of sin, 371; three varieties of sin specified, 371; desire for better things, 371, 372; Hindu woman's gift to her god, 372.
cConaughy, D. Address on "What Northern Presbyterian Laymen are Doing," 638-640. Battle of King's Mountain, 638; rope holding, 638; railroad man and missions, 639; laymen of Zanesville Presbytery, 639; committee of laymen in each church, 640.
cCosh, President, testimony to the Movement, 40d.
cDowell, W. F. Address on "Final and Supreme Authority of Jesus Christ," 233-240: Charles Lamb and Lanier on Christ, 233; "Slaves of Jesus Christ," 233; men deeply interested Jesus, 233; His first great sermon, 234; the new ideal, 234; great men needed therefor, 234; need of the filial accent in Christians, 234, 235; character significant in personal life, 235; holiness defined, 235; humane spirit needed in college lives, 235, 236; "Love one another," 236; the young ruler's lost chance, 236; the new Tenth of Mark, 236; law of Christian character, 237; Jesus' social passion, 237; the college student's Scripture, 237; "Be ye therefore perfect," 237, 238; fundamental categories of Christianity, 238; the future triumph, 238; final tests, 238; inheriting eternal life, 239; history's true goal, 239; what personal faith must become, 239; the student's pledge and covenant, 240.
cLaren, Dr. Alexander, quoted, 574d.
cLaughlin, J. L. Address on "Answer to the Call from Latin-America—Methods," 427-430: A needed vision, 427; story of Nicholas Zamora, 428; case of Candido, 429; love wins the day, 429, 430.
edical: training helpful to missionaries, 104d; colleges of India, Christians in, 219b; Education, Committee on, 253d; medical missionary, reasons for being a, 253, 254; work in Ceylon, 319d; opportunities in India, 372-375; schools in India, 390a, 515b; work in Korea, 410b; students willing to volunteer, 631b.
edical Missions: See Table of Contents; books on, see Appendix A, Bibliography; in Burma, 330b; needed in Arabia, 447cd; the sick in European Turkey, 451abc; helpful in Moslem work, 467b; inadequacy of, 472c; in the Philippines, 490abc; case of hand treatment, 509c; secondary school supports a doctor, 566bcd.
eem, J. G. Address on "Is There a Call to Labor for Latin-America?" 417-419: Religious liberty decreed in South American Republics, 417; Bible almost unknown, 417; Roman Church will always remain, 418; dissatisfaction with that Church, 418; neglected by Protestantism, 418; religious need of Brazil, 418.
eetings of Cambridge professors, 576d.
embership: in India, increase of Methodist, 218c; of Chinese churches, increase in, 350c.
ercersburg Academy's plan of raising missionary money, 566bcd.
essage of missionaries to non-Christians, 559c.
essages from volunteers soon to sail, 279-281.
ethodist Episcopal Church Missionary Society's missionaries, 174c; Methodist University, Peking, 193a; growth in India in 1905, 218c; work in Africa, 289d, 290ad; work in Western China, 340d, 341a; missionary problem, statement of leaders, 648b, 649b.
ethods of work: employed by Ko San Ye, 314cd, 315ad; in Korean woman's work, 410abc; in Latin-America, 427-430; in Arabian women's work, 446c, 447ab; relation of evangelism to other methods,

472ab; employed in evangelistic work, 477bc, 490-492; of training native physicians, 514c-515b; in Bible study, 585c.
Miao of China, 340bc.
"Middle Kingdom" of Dr. Williams, 141b.
Milan, Cathedral of, 160c.
Military Department toward Christianity, attitude of Japanese, 394c.
Miller, R. S. Address on "The Unique Importance of Japan as a Mission Field," 405, 406: Educated men usually without religion, 405, 406; open doors, 406; strategic relationship to Korea and China, 406.
Mills, Samuel J., and his mother, 10d; referred to, 384d.
Mind's influence upon body, 106bc.
Mingling of Paganism and Romanism, 421d, 422ab.
Minister to the United States, Chinese, quoted, 354d.
Minister's relation to missionary success, 155-159.
Ministerial failure, 157bc.
Ministry aided by Movement, 42b, 59d.
"Miracle of Modern Missions," 410d.
Miracle of the loaves and fishes, 607bc.
Mission bands prominent in the propaganda, 50d.
Mission field: a test of saintship, 125d; relation of theological seminaries to, 548-550.
Mission of Christ to us, 4b, 5a.
Mission study fostered by Movement, 44bc, 46a, 47c; in churches, 168d; in theological seminaries, 543-545; text-books for, 644d, 645ab, 651abc; in Sunday-schools, 646bc, 656a; among young people, 647-650.
Mission work: a strong international tie, 5d, 6a; relationship of departments of, 376abc.
Missionaries: their preaching, 21b; life, 22a: beneficence, 22bc; one needed for each 25,000, 31d, 32a; illustrious examples of, 111a; deserve strong home base, 158b; and African tribes, 205ab; qualifications in Africa, 305d; qualifications needed in Japan, 400ab, 402b; not accountable for international difficulties, 624bc; an Indian missionary family, 623d.
Missionary: bibliography of literature, see Appendix A; educative value of, 167-174; societies, birth of the great, 20c; enterprise defined, 21abc; spirit influential in all Christian work, 45b; interests in colleges now and twenty years ago contrasted, 55d-57b; colleges, 60d; life of Continental universities, 64-71; Magazine of Francke, 66c; possibilities of women students of world, 75-78; health bureau, 104c; graduates from Ohio Wesleyan, 572d; training schools, conference of, 581-586; committee in Montclair church, 611d; must know his own religion, 109d; should study and practice propriety, 121bc; inner life a battle, 357c.
Missionary Day in theological seminaries, 545d, 546, 547.
"Missionary Review of the World" quoted, 372ab.
Missionary Week in Scotland, 617d, 618a.
Missions: co-extensive with mankind, 22d, 23a; abroad established by universities, 47d, 48a; as viewed by Christian diplomat, 131-136; relation of press to, 146-151; in Latin-America, 199-203; in Pagan Africa, 203-209; to be efficient should be well equipped, 208c; in the Far East, 209-215; in Southern Asia and India, 216-219; in the Mohammedan world, 220-225; in Burma, 313-317; belated, 346ab; to Mohammedans, 441-467; to general progress of civilization, relation of, 557c-558d; and international relations, 626-629.
Mixed races of Mexico and South America, 420d.
Moffat, Robert, 239b.
Mohammed quoted as to lying, 93d.
Mohammedanism: impotence and inferiority, 90c, 91b; view of liquor drinki 94cd; creates a moral desert, 96a; host to African missions, 207ab; low moral in Africa, 207c; in Egypt, 297bc; pra call, 297d; spread of, in Asia Min 441ab; in Persia, 443-446; degrades wom 446bc; view of Jesus Christ, 466b.
Mohammedans: and Henry Martyn, 12 in Malaysia, 324c; accessible in Chi 341bc; in India, 388d, 389a; educated dian Moslems, 453-458; distribution of evangelized, 462c, 463c; conversion 134cd; converted Mollah, 484d, 485abc.
Money and Missions, 163d, 164d.
Mongrel speech, evils of, 119b.
Monks of Iona, 184d.
"Monkey theology," 536bc.
Montclair plan as to missions, 609-612.
Moody, D. L.: influence at Cambridge U versity, 73d; and his trustees, 163a; a Sankey at Cambridge University, 244 and teachers for Japan, 403d.
Moore, E. C. Address on "The Impo ance of Interesting Our Students in t Missionary Enterprise," 557-561: Missio call for best powers of men, 557; relati of missions to civilization, 557, 558; co tribution of Græco-Roman world to Chr tianity, 559, 560; the Teutonic contrib tion, 560; contribution of modern no Christian nations, 560; the great task mands strong men, 561.
Moorfields Tabernacle, 605c.
Moral: law the center of Jewish religio 81b; moral needs of men not met non-Christian religions, 92a-94d; mor chaos of non-Christian religions, 93bc.
Moravian Church missions and their ear idea, 20cd.
"Morning Star," 320a.
Morning Watch, 44c, 108b.
Morrison, Dr., diplomatic services, 139 referred to, 165a, 336c.
Morse, R. C., and teachers for Japa 404a.
"Morsel eaten alone," 282b.
Morton, Miss A. R. Address on "Prese Status in East China," 336, 337: Regi included, 336, 337; result of contact wi foreigners, 337; fêng-shui disappearin 337; educational status 337; religious co ditions 337. Address on "The Servi of Women in Educational Missions," 5 529: Empty lives of heathen women, 5 527; educational essential to woma work, 527; influence of women teache 527, 528; Chinese girls' schools created missionaries 528; non-Christian scho increasing there, 529; educators deman ed for college grade work, 529.
Moses' fellowship with God, 122d.
Moslem. See Mohammedan.
Mosque, Protestant missionary preachi in, 134ab, 482-485.
Mott, J. R. Address on "The Possibiliti of This Convention," 3-8: Its magnitu 3; youthfulness, 3; varied composition, prayerful preparation for, 3, 4; platfo power, 4; central significance, 4; eman pation and guidance, 4, 5; a place of co missioning, 5; a spiritual dynamo, 5; ternational Christian unity, 5, 6; relati to the world, 6; sins able to defeat the possibilities, 6-8; Christ searching men whose hearts are right, 8; power such persons, 8. Report of Executi Committee, "First Two Decades of t Volunteer Movement," 39-64; Movemen forerunners, 39; the student mission situation in 1886, 39; fourfold purpose Movement, 40; field which it cultivat 40; President McCosh's testimony, number of institutions touched, 41; wo

f secretaries in institutions, 41; some results of their work, 41; increase in number volunteering, 42; effect of volunteering upon candidates for ministry, 42; umber who have gone to the field, 42; umber of boards sending volunteers ut, 42; distribution among fields, 43; the lovement's influence upon missionary andidates, 43; increasing momentum, 43, 4; effect upon quality of candidates, 44; romotion of mission study and the rayer life, 44; cantilever bridge illustraion, 45; missionary spirit imparted to tudents entering other callings, 45; its ork of missionary education, 45, 46; eading text-books, 46; promotion of orld citizenship, 47; influence upon thelogical seminary missionary instruction, 7; aid rendered Young People's Missiory Movement, 47; promotion of missionry giving, 47; support of graduates by olleges and seminaries, 48; influence on he religious life of students, 48, 49; a timulus to Christian activity, 49; relaion to the formation of the Young Peole's Missionary Movement, 50, 51; influnce upon the Church, 51; promotion of Christian unity and co-operation, 52; helpul factor in mission fields, 52; influential n extension of Movement in Christian ands, 53; on student movements in non-Christian lands, 53; relation to the Stulent Christian Federation, 54; its Watchword, 54, 55; contrasts between the stulent missionary situation now and twenty ears ago, 55-57; Movement's obligation o increase number of volunteers, 57, 58; should increase its educational work, 58; should emphasize quality of candidates, 59; should stimulate delayed volunteers and others in home work, 59; should encourage entrance into the ministry, 59; should aid in missionary work of the Church, 60; North American student field ripe for missionary harvests, 60; necesity of an increased staff, 61; increased mission study, 61; home conditions favorable to advance, 61, 62; Movement should study the world-field afresh, 62; should not falter before difficulties, 62; should be dominated more by the Watchword, 63; willingness to pay the cost, 63; crusader spirit called for, 64; exaltation of Christ essential, 64: Seminary lecturer on missions, 549c; at Cambridge University, 576c.
ott, Bishop, 552b.
t. Hermon and the Volunteer Movement, 39cd.
t. Holyoke's service to missions, 568-572.
uir, Sir William, quoted, 220b.
ules in a china shop, 115abc.
üller quoted, 97a.
ullins, President, quoted, 546d.
ultitude, Jesus feeding the, 607bc.
unicipal government agitation, 162ab.
urray, Dr. A.: organizes Holland Missionary Association, 67b; founds Huguenot Seminary, 570ab.
usic a help to missions, 492c.
yers, F. W., quoted, 362bc.

N

aga tribes, work for, 311d, 312a.
agasaki harbor and the floating Bible, 402d.
ame: of God, how to pronounce, 234d, 235ab; proposed for missionary doctor, 254b.
assau, Dr., of Gabun, 119d; quoted, 460d.
ational Missionary Society of India, 378a, 384d, 385ab.
ative: churches, care of, 379cd, 380a; doctors, training of, 513-515; ministry in Ceylon, 318b; workers, their training requires knowledge of pedagogy, 582b.
Natural history and missionaries, 108a.
Necessity of studying world conditions, 47a.
Necessity of missions, 345cd.
Needs: of the Christian, 11b, 12c; of men not met by non-Christian religions, 85, 100; of Africa, 208c, 209a; of Japan, 212b; of spiritual power, 357a, 358b.
Neesima, Joseph, address of, 189cd.
Negative definition of missions, 21abc.
Neglect of Latin-America, 418c, 419a.
Negritos, 324d.
Negro problem in Africa, 289bc.
Nelson's signal, 167c.
Nervous condition of missionaries important, 106c.
Neve, Dr. Arthur, 499c.
Nevius quoted as to Satan's power in China, 87bc.
New China, 344ab.
New creations of Christianity, The, 82d.
New Guinea cannibals, 23b.
New Islam, 222d, 456a.
New message of Christianity, 234b.
New students of China, 192d.
New Testament: constantly being written, 236d; and a Turkish official, 442b; use of by Chinese converts, 480d.
News value of missionary information, 597d, 598a.
Newspapers: and missions, 146-151; in China, 211a; in Brazil, native Christian, 432a; men, limitations of, 146c.
Ngoni, the, 302acd.
Niagara Falls illustrates Nashville Convention, 5bc.
Night of prayer for missions, 273b.
Nirvana a weakness of Buddhism, 90a, 327a, 328a, 329ab.
"Noble Truths" of Buddhism, 328a.
Non-Christian countries of Asia and missions, 136bc.
Non-Christian religions inadequate to meet the needs of men, 85-100.
Non-Christian schools of China, 529b.
Nonne Preestes of Chaucer, 116b.
Noonday prayer for missions, 183b.
Normal training desirable for missionaries, 526b, 537b, 581-583.
Normal mission study movement, 654, 655.
North China, missionary status in, 335, 336.
North India, awakening in, 380d.
Northern Presbyterian laymen and missions, 638-640.
Northfield mission study conference for women, 653cd.
Northwestern University Band, 50d.
Norway's missionary revival, 69c.
Nose-blowing among our ancestors, 116c.
Nudity in art to be avoided by missionaries, 116cd.
Number of volunteers who have gone to fields, 42c.
Nurses almost as influential as doctors in missions, 503a.

O

Oberlin's use of day of prayer for colleges, 562b.
Object of this Convention, 4c; of missions, 589cd.
Objections best met personally, 476a.
Obscenities in Hindu worship, 89d.
Obstacles: to volunteering, 268bcd; to missions in India, 491b, 492a; to missions in the home church, 647d, 648a.
Obtaining spiritual power, 360d, 362a.
Officer's care of health an example to missionaries, 103c.
Officials of Japan favorable to Christianity, 397c.

Ohio Wesleyan University's work for missions, 572-575.
Old China disappearing, 335ab.
Dutch churches in Ceylon, 317d, 318a.
...ar's lament, 97c.
...ndurman, 461c.
Openness of the world to missions, 61d; of China, 346cd.
Opportunity: in Pagan Africa, 203-209; in Assam, 313b; in China at the present time, 355ab; in Korea, 411-413; for exerting missionary influence professoria 576-578.
Opposition: to native Christians in Ir... 389b; of Indian Moslems, 456c, 457a.
Organization of laymen for missions, ...85c, 636b.
Orient: messages from the, 187-196; affected by Japan, 195c, 196a.
Oriental Christians, Moslem view of, 141cd.
Orientals must be understood by missionaries, 110a.
Origin of Cambridge Inter-Collegiate Christian Union, 243cd.
Orphanages in Africa, 296c.
Orphans in India, 625cd.
Outfit for Africa, 291d, 292a.
Oversight of native churches, 379cd.
Over-supply of doctors in America, 253cd.
Ownership of Jesus Christ, 29-30.
Ownership of life, 262ab.
Oxford Inter-Collegiate Christian Union, 244c.

P

Pagan element in Africa, 305c.
Pagan vices need not be exaggerated, 82d.
Pains required in prayer, 182d, 183a.
Painting called "Anno Domini," 215b.
Panama Canal and missions, 436ab.
Pantheism an obstacle in India, 491d.
Parda drawn aside in India, 219c.
Parents: attitude toward volunteering, 32cd, 33a; willingness to have children go as missionaries, 33c.
Paris Missionary Society, 599b.
Park, Mungo, 204a.
Parker, Dr. Peter, aids Cushing, 140bc, 508d, 513b.
Parker, Theodore, criticism of Goethe, 236a.
Partnership with God in missionary work, 612cd.
Pastor: and missionary literature, 171d, 172a; the missionary as, 379cd; a student of missions, 603-605; an obstacle to missionary giving, 608bc; lacking in missionary leadership of young, 645d, 646a; opposed to forward movement, 638a.
"Pastor and Modern Missions," 549c, 630c.
Pastorate: necessity for a native, 533d; high character of, 534cd.
Paternal opposition to volunteering, 278cd.
Patience required in women's work, 477d.
Paton, Dr., 614d.
Patriotism developing in China, 335d.
"Patriotism of the Kingdom of Heaven," 167d.
Patteson, Coleridge, 239b.
Patterson, Miss F. B. Address on "The Appeal of China's Women," 347-350; Recent changes in China, 347; the women awakening, 348; needs of Women's Boards, 348; Chinese women's need of Jesus, 348; their strength, 349; Mrs. Bishop's testimony, 349; their loyalty and devotion, 349, 350; growth in church membership, 350.
Paul, St.: Views as to adaptation, 122a; sense of God's presence, 122d; sense of brotherly responsibility, 257cd, 259a; as an itinerant, 474a; emphasis of evangelism, 494d, 495a; his greatness, 604a.
Paxson, Ruth. Address on "The Surrender of Life to the Lord Jesus Christ," 259-263: Personal relation to Christ important, 260; no reservation permissa... 260; two divine works in human ... 261; potentialities of life may be mar... 261, 262; God's relation to our life, ... the soul's Lover, 262; not our own, ... John 3:16, 263.
Peabody, Dr., quoted, 233d.
"Pedagogical Seminary" quoted, 163cd.
Pedagogical training desirable for ... sionaries, 581-583.
Pedagogy, religious, 583b.
Peking, 114d; woman's daily paper ... 347c.
Perfection: Christian, 233-240, passim.
"Perils of the Forgiven Life, 10b.
Periodicals read, how to get mission... 172ab.
Permanent factors making China a g... mission field, 342-347.
Perry, Commodore, in Japan, 137a, ... 140d, 209d.
Persecutions of native Christians, 389c...
Persia, Mohammedanism in, 91a, 443...
Persian Medical Mission, 502ab; Per... Mt. Holyoke, 569cd; work for Mosle... 462d.
Personal influence, power of, 359c.
Personal life, power of the, 359bc.
Personal work, 475, 476; done by Kore... 213a.
Personality: of laymen to be enlisted ... missions, 636cd; the world's grea... 564bc.
Peru, 201b.
Pettit, Mrs. A. Address on "Summer C... ferences of the Committee for the Un... Study of Missions," 652, 653; Origin... 652; conferences and their attenda... 652; program of, 652, 653.
Pettus, W. B. "A Testimony from a ... unteer," 278, 279: Story of his con... sion, 278; decides to volunteer, 278; ... ternal opposition, 278; subsequent ob... cles, 279; appointment, 279.
Pessimism of Buddhism, 329b.
Philanthropic missions insufficient, 493...
Philippine Islands: as a mission field, ... 203b; Philippine Moslems, 462c; ea... ness for the Gospel, 428d.
Philosophical speculations inferior to C... tian truth, 82bc.
Philosophy of Buddhism, 329b.
Phonographs: not efficient for Gospel p... lamation, 123a; used in mission work, ...
Photography and missions, 107d.
Physical efficiency of missionaries dep... ent upon health, 103-108.
Physician in China, late decision of, 36...
Pictures of a dying church, 158a; in ... sionary homes, 116cd; in mission w... 492c; from life desired of missiona... 594ab.
Pietists, fundamental principles of, 65b...
Pitakas of Buddhism, 325cd.
Pitkin, Horace Tracy, martyrdom, ... 239b.
Pittsburg girl volunteer, 32d, 33a.
Pittsburg Laymen's Conference, 634d.
Pilate, 180d.
Pilgrims in China, 248bc.
Pioneer on the Congo, experiences ... 291-296.
Place where one is needed most, 250...
Plagiarized Christianity, 96d.
Plague in India, incident of, 374d, 375...
Plan of God for human life, 269bc.
Pledge, the Christian student's, 240ab.
Plenteous harvest and prayer, 273-275.
Plütschau, an Indian pioneer, 66b.
Poisonous cup abolished in Africa, 29...
Police of Africa and India, what ... prove, 493d.
Political: division of Moslem world, ... 221b; changes in China, 335c; condi... previously unfavorable in Japan, ... 397a.

ygamy: permitted by non-Christian religions, 95b; in Africa, 208b; sanctioned by Koran, 460d.
ytheism an obstacle to Indian missions, 31d.
or Richard quoted, 162b.
pe's attack upon Protestant Bibles, 31bc.
pular Buddhism, 329c.
rt Arthur, 190a, 193d.
rtuguese: rule in Africa, 205c; opposing African missions, 303bc.
ssibilities of the Nashville Convention, 8.
ssibilities of women students in missions, 75-78.
st mortem examination in Africa, 509b.
stulates relating to propriety, 115cd.
tt, Dr., of Shanghai, quoted, 590cd.
wer: over sin, 35b; to do right not given by non-Christian religions, 92d; spiritual, 57-362.
actical Christianity proven by medical work, 504c.
actical preparation for mission work, 84cd.
ractical training of missionaries," 536d, 37a.
ayer: In preparation for Nashville Convention, 3d, 4a; of St. Augustine, 7c; for missions obligatory, 31cd; for missions, public, 158d; a universal art, 182b; and missions, 181-185, 273-275; Ko San Ye's dependence on, 316ab; power of, 359d, 360a; and India's spiritual awakening, 368bc; in mission work, native, 381bc; to be taught evangelists, 487c; for missions, 566ab; pastoral direction in, 612, 613; prayer meetings, missionary, 612b; congregational prayer and missions, 613bc; vital in missions, 619a; aided by study of missions, 633d.
eaching: of missionaries, 21c; on missions, 159a; to Moslems, 457c; in a Persian mosque, 482-485; Mohammedan, 484ab.
econceptions not necessarily hostile to non-Christian religions, 85d, 86a.
eittas of Buddhism, 326d.
eparation: of candidates through mission study, 46d, 47a; for the missionary, intellectual, 108-114; of women for foreign work, 264d, 265a; of medical missionaries, 518d, 519ab; for educational work, 536c, 537b, 538acd; for ministry, mission study a requisite part of, 543bcd; of missionaries, 581-586.
eparatory schools and missions, 564-568.
esence of Christ, 9-15; realization of, 232ab.
esentation of Christ dependent upon spiritual qualifications, 122-128.
esents, receiving and making, 120c.
esidents of Ohio Wesleyan, 574c.
esiding Elders of Methodist Church on missionary education, 648b, 649b.
ess and foreign missions, 441c, 146-151.
essed men not equal to volunteers, 245-247.
estige of religious press needed by missions, 590ab.
ice, H. B. Address on "The Influence of Christianity in Japan," 393-396. Ancient institutions modified, 393; Red Cross Society, 393, 394; attitude of Japanese public toward Christians changed, 394; influence of Christians on the Empire, 394; altered attitude of Military Department, 394; hospitals open to Christians, 394; favorable Imperial attitude, 395; interdenominational co-operation, 395; new responsibility of the native church, 395.
rime Minister, Japanese, quoted, 406c.
rinceton young woman and the Volunteer Movement, 8c; Princeton movement for Chinese Literati, 48a.
Principles underlying evangelistic missions, 493-595.
Printing office in Africa, 296d.
Pritchett, President, quoted, 562c.
Privilege: of being a medical missionary, 254bc; of the missionary life, 488d.
Problem of missions: stated, 647bc; should be mastered by newspapers, 149c, 150cd.
Procrastination, loss due to, 9ab, 14b.
Professorial opportunities for exerting missionary influence, 576-578.
Professors: testimony concerning Movement, 41b; conference of theological, 543-33; in Colleges and Universities, conference of, 557-578; their lives not known students, 577bc.
Program: of missions for pastors, 158d; of missionary day at Louisville Seminary, 55 ; of Congregational laymen's meetin , 637d, 638a; of Northfield women's conference, 652, 653.
Progress an element of religion, 95d.
Propagation of religion requires intellectuality, 109-114.
Property of missionaries under Chinese treaty, 138b.
Prophet, Moslem expectation of a great, 457ab.
Proportion in vision, 264-269.
Proportion of German missionaries who are graduates, 67c and foot note.
Propriety essential to successful missionary work, 114-122.
Prostitutes to gods in India, 371c.
Protestant Christians in the United States, wealth of, 164cd.
Protestantism, rumors in Brazil as to its methods, 433c.
Providence of God, 231c.
Psalm 121, 283b.
Public opinion: affected by students, 144cd; benefited by missions, 321cd.
Publication work in Ceylon, 319d, 320a.
Punishment in Africa, inhuman, 208a.
Punjab, growth of Christianity in, 383a.
Purdon, J. H. C., quoted, 460bc.
Purpose of the Church, 23d.
Purpose of the Volunteer Movement, 40b.
Pyeng Yang, Christian canvass of, 212c.

Q

Qualifications of missionaries: improved by Movement, 44b; important spiritual, 122-128; to Arabian women, 446c; for training native evangelists, 486bc, 487b, 488a; for missionary educators, 526bc; for educational work, 535a.
Quality of missionary candidates, 59b.
Questions of native theological students, 535bc.
Queue disappearing in China, 337b.

R

Railroad companies and missions, 640a.
Railroad man and a missionary campaign, 639abc.
Railroads in Africa, 288a, 290d.
Railway employes an example to Christians, 34d.
Railways in Arabia, 222d.
Rainey, Dr., quoted, 123cd.
Ramabai, Pundita, 381bc; revival in her orphanage, 457d.
Rationalism harmful to missions, 66c.
Ray, John, quoted, 562c.
Reaching Hindus, 388bc.
Reading and missions, 161ab, 162a.
Real life of mission field to be pictured, 593d, 594a.
Reason to be used in deciding call, 267d.
Reasonableness of missions, 616cd.
Reasons for preaching the Gospel to China,

344d, 345ab; for volunteering, 43c; why intellectual preparation is essential, 108-114.
Recreation of missionaries, 107cd.
Recruiting ground for missionary statesmen, Seminary the, 550-552.
Recruits: secured by Volunteer Movement, 174d, 175a; professors' opportunity to secure, 578bc.
Red Cross Society in Japan, 393c, 394a, 406a.
Redeeming power of love, 229d.
Redemption taught by missionaries, 112d, 113ab.
Reekie, A. B. Address on "Work on the Western Coast of South America," 434, 435: Pioneering in Bolivia, 434; changes in constitution, 434; civil marriage question, 434; a Bolivian convert, 434, 435; influence of a converted school boy, 435.
Reflex influence of missions, 45a.
Reform workers, 167ab; reform movement in China, 335d, 339a, 354cd.
Reformation: Leaders slow to realize duty of missions, 19cd; contribution to missions, 20d, 21a.
Relation of Christian missions to diplomacy, 136-141.
Relationships of missions, wider, 129-151.
Religion: prominent in British university thought, 72d; makes mental demands on missionaries, 109-114; and education in India, 377bc; defined by Faber, 563a; relation to life, 563c.
Religions, non-Christian: books on, see Appendix A, Bibliography; overthrown by truth, not by argument, 216d; inactive in Korea, 411cd; much truth in them, 559ab; study of, 584bc.
Religious: life of students aided by Movement, 48d, 49a; changes in Africa, 304d, 305a; freedom in Korea, 411b; education, 581d, 582a; press should adequately treat missions, 589, 590.
Report of Volunteer Movement's Executive Committee, 39-64.
Representatives, Christian members of Japanese House of, 211d, 212a.
Republics of South America, religious liberty in, 417b.
Requirements of the missionary enterprise, 24b-25a.
Rescue work in India, 371d.
Resentment occasioned by exterritoriality, 137b.
Resource of the Church, laymen an undeveloped, 634c.
Resources of the laymen, missionary, 159-167.
Responsibility: of pastors in missions, 159b; for non-Christian world, 281d; for others, our, 256-259.
Results: of Moslem missions, 224bc; of mission work in Africa, 296abc, 303d-305a; in Assam, 312b; influential Christians in Ceylon, 320bc; of Korean work, 410d; of Latin-American work, 430-433; of training native doctors, 515bc.
Revival: in India, 191d, 457cd; in Khasi mission, 312b; in Foochow College, 337d; demand leadership, 387cd; stimulate education, 525b.
"Rex Christus," 651c.
Reynolds, Sir Joshua, motto, 121d.
Rhenish Mission in Sumatra, 223c.
Rice planting in Persia, 444abc.
Richards of Africa quoted, 90c.
Riis's view of foreign missions, 49bc.
Ritual of South American Romanism, 423ab.
River systems of Africa, 287d, 288a.
Robert College, 464c, 531d, 539b.
Roberts negotiates American treaties, 140a.
Robson, G. Address on "The Supreme Business of the Church to Make Christ Known to All Mankind," 19-25: This is Christ's view, 19; Church is appointe thereto, 19-21; the Reformation, 19, 2 gradually realized by the Church, 20; t presentation of Christ, defined positive and negatively, 21; Christ made kno by proclaiming facts of His life, 21; missionary saintship, 22; by missiona beneficence, 22; all men are parish Church, 22, 23; the last commission Jesus, 23, 24; Christians must adjust th lives to this end, 24; congregations al 24; inter-Church co-operation needed, 25; opportunity for world-wide evange zation unique, 25. Remarks in Edito Conference, 599. Address on "Points be Emphasized in Developing the M sionary Interest of a Congregation," 6 619: Spiritual life essential to missiona spirit, 614, 615; pastor influences the c gregation for or against missions, 6 616; financial methods open to critici 616; pastor should teach reasonablen of missions, 616; tell of their achie ments, 617; emphasize the present portunity 617; magnify spiritual natu of the work. 617; should avoid the for pump process, 617, 618; increasing contributions, 618; make prominent world-wide relation of a church, 6 prayer the secret of success, 619.
Robson, Dr. George, father of, 615ab.
Rodgers, J. B. Address on "Opportu ties for Service in Latin-America," 1 203: A neglected field, 199; service business men, 199, 200; the United Sta Government a missionary to the Phil pines, 200; letter from Secretary Ta 200; open doors in Latin-America, 2 National Presbyterian Church of Bra 201; missions in the Philippines, 201; h Filipinos are reached, 201, 202; why m sionaries are cordially received, 202; Pr estant opportunities in the Philippin 202, 203; a Filipino message to Ameri 203. Address on "Summing Up the Lat American Situation," 436, 437: Americ Christians appealed to by Latin-Ameri 436, 437; student volunteers in the Phi pines, 437; comparative opportunities home and in mission fields, 437. Addr on "Relation Between Evangelistic a Other Forms of Work," 488-490: Th theories of educational and medical wo 488, 489; evangelical work should do inate, 489; place of educational work, 4 function of the doctor, 490.
Roll-call of the Convention for voluntee 14c.
Romanism's failure in Papal lands, 424c.
Ronins and truth, the Forty-seven, 94a
Roosevelt, President, 118b, 200b, 549ab.
Rose, Horace, 278b.
Rouse, Dr., quoted, 457d, 458a.
Rowboat anchored. 7a.
Rowland, C. A. Address on "The La man's Place in the Development of F eign Missions in the Church at Larg 629, 630: Order of interest in missio 629; forward movement work of South Presbyterians, 629; program for ea Church, 630; Mr. Mott's book usef 630.
Ruler's lost chance, the young, 236c.
Rules of propriety in China, 121d.
Rupa of Buddhism, 327b.
Ruskin quoted, 91d, 353b.
Russia: treaty with China, 139c; transf mation, 628d, 629a.
Russo-Japanese war, 335d.
"Rut" defined, 106d.

S

Sabbath: and missionaries, the, 107bc; galized in Japan, 393bc.

rifice: of Christ, 84b; of a West African lave girl, 35d, 36ab; Singhalese Christians averse to, 321d, 322a; of missionaries, 474c; made for Ohio Wesleyan, 573d, 74a.
led volunteers, 42c-43b.
ler, T. H. P. Address on "The Normal Mission Study Movement," 654, 655: College student study class leadership indequate, 654c; mission study teaching vithout precedent, 654; the normal class lan, 655; fruitage, 655.
cai tribes, 325a.
aries of missionaries, 632c.
ary-sharing scheme, 632d.
isbury, N. C., Cemetery, 283d, 284a.
iutations in Persia, 482c.
ivation: not worth passing on, a, 255a; Buddhism's way of, 328a-329b; demands education, 527b.
maritan woman, 83d.
nction evil: non-Christian religions, 91c.
nctions of morality lacking in non-Christian religions, 94bcd.
unders, Una M. Address upon "The Missionary Possibilities of the Women Students of the World," 75-78: Women tudents increasing in number, 75; growth n spiritual and missionary interests, 75; nissionary interest dependent upon religious life, 75; Student Federation and women, 75, 76; countries containing women members of the Federation, 76; Holand's part in missions, 76; situation in India, 76; non-Christian women dependent upon women students of Christian lands, 77; educational opportunity, 77; influence upon heathen homes of native women, 77; China's call, 78. Address on "Am I My Sister's Keeper?" 256-259: Africa's women, 256; those in India, 256; in Japan, 257; Cain's question, 257; Paul's answer to it, 257; two sorts of fugitives, 258; cost of Paul's decision, 259; the face of God, 259.
ayad Ahmed and education, 455c.
candinavian Church "family clubs," 116b.
chool attendance in various lands, 524d, 525a.
chool boy convert, 435abc; school boy's death, 567d, 568ab.
chools: in Africa, 294d; in Japan, government, 403-405; for girls in Persia, 445ab; for Chinese girls, created by missionaries, 528b; Shanghai girls' schools, 529.
Scoops" not helpful to the missionary cause, 597d.
cotch-Irish Presbyterians as soldiers, 638c.
cottish Church controversy, 123c.
criptural view of other religions, 87cd.
cripture: Power of at Nashville, 4b; passages bearing upon Christ's ownership, 29bc; circulation in China, 337d; distribution, 510d, 511a.
cudder, H. J. Address on "India's Clamant Appeal," 385-388: The depressed classes, 386; Decennial Conference appeal, 386; what it means, 386, 387; leadership demanded, 387; the claim of recent revivals, 387; Bishop Thoburn's appeal, 388.
cudder, Dr. John, 318c.
earching the Scriptures, reward of, 586b.
eclusion of Moslem women, a difficulty, 450c.
econd, how many non-Christians die each, 30d, 31a.
econd commandment lacking in Roman Catholicism, 426d.
econdary Schools of England, 565b.
ecretarial visits of Movement, 41bc, 56d.
ecular press: and foreign missions, 146-151; attitude toward missions, 595-597; how to interest it in missions, 597, 598.
elf-centered spirit, missions an offset to, 562ab.
elf-sacrifice of Korean Christians, 412d, 413a.
Self-support in Ceylon, 320d.
Sellers, F. P. Address on "The Attitude of the Secular Press Toward Missionary Interests," 595-597: Missionary spirit of secular press, 595; change in attitude toward religious work, 595, 596; comparison with religious papers, 596; cause of Christ a legitimate feature of journalism, 596; worthy material secures publication, 597.
Seminaries in mission lands, theological, 533-536.
Seminary student and his unwilling father, 32cd.
Seminary's relation to mission fields, 548-550.
Semi-paganism of Latin-America, 422bc.
Sensuality of Africans, 207d, 208a.
Sentiment not necessarily opposed to non-Christian religions, Christian, 86b.
Sepoy Mutiny, 355d.
Sermon on the Mount, 229c, 234ab.
Sermons, Convention, 227-240.
Sermons to be modeled after Christ's, 487d.
Serpents, wisdom of, 275b.
Servant and master, relations between, 117c.
Servia, condition in, 448d.
Service, description of a Mohammedan, 483cd.
Service of secular press to civilization, 595bc.
Seven principles of human civilization, 83b.
Shamanistic religions, weaknesses of, 90bc.
Shand, Lord, 123d.
Shanghai, recent troubles in, 627bc.
Shan-tung College, 192d, 193a.
Sheffield, Dr., 349a.
Shen-si, 339d.
Sheppard, W. H. Address on "Experiences of a Pioneer Missionary on the Congo," 291-296. Incident of boyhood, 291; outfitting in England, 291, 292; earliest experiences in Africa, 292; perils, 292, 293; alone in interior, 293; African visitors, 293, 294; the people, 294; first convert, 294; school teaching, 294; Mr. Lapsley's death, 295; at Lukenga's capital, 295; reinforcements, 295; native leaders, 295; church buildings, 295, 296; results of fifteen years' labor, 296.
Shintoism: no longer regarded as a religion, 98a; waning in power, 405c.
"Short term missionaries," 206a.
Showing men the door, 247, 248.
Siam's monarch progressive, 211c.
Siberian Moslems, 463b.
Signs not to be asked for, 246c.
Silence, Christians accountable for, 162b.
Silliman, H. B., establishes Silliman Institute, 489c.
Silver Bay, 165a, 653cd, 654a.
Simeon, Charles, 605ab.
Sin: Obstacle to a successful convention, 6d-8b; prevents fullness of blessing, 10b; must cut loose from, 12d, 13a; prevents coming of blessings to others, 15a; power over, 35b; non-Christian religions lack adequate ideas of, 90b, 537d; true idea of, taught by missionaries, 112d; a hindrance to spiritual power, 360cd; conviction of, in India, 368cd.
Singapore, 324a; street preaching in, 497ab.
Singing helpful in missions, 492c.
Sister's story of the Civil War, 13b.
Sistine Madonna illustration, 261a, 261d.
Skandhas of Buddhism, 327c.
Skepticism a cause of missionary apathy, 574d.
Slack, F. V. Address on "Inconclusive Thinking," 251-253: Doing the will of God central in Christian life, 251; reservations in consecration, 251; ambition to make the most of life, 252; inconclusive thinking a student weakness, 252; wrestling for Christ, 252, 253.
Slave convert in West Africa, 35d, 36a.

Slavery aided by African Moslems, 461bc.
"Slaves of Jesus Christ," 233c.
Slave-trade in Africa, 204d, 300ab, 301b.
Smith, Dr. Arthur, 638a.
Smith, Bosworth, on Mohammedanism's weaknesses, 90cd, 92b.
Smith, Stanley, and British missions, 73d.
Smyth, Newman, quoted, 235c.
Social: needs of men not met by non-Christian religions, 95a, 96c; influence and missions, 163bc; teachings of Jesus, 237bc; changes in Africa, 296cd, 304c; condition of Korean women, 408d, 409a; consciousness and efficiency, training for, 563d, 564a.
Sociétés des Amis des Missions, 69b.
Societies: laboring in Malaysia, missionary, 323ab; working for Moslems, 464bc.
Society taught, true view of, 111d.
Soldiers: should be esteemed by missionaries, 136a; Hu-nan soldier's conversion, 359bc; in Philippines, 437d; of Japan and the Bible, 403abc.
South India, progress of Christianity in, 384a.
Soul: denied by Buddhism, existence of, 327c; Korean woman's discovery of, 409b.
Soul-winning, candidates should believe in, 491ab.
South Africa, 288d.
South America: opportunities, 201a.
South China, missions in, 338, 339.
South China Medical College, 514d.
Southern Asia and missions, 216-219.
Southern Buddhism, 325-330; difference from Northern Buddhism, 326c.
Southern Presbyterian Church's forward movement, 629d, 630a.
Spain, woman's education in, 570c, 571c.
Specialization in preparation for missionary work, 538ab, 539a.
Speech, sins of, 118d-120a.
Speer, R. E. Address on "The Fulness of the Living Presence of Christ," 9-15: Unnecessary to wait for a blessing, 9; ought not to be influenced by previous Convention, 9; sins prevent fulness of God's presence, 10; unwillingness prevents blessing, 10; wrong motives for coming to Nashville, 11; what all need, 11; the vision of Jesus, 12; General Gordon an illustration, 12; ridding ourselves of weights, 12, 13; volunteering in the Civil War, 13, 14; God wants volunteers to-day, 14; procrastination a loss, 14; the presence of Christ must be an individual experience, 15. Address on "The Non-Christian Religions Inadequate to Meet the Needs of Men," 85-100. Christian preconceptions do not prevent proper judgments of other religions, 85, 86; Christian sentiment does not incapacitate for judging other religions, 86; defection from non-Christian religions no necessary argument against them, 86; superiority of Christian civilization not a necessary proof of weakness of other religions, 86, 87; they are not products of the Evil One, 87; contain much good, 87, 88; positive immorality of Hinduism, 89; sterility and unprogressiveness of Buddhism, 89, 90; puerility and childishness of fetishistic religions, 90; stagnation and moral inferiority of Mohammedanism, 90, 91; intellectual needs not met by non-Christian religions, 91, 92; moral needs not satisfied, 92; lack of moral ideals, 92; non-Christian religions without ethical power, 92, 93; without true conception of sin, 93; morally chaotic, 93; lack true view of inviolability of truth, 93, 94; lack adequate sanctions of morality, 94; fail in giving woman her rightful place in society, 95; religions inconsistent with progress, 95, 96; deny the unity of mankind, 96; incapable of ministering to man's spiritual needs, 96, 97; witho hope, 97; own confession of inadequac 98, 99; inadequacy proven by Chris own view and by Calvary, 99, 100. A dress on "The Uplifted Eye, and t Life Laid Down," 281-284: Disappoir ments at Nashville, 281; Ezekiel's watc man, 281; the morsel eaten alone, 28 look upon the field, 282; look up Christ, 282, 283; help from the Lord, 28 laying down our lives, 283; a Southe soldier's epitaph, 284; appeal, 284.
Spencer quoted, 237b.
Spirit chair, 120b.
Spirit of God: needed to vivify missiona literature, 173b; infilling of, in Ind 369d, 370a; power referred to, 5c.
Spiritual: personalities, 4c; fulness resu from acknowledgment of lordship Christ, 35d; qualifications of the m sionary, 122, 123; power, 357-362; awake ing in India, signs of, 367-370; life esse tial to preservation of civilization, 55 life in relation to fruitful missiona work, 614cd; nature of missionary wo 617c.
Spirituality: increased by the Movemen 44d; an essential missionary qualificatio 108d.
Spitting in non-Christian lands, 118cd.
Spurgeon quoted, 363b.
Spy, death of a Christian Japanese, 39 394a.
Ssu-chuan, 340c, 341b.
Stagnation of Mohammedanism, 90c.
State toward education, attitude of t 532a.
Statesman characterized, the missiona 550d, 551a.
Statesmanship: defined, Christian, 351a demand for missionary, 351-356.
Statistics of: Nashville Convention. S Appendix C. Volunteer distribution, 4 43b; Movements mission study class 45ab; money contributed to missions students, 47cd; missionary intere among German students, 68d, 69c; Pr estant wealth in the United States, 164c Baptists' knowledge of their missiona organizations, 168b; number of voluntee abroad, 174bc; children and young peop 177ab; students in India, 190d; missio in Philippines, 203ab; slave-trade in A rica, 204d; Congo Free State, 206c; lating to the Far East, 209bc; Christia in Japan, 211d; Brahmans and Chama 217d, 218a; Moslems, 220bc, 224bc; phy cians needed in America, 253d; Africa 287c, 288d, 289b; mission work in Cent Africa, 304bc; Baptist work in Assa 309d; its area and population, 310ab; I ren converts, 315c; Buddhists, 325c; Me odist work in Western China, 341a; w ows in India, 374d; Indian mass mo ments, 379c, 380bcd, 381bc, 382a; ded tions from Indian, 382-385; missionar needed in India, 386d, 387a; Christian in Japan, 406a; Korean, 411b, 412c Latin-America, 420ab, 421ab; missions Brazil, 430d; Christian literature in T key, 442c; Moslems in Levant, 442d; M lems in India, 453cd; African Mosle 458cd, 459bc; African Moslem conver 461c; unreached Moslems, 462cd, 463a relating to India, 490bc; medical m sions, 500cd; Indian missionaries, 523a India's illiterates, 524d; schools in d ferent lands, 524d, 525a; India and C lon Christian communities, 525d; illit acy of Chinese women, 528c; gifts to m sions in Mercersburg Academy, 566c wealth in the United States, 606bcd; g ing in Southern Presbyterian Chur 628d, 630a; number of Christian laym in U. S., 634d; young people in church of United States and Canada, 644a; wo

en's mission study text-books, 651d; number studying missions in Methodist Church, 655d.
tatus of woman, socialy, fundamental, 506cd.
tearns, Dr., quoted, 358d.
team communication in South China, 338bc.
tereopticon helpful in promoting missionary interests, 610d.
terility of Buddhism, 89d, 90ab.
tevenson, Dr. F. C., and work among young people, 50bc.
tewart, Dr., in Africa, 301a.
toessel quoted, 190ab.
tone, Miss E. M. Address on "Work for Moslem Women in European Turkey," 448-453: Field referred to, 448; work indirect in early years, 448; freedom in Servia and Bulgaria, 448; Albanian work, 449; civilization and Moslem women, 449; education, 450; prayer needed, 450; seclusion of women, 450; Turkish soldier's need, 451; visiting the sick, 451; a Turkish customs officer and his wife, 452; scene after Miss Stone's ransom, 452; captivity and escape, 425b, 452cd; help our Moslem sisters, 453.
Strategic importance of Student Volunteer Movement, 174-181.
Street: which side of, 248-251; preaching in Singapore, 479ab.
Studd and British missions, 73d.
Studentbond voor de Zending, 69a.
Studentenbund für Missions, 69a.
Student Foreign Missionary Society of Jaffna, 320d.
Student Missionary Association in Berlin, 66d.
Student Volunteer Missionary Movement, Sweden, 68b.
Student Volunteer Movement, American: Executive Committee's Report, 39-64; and International peace, 142-145; strategic to world's evangelization, 174-181.
Student Volunteer Missionary Union, Great Britain, Conference of, 68d; why so deeply interested in missions, 70bc; lessons from, 72-75.
Student Volunteer Missionary Union, Germany, 71b.
Student Volunteers: of Japan, 189, 190; in Philippines, 437ab.
Students: different senses of the word, 70c; Indian student persecuted, 378bcd; Christians desired in Persia, 446a; are believers in missions, 41c; greetings from German, 71, 72; and peace promotion, 144b, 145a; affected by Volunteer Movement, character of, 178b-181a; of India, 190-192; of China, 192-194; intimately connected with destiny of the Empire, Japanese, 194b, 194, 196; Scripture for, 237cd; in other countries, Chinese, 343d; importance of interesting students in missions, 557-561; the leaders of young people, 643bc.
Study of missions: 44bc, 46a, 47c; numbers in classes, 177b; scheme for seminaries, 545ab; importance of, 583, 584.
Stuntz, Dr., 202a.
Sturges, E. D. Address on "Missions from a Business Man's Point of View," 623-625: Two great quests, 623; a Kyoto experience, 624; missionaries not a cause of international difficulties, 624; reflex effect of missionary effort, 624, 625; aiding Indian orphans, 625.
Success: in mission work dependent on intellectual preparation, 108-114; missions, 157a; dependent on ministry, 155-159; dependent on prayer, 181-185; in Korea embarrassing, 410d; of evangelistic work interferes with medical work, 517bc.
Su-chou revival, 193b.
Sultan's relation to Mohammedanism, 466a.
Summer conferences: for united study of missions, 652, 653; of the Young People's Missionary Movement, 653, 654.
Sun a menace to health in tropics, 105a.
Sunday observance in Japan, effect of, 139a.
Sunday-schools: number of scholars, 177a; summer conference for considering missions, 653d; and missions, 60b.
Superficial view: of Christ's work, 84cd; of missions, 590cd.
Superiority of Christianity over other religions, 81-85.
Superlatives to be avoided in missionary writing, 592cd.
Supernatural power attributed to medical missionaries, 519d.
Superstition: in Africa, 207cd; overthrown by medicine, 502c.
Supervision of the student field needed, 61a.
Supervisory Association of the United Presbyterians, 635cd, 636a.
Support: of missionaries by individuals, 63ab; of missions most important, 155c, 156b; children's support in a foreign field, 32d, 33a.
Supreme business of the Church, 19-25.
Supreme Court not patronized much at first, 143d.
Surrender to Jesus Christ, 259-263.
Survey of African fields, 287-291.
Swain, Miss Clara, M.D., 219b.
Swan, J. M. Address on "The Present Status in South China and Its Significance," 338, 339; Material revolution, 338; missions not antagonistic, 338; unique opportunity, 338, 339; Japanese prestige, 339; China's needs, 339. Address on "Training Natives as Doctors," 513-515: Pioneer medical work in China, 513; native helpers essential, 513; aim of such training, 514; need for it, 514; methods, 514; eagerness to learn, 514; hospital assistants, 515; results, 515.
Swearer, W. B. Address on "Korean Opportunities and Needs," 411-413: Number and homogeneity, 411; religious freedom, 411; good literature, 411; religions not opposing, 411, 412; eager for Christianity, 412; number of converts, 412; illustration of Korean fidelity, 413.
Swift, Miss Eva, quoted, 387d.
Syria massacres of 1860, 355d.

T

Tabooed topics of conversation, 119c.
Tact needed in missions, 322a.
Taft, Secretary, 200bc; letter from, 200d.
Tamils, work among, 317d, 320ab.
Task of missionaries should be faced by candidates, 135cd.
Taylor, Hudson, 123a, 125a, 274cd, 275c.
Taylor, S. Earl: His missionary work among young people, 50d. Address on "Mission Study and Other Forms of Missionary Instruction of the Young," 647-650: Factors of the missionary problem, 647; home church an obstacle, 647, 648; opinion of Methodist Church leaders, 648, 649; mission study the best solution, 649; speaker's experience in leadership, 649, 650; usefulness of those detained at home, 650.
Teachers: in Japanese government schools, 403-405; needed for missionary colleges, 532d, 533a; significance of word in Great Britain, 576b; impress on students, 528ab.
Teheran Mission of Presbyterian Board, 134d.
Telegraphy in Africa, native, 292c; telegram in the Ao Naga language, first, 311d.
Telugu Conference, 313a; Telugu awakening, 380bc; proverb quoted, 492b.

Temperance movement: in Ceylon, 320c; in Japan, 404d, 405a.
Temple, Archbishop, quoted, 53a.
Temple: propriety in, 120d; in Korea, story of, 411d, 412a; becomes a Christian church, 481bcd.
Temptation of Jesus, 180b.
"Ten Depravities" of Buddhism, 328d.
"Ten Fetters" of Buddhism, 328cd.
Tener, W. A. Address on "Which Side of the Street," 248-251: Demands of the holy war, 248, 249; its effect upon civilization, 249; America and the non-Christian world, 249; the allurements of money getting, 249; story of volunteering, 249, 250; two sides of a street, 250; deciding the question of volunteering, 250; soldiers in Ashanti, 250, 251.
Tenth of Mark being constantly written, 236d.
Testaments used by Roman Catholics in Brazil, 431bc.
Testimony of a volunteer, 278, 279.
Test: of students, demand for missionaries a, 193bc; for men, the final, 238cd.
Teutonic contribution to Christianity, 560b.
Text-books: of Volunteer Movement, 46cd; of Young People's Missionary Movement, 644d, 645ab; used by the women's boards, 651-652.
"The Cow," a portion of the Koran, 95c.
Theological instruction in missions, 47b.
Theological schools in mission lands, 533, 536.
Theological training needed, 538d, 539a.
Theories concerning missionary methods, 488cd, 489a.
Thieves at communion, converted, 217b.
Thieving of Oriental Christians, 441d.
Thinking, inconclusive, 251-253.
Thoburn, J. M. Address on "The Unprecedented Opportunities in Southern Asia with Particular Reference to the Indian Empire," 216-219: Indian missions forty-seven years ago, 216; Hindus believe in a Supreme Being, 216; their false religions will disappear before Christianity, 216, 217; work among low caste people, 217; the Brahmans and low castes, 217, 218; converts of the Methodist missions last year, 218; their intellectual achievements, 218; work among women and girls, 218, 219. Sermon on "The Love of Christ Constraineth Us," 229-233: Meaning of "the love of Christ," 229; what it gives to its possessor, 229; characteristics of Christ's love, 230; love a redeeming element, 230; the constraining power of love, 231; its effect upon Christians, 231; place of its exercise, 231; Christ's present demands upon believers, 232; the individual question, 232; "Will you go?" 233. At Montclair, 610d.
Thompson, D.D., remarks in Editors' Conference, 599, 600.
Thurston, Mrs. L. Address on "Proportion in Vision," 264-269: Peril in loss of vision, 264; missionary call one to women, 264; their preparation, 264, 265; the great argument, 265; opportunities for greater usefulness abroad, 265, 266; demand for women missionaries, 266, 267; college women obligated, 267; reason a factor in deciding, 267; qualifications, 268; home obligations, 268; engagement, 268; missionary work part of God's larger plan, 269.
Tibet: reached through Assam, 312c; approachable through China, 341d.
Tientsin, 114d.
Tierra del Fuego, 23b.
Time: a missionary resource, 160d-162b; given to seminary mission study, 552d.
Tokyo Student Association men, 195ab.
Toleration: of Oriental religions, 133c, 134b; of Indian Moslems increasing, 457a; Chinese, 627d, 628a.
Topping, H. Address on "Present Conditions Favorable and Unfavorable to Missionary Work in Japan, 396-398: Prejudice being overcome, 396; political obstacles disappearing, 396; former injustice to Japan, 396, 397; officials favorable to adoption of Christianity, 397; attitude toward Western learning, 397; Christ's love a helpful factor, 397, 398.
Toronto Convention, 5c, 247d, 629d.
Touch with workers essential to large giving, 630d, 631b.
Tourists harmful to missions, 624bc.
Townsend, Meredith, quoted, 89bc.
Toynbee, Arnold, 237d, 239b.
Traditions useful in Karen preaching, 316ab.
Training: classes in Korea, 212d, 213a; Indian field, 389acd; for Moslem work, 465cd; native evangelists, 486-488; native doctors, 513-515; training schools for candidates, 549bcd; mission study classes teachers, 655ab.
Tranquebar, an early mission field, 66b.
Transformation: of life, 261a; of Catholicism in Brazil, 431abc; in China must be slow, 628ab.
Translation: Judson's work on Bible, 131; of Roman Catholic Bible, 431c.
Transmigration, 97d, 326d, 327d.
Travel: in Burma, 316c; in Eastern China, 337a; in Persia, 443d; in Chinese houseboat, 510ab.
Treaty: between China and United States, 137c, 138b; difficulties in Japan, 396, 397a.
Tribal growth under recent conditions in Africa, 205c.
Trifles, importance of, 121d.
Truth: sacredness of, how regarded by different religions, 93d, 94ab; desirable in missionary literature, 592d, 593c.
Tsilka, Mr. and Mrs., 449c, 452c.
Tuan, Governor, and the missionaries, 117d, 118a.
Tucker, President, quoted, 166d.
T'ung Chou College, 193b.
Turkey: and French Catholics, 137cd; population to Moslem world, 465d, 466a; women and girls, 450ab.
Tylor, Professor, quoted, 116b.
Tyndall, John, quoted, 181d.
"Two cents a week for missions," 156d.
Two decades of the Volunteer Movement, 39-64.
Two Hundred and Three Meter Hill, 190abc.
"Two Ladders," story of, 426bc.

U

Uduvil Girls' Boarding School, 318d, 319.
Unbelief an obstacle to a successful convention, 8b.
Uncharitableness an obstacle to missionary work, 7c.
Uncleanness of Hinduism, 89abcd.
Union in Japan and China, Volunteer, 52cd.
Union Theological Seminary, Richmond, 552d.
Union work a missionary resource, 165b.
United Free Church of Scotland's work in Africa, 299-305; circulation of its periodicals, 599a.
United Presbyterian Church: and the Watchword, 55ab; work in Africa, 297, 298; work of laymen in, 634-636.
United States Government helpful to Cuban missions, 435d.
Unity: aided by the Movement, 52a; mankind denied by non-Christian religions, 96bc.

niversal peace and the Volunteer Movement, 142-145.
niversality of prayer, 182ab.
niversities' Mission, 300bc.
niversity of Halle, 66a.
niversity of Pennsylvania's Canton medical college scheme, 48a.
nparalleled missionary opportunities, 617b.
nprogressiveness of Buddhism, 89d, 90ab.
nwise methods of raising missionary money, 616bc.
psala: Missionary Association, 68b; University of, 275c.
rban populations of South America, 420bc.
rgency in mission work fostered by the Watchword, 55c.
trecht Missionary Association, 67b.

V

ance, J. I. Address on "The Minister's Essential Relation to the Success of the Foreign Missionary Campaign," 155-159: Missions a campaign, 155; home base fundamental, 155, 156; missions a war in a foreign land, 156; apathy at home, 156; minister's responsibility for this, 157; pastoral leadership needed, 157; picture of a dying church, 158; missionaries and Christ demand strong home base, 158; Church's mission, 158; public prayer for missions, 158; sermons, 159; General Jackson and missions, 159.
Van Dyke, Dr. Henry, quoted, 167d, 564d.
Variety necessary for good health, 107.
Vehicles, regard for character of, 120ab.
Venn, Secretary, 500b.
Verbal sins against propriety, 118d-120a.
Via Christi," 651b.
Vickrey, C. V. Address on "Summer Conferences of the Young People's Missionary Movement," 653, 654: The task of organization and training, 653; first summer school, 653; those for 1906, 653; purpose of, 654.
Victoria Cross deserved by missionaries, 215a.
Villages: in Africa, 294b; of China not evangelized, 213d; India a nation of, 374bc; without schools, Indian, 524c, 525a.
Vinton, S. R. Address on "Gospel Triumphs in Burma," 313-317: Popular movement among Hill tribes, 313, 314; Ko San Ye's early life and conversion, 314; his methods of work, 314, 315; results, 315; Ko San Ye and prayer, 316, 317. Address on "Personal Dealing the Great Missionary Duty," 475, 476: Reasons why it is little done, 475; especially important on mission fields, 475, 476; opportunity to exercise personality, 476.
Virtues of Christianity, 83c.
Vision: of Christ necessary, 11d, 12a; proportion in, 264-269; of God, in missions, importance of, 367cd; of Jesus Christ, a call, 427d.
Visiting mission fields, 631d.
Vivekananda in Chicago, 89b.
Vocabulary, weakness of a narrow, 119ab.
Voluntary mission study, weakness of, 544b.
Volunteering: what it costs, 13c, 14b; does not diminish candidates for ministry, 42b; reasons for, 43c.
Volunteer Bands may study propriety, 121b.
Volunteer secretary's work in South India, 191a.
Volunteer, testimony of, 278, 279.
Volunteer Unions in Japan and China, 52cd.
Volunteers: who have gone to fields, 42c, 174c; more needed, 57c-58bd; on fields, influence of, 176b; in schools at home, 176c; as pastors and laymen, 176c; influence on future church, 177ab; volunteers who have died since Toronto Convention, 276, 277; possible cause of lack of, 548d; number from a single British church, 604d.

W

Wahabi Movement, 222c.
Walker, President James, of Harvard, 160b.
Walker, R. H. Address on "The Sources of Missionary Enthusiasm at the Ohio Wesleyan University," 572-575: Number of graduates on mission field, 572; foundation of the University, 573; sacrifices made for it, 573, 574; its presidents, 574; skepticism a source of lack of missionary interest, 574; revival spirit, 575; missionary consecration, 575.
Walking not desirable, rapid, 118c.
Wallace, E. M. Address on "Showing Men the Door," 247, 248: Skepticism in the personal life, 247; result of deliverance from sin, 247; the speaker's personal call, 247, 248; pilgrim seeking the door, 248.
Wallace, Prof. Louise B. Address on "What Has Been Done by Mt. Holyoke to Further Missions," 568-572. Mary Lyon, 568; Fidelia Fiske's call, 569; her work in Persia, 569; Wellington's Mt. Holyoke, 570; Mrs. Gulick's institution in Spain, 570, 571; Mt. Holyoke a banyan tree, 571, 572.
Wanamaker, John, 162d.
War: between China and Japan of 1894-5, 550a; in Africa, inter-tribal, 204d, 205a, 303d, 304a.
Warneck, Professor, referred to, 67cd.
Waste in mission work, 208cd.
Watchman, Ezekiel's, 281d.
Watchdial a reminder of the Non-Christian death-rate, 30c.
Watchword of Volunteer Movement, 6c, 54c, 55c, 63b.
Waterbury, Mrs. N. M. Address on "Textbooks for Young People's Classes Used by the Women's Boards," 651, 652. Origination of the text-book system, 651; books issued, 651; Latin titles objected to, 651; number of volumes distributed, 651.
Watson, A., quoted, 461b.
Watson, C. R. Address on "Islam in Africa," 458-461: African Moslems neglected by missionaries, 458; distribution, 458; different kinds of African Moslems, 458, 459; African strongholds of, 459; appeal of Moslem ignorance, 459; of immorality, 459, 460; of degraded womanhood, 460, 461; of slavery, 461.
Weaknesses of Mohammedanism. See Mohammedanism.
Wealth of Africa, 288ab.
Wealth in the United States, statistics of, 606bcd.
Weaver, Mayor, of Philadelphia, 167a.
Webb-Peploe quoted, 361b.
Wedge, medical missions a, 490ab.
Week of Prayer, value of, 247c.
Weekly religious press should adequately treat missions, 589, 590.
Wellesley student, 173d.
Welsh Calvinistic Methodists, 312b, 381a.
Welsh revival, 125c.
Weltz, Justinian von, advocate of missions, 20a.
Wends and their cannibalistic customs, 116ab.
Wesleyan converts in Ceylon from educational work, 523c.
West African slave girl's gift, 35d, 36a.
Western China, prospects in, 339-342.
Western South America, work in, 434, 435.
"What is Religion?" referred to, 562c.
Wherry, E. M., quoted, 455b.
"Whatsoever He Saith Unto You, Do It," sermon on, 233-240.

Which side of the street? 248-251.
Whitby Conference, 653d.
White, J. C. Address on "The Ownership and Lordship of Jesus Christ," 29-36: Scriptural statements, 29; lordship extends to our possessions and powers, 29; obligation to know concerning missions, 30, 31; to pray for the cause, 31; to go to the fields, 31-33; to contribute to missions, 33-36; reading and missions, 30; death-rate of non-Christian peoples, 30, 31; number required for evangelizing world, 31, 32; different attitudes of parents toward children's going as missionaries, 32, 33; Pitkin's martyrdom, 33; desire of parents to have children go as missionaries, 33; possibilities of contributing to missions, 33, 34; cost per convert of evangelizing nations, 34; results coming to the Christian life from acknowledging Christ's lordship, 35, 36; West African slave girl's gift, 35, 36. Address on "How the Laymen Are Being Enlisted in the United Presbyterian Church," 634-636: Number of Christian laymen, 634; Pittsburg Laymen's Conference, 634, 635; organization of laymen, 635; Supervisory Associations for mission work, 635; plans of, 636; personality must be enlisted, 636.
White people of Africa a mission field, 290b.
"Who's Who in America," quoted, 175bc.
Widowhood in India, 374cd, 389d, 507d.
Wife of medical missionary, preparation of, 518d.
Wilder, Grace, prays for missionary uprising among American students, 68b.
Wilder, R. P.: And Volunteer Movements of America and Great Britain, 53a; praying for missionary revival in America, 68b; secretary of Scandinavian Volunteer Movement, 70b; an originator of British Volunteer Union, 74a; at Princeton, 565d.
Wilhelmina, Queen, 221b.
Will: fundamental in character, 178d; of God central in Christian life, 251bc.
Williams, John, 605c.
Williams, S. Wells, service in Japan, 140cd; in China, 141ab, 626c.
Willingham, R. J. Address on "The Pastor's Responsibility in Directing the Missionary Prayer Life of His People," 612, 613: Christians partners with God, 612; object of churches, 612, 613; prayer a potent agency in missions, 613; pastor's relation to it, 613; a great responsibility, 613.
Willingness to be a missionary essential, 32b.
"Wills" of the Christian, two great, 283c.
Wilson, A. S. Address on "Medical Opportunities in India," 372-375: Physical suffering, 373, 374; a nation of villagers, 374; condition of women, 374; plague victims, 375; Du Chaillu's story, 375. Address on "The Medical Mission as an Evangelistic Agency," 503-506: Christ the pattern, 503; overthrows ignorance, superstition, and bigotry, 504; proves Christianity practical, 504; gives opportunity for systematic instruction, 504, 505; has far-reaching influence, 505; value of different forms of medical work, 505; drawbacks of dispensary work, 505; advantage of hospitals, 506.
Winning men, methods of, 163c.
Witter, W. E. Address on "Assam as a Mission Field," 309-313: Strategic importance, 309; responsive races, 309; Baptist statistics, 309; area and government, 310; the Assamese, 310; Garo work, 311; Naga tribes, 311, 312; Khasi mission, 312; Assam and Tibet, 312; reinforcements needed, 313.
Woman: of Samaria, 83d; a chattel in Moslem lands, 95bc; daily paper for, in Peking, 211a; her life without Christianity, 371ab; college for, at Lucknow, 398 lot in Korea, 408d, 409a; change wrou by Christianity, 409bcd; condition of, Africa, 256cd, 507d; Medical College, C ton, 514d; most easily reached by wom missionaries, native, 77ab; may be l to, 95bc; in India, 256d, 370-372, 381 385; in Japan, 257a; reaching Japane 398-400; of Latin-America, 425-427; of B zil, oppose Protestantism, 431d; in Pers 444b-445a; in Arabia, 446, 447; physicia needed in Arabia, 447cd; in Europe Turkey, 449c, 450b; degradation of A can Moslem women, 460c, 461b; evang istic work for, 476-478; medical wo among, 506-509; theological schools f 536b.
Women's work in India, 370-372; in Kor 408-410; in Congregational Church 637bc.
Wood, J. W. Address on "The Vital I lation of Intercessory Prayer to the S cess of the Foreign Missionary Ca paign," 181-185: Prayer likened to fire an engine, 181; Tyndall's view of pray 181; the universal art, 182; prayer n easy, 182; infinite pains required, 182, 1 continuity requisite, 183; a corporate a 183; prayer at the Lord's Table, 183, 1 Job's question, 184; St. Paul's exhor tion, 184; monks of Iona, 184; prayer a the native converts, 185; should result work, 185. Address on "Why the R ligious Weekly Press Should Give Adequate Treatment of Missionary Pro lems," 589, 590: Press can convin Church of real character of missions, 58 can show vital nature of the work, 5 590; lends the aid of prestige, 590; c print more missionary news than mont lies, 590; shallow views of missions shou be rectified, 590. Address on "Study a Prayer as Related to the Maintenance Missionary Interest," 633, 634: Examp of a layman studying missions, 633; stu a basis for prayer, 633; reflex influen of study and prayer, 634.
Wooster University Band, 50d.
Work for seminary students, practic 547b.
Workers in India and America, contra in numbers of, 491bc.
Workers needed, women, 266d, 267ab.
World becoming smaller, 6c.
World Student Christian Federation, 54a 57b; women students' connection wit 75d; countries in which women membe are found, 76b.
World-wide relation of congregational lif 618cd.
World's evangelization and the Stude Volunteer Movement, 174-181.
World's ignorance of Jesus a missiona argument, 362d.
Wrecking of religions, 90ab.
Wrestlers wrestling for Christ, 252c-253d.
Write up missions, how to successfull 591-595.
Würtz, Pastor F., quoted, 223c.

X

Xavier's exclamation, 211b; work in M laysia, 322d.

Y

Yale Band, 50d.
Yale Foreign Missionary Society, 48a.
"Ye are not your own," 255, 256, 263ab.
Young, Dr., quoted, 472b.
Young Men's Christian Association: in J pan, 104bc, 105b, 401d, 406a.
Young Men's Hindu Association, 321c.

ung Men's Mohammedan Associations, 56c.
ung People's Missionary Movement: udy of missions, 47b; its wider progress, 1abc; conference of, 643-656.
ung people of churches: aided by Volnteer Movement, 50ab; student co-operaon with the, 643-645; neglected in misions, 645c.
ung People's Societies: members of, 77b; in Brazil, Catholic, 431d; and missions, 644c.
an Shih-Kai, viceroy, 210d.
n-tuan, 340ab.
ung Women's Christian Associations in apan, 401d.

Z

mora, Nicholas, story of, 428bcd.
nana workers should know something bout medicine, 105c.
egenbalg a pioneer Protestant missionry, 20a, 66b, 384d.
nzendorf quoted, 128c.
lus clamoring for education, 581d.
emer, Miss N. Address on "Evangelisic Work for Women," 476-478: Different lasses labored for, 476; messages given, 477; methods employed, 477; patience required, 477; fruits of the work, 477, 478; workers too few, 478.
Zwemer, Peter, 224d.
Zwemer, S. M. Address on "Unprecedented Opportunities for Evangelizing the Mohammedan World," 220-225. Population of the Moslem world, 220; political division of Moslems a challenge to Christians, 220, 221; languages spoken suggest opportunity, 221, 222; disintegration of Islam constitutes an opportunity, 222; strategic centers of Moslem population occupied by missions, 222, 223; crisis in Moslem lands a challenge, 223, 224; results achieved, 224; inspiration of early Moslem missionaries, 224, 225. Address on "The Evangelization of the Mohammedan World in this Generation," 462-464: Moslem distribution in the world, 462; populations not yet reached, 462, 463; appeal of the unevangelized, 463; will cost life, 463, 464. Address on "The Duty of Emphasizing Evangelistic Work," 471-473: In danger of neglect, 471; Elisha and the Shunamite's son, 471; evangelism defined, 471; other forms of effort contributory to evangelism, 472; failure when evangelism becomes secondary work, 472, 473.
Zwemer, Mrs. S. M. Address on "Work for Women in Arabia," 446, 447. Their condition, 446; timidity of converts, 446; results of missionary effort, 446, 447; opportunity for young women, 447.

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